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LITERARY AND STATISTICAL
Magazine

FOR
SCOTLAND:

VOL. II.

Simul et jucunda et idonea dicere vitæ.

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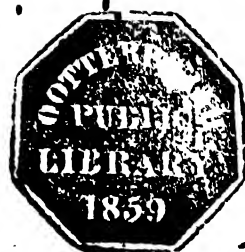
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THE

LITERARY AND STATISTICAL Magazine.

No. V.

FEBRUARY 1818.

Vol. II.

ORIGINAL COMMUNICATIONS.

REMARKS ON DR SPURZHEIM'S THEORY.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

THERE has appeared in your last Number, an ingenious paper upon this long-agitated subject of controversy; and a wish has been expressed, that some correspondent would come forward with a few observations in support of the opposite side of the question. As, however, your former correspondent is not very precise or definite, regard to the particular points of the theory which he means to attack, it is not easy to furnish him with a reply. I shall, therefore, confine myself to some general remarks on the subject.

Dr Spurzheim's theory relates not merely to the brain, but to the whole nervous system. Before his time the nerves were considered as

prolongations of the brain, deriving from it their vitality and moving power, and acting also as vehicles of sensation, which communicated external impressions to the brain, as a sensorium.

According to Dr Spurzheim, the nerves are separate organs, which he divides into those of automatic motion, those of voluntary motion, and those of sensation. The brain is the organ of thought and moral sentiment. The nerves join the brain, but do not form a part of it, so that animals of a rude and coarse organization, are capable of sensation and voluntary motion, after the brain has been removed altogether. The turtle crawls about after its head has been cut off. The nerves which move its fins and animate its body, contain so large a proportion of vitality within themselves, that the loss of the brain for some time produces little effect. In a quadruped of more intricate organiza-

tion, the loss of the head produces such a shock as speedily occasion death; and, in man, decapitation is followed only by a few slight convulsions of the limbs; after which the nerves seem to be instantaneously deprived of feeling and locomotive power.

The facts above mentioned are also exemplified in those cases, so often quoted, of children who have continued to live and feel after the brain was destroyed by hydrocephalus. Their nerves still remained, and perhaps a certain portion of the brain,—and to these remaining organs must the prolongation of vitality be ascribed. After the removal of the entire head, with its blood-vessels and integuments, anatomy shews that death must ensue, because the animal functions cannot be continued without them—but where the brain, only, is destroyed, there is nothing to prevent the rest of the nervous system from remaining alive, until the diseases resulting from so unnatural a state of the system become of such amount as to prove mortal. No instance, however, can be produced to shew, that any intellectual or moral phenomena have taken place after the destruction of the brain; that is to say, after the respective portions to which these phenomena belonged, had been dissolved or removed—for they may be swelled with water, without becoming inert.

If it be asked, What then is life? and must not an animal be either wholly alive, or wholly dead? The answer is, that nothing is known concerning the nature of life. But that there is a difference between mind or soul, and animal life, is proved by numerous facts which occur every day under our own observation. Fish and serpents continue to move, after being

separated into pieces. The case is the same with many insects. The hearts of animals continue to beat and palpitate, after being separated from their bodies, and exhibit an instance of automatic life quite unconnected with thought or feeling. Examples of this sort are too frequent to allow us to suppose, that animation is a simple and uncompounded principle, which is withdrawn at once. We know not when the human soul comes to take possession of its beautifully constructed tenement; and we know not, precisely, when it goes away. It only makes its presence known through the medium of a certain physical apparatus; and when the brain, which constitutes that apparatus, has suffered partial injury, the spirit must remain mute and dormant behind the scenes, on all those occasions when the organs for manifesting itself are wanting. To represent this theory as leading to materialism, is to do it the utmost injustice. The thinking soul must be a single principle, since we are conscious of its unity, and unable to disbelieve it; but the frame which has been prepared for its reception, consists of many parts, which seem to be endowed with a separate share of that unknown principle which we call animal life. The bowels perform their motions, and the heart beats independently of our volitions; and the life which is in them has probably no more connection with the human mind, than that of one of the polypi, which we see growing in a brook.

Dr Spurzheim's view of the nervous system is so beautiful, simple, and so well supported by known facts; that our astonishment is excited at its not having been sooner proposed, and universally adopted. His doctrines concern-

ing the brain itself, however, constitute the most important part of his system of anthropology.

The vulgar misconceptions and idle misrepresentations of these doctrines, are too numerous to be noticed or combated. They are generally founded upon misnomers; that is to say, one particular function of an organ is represented as the sole business of that organ, which, on the contrary, is always the seat of some general propension, of which the particular function is only a single manifestation. For instance, the organ of reasoning is popularly supposed to be versant only in metaphysic. The organ of the love of property is sometimes called the organ of stealing. Gall, who has not so philosophical and generalizing a turn of mind as Spurzheim, was the first that gave names to the different propensions, for which cerebral parts were discovered, and he frequently named them inaccurately. At least he contented himself with such names as specified the limited and peculiar functions which had fallen under his own observation.

With regard to the internal anatomy of the brain, it may be considered as proving nothing, either for or against the plurality of organs. The brain is not visibly divided into separate portions, corresponding to their localities; but the convolutions of the back part are larger than those in front, and in the same manner, the posterior organs are fewer than the anterior ones. Anatomists, however, ought to speak of Dr Spurzheim with respect, since he has taught them what they knew not before, namely, the fibrous texture of the brain. His demonstrations prove it to consist of nerves rolled up and bundled together, so that they appear as one continuous pulp, while the nerves that spread through

the body, have the form of long white cords. The brain, therefore, must not be considered as a homogeneous mass, where the different propensions have not their appropriate portions exactly defined. The probability on the contrary is, that the bundles of fibres which go to form the different organs, are of as distinct a nature as the nerves of motion and sensation contained in the limbs, but that the *extreme delicacy of the fibres*, and the *immediate contiguity of the bundles*, renders it impossible, at present, to divide them into classes.

The metaphysical objections which have been urged against the doctrines of Gall and Spurzheim, are the most important ones. Moral philosophers have contended, that a smaller number of organs was sufficient to account for all the original propensities and faculties of human nature, and that many of the inclinations supposed by Gall and Spurzheim to be innate, were nothing but the result of reason, experience, and association. No doubt, an ingenious man may easily frame theories, which will resolve the various passions of human nature into a small circle of original principles; but if we observe with attention what passes in real life, we shall find some difficulty in acquiescing in those generalizations of the closet. We shall soon perceive how seldom our passions and desires are the result of reflection or calculation. Our most vehement feelings start up without any previous reasoning or experience concerning those objects to which they relate; and individuals are every day found to exhibit propensions quite the reverse of those which external circumstances should have engendered in them, or which experience and self-interest should have taught them to cultivate. It is not enough to shew, that reflect-

tion might supply us with a motive for this or that action. It is necessary to account for those native stirrings of inclination, which so often precede reflection, and which sometimes grow still stronger after reflection should have extinguished them. For instances in support of these observations, I cannot do better than refer to Dr Spurzheim's own book, which would be valuable, even had it no other attraction than the interesting compilation of facts it contains.

Whatever conclusions may be deduced from our metaphysical knowledge of human nature, one thing is indisputable. If the existence of certain propensities in the mind is observed to be accompanied, uniformly, by a particular configuration of the brain; and, if this correspondence of circumstances is proved by such a multiplicity of instances, as to fix it for a general law, then science was received an important addition, which no metaphysical speculation can render less certain. We shall never be able to ascertain how mind operates upon matter, or matter upon mind; but the question, whether the strength of mental propensities bear any proportion to the development of certain cerebral parts, is capable of being determined by observation. It is absurd to see speculation attempting to supersede the use of our senses. Facts are the foundation of all reasoning; and it is to them that we must first direct our attention in every inquiry. Dr Spurzheim pleads only for a fair examination into facts; which he is entitled to demand, without concerning himself about the reason why they are such. He does not say the brain is the cause which determines men's characters; but he says, that he has always found certain propensities accompanied

by the developement of certain cerebral organs.

What appears chiefly to prejudice your correspondent against the cerebral system, is the apprehension that it leads to fatalism. Surely there cannot be a more erroneous notion than this. From the beginning of the world it has been believed, that men are born, some with good and some with bad dispositions. Dr Spurzheim's doctrine goes only to establish an external index of these diversities of character, and to ascertain with precision the original elements of which they are compounded. Men may be born with bad dispositions, but they are born also with intellect and the perception of right and wrong, as well as with a will, capable in some measure of regulating their conduct. Whoever admits of a diversity in the native dispositions of mankind, is as much a fatalist as Dr Spurzheim.

Another objection, frequently dwelt upon by Spurzheim's opponents, is the difficulty of estimating the size of the organs, owing to the intervening cranium, and the hair of the head. That this difficulty exists to a certain extent, may safely be admitted, without doing much injury to the basis upon which the system rests. The thickness of the cranial bones does vary within certain limits, and so do the dimensions of the frontal sinus. But extreme cases have ascertained the sites of the most important organs beyond all dispute. The difficulty of exercising the art, is no argument against the foundations upon which it is built: since persons distinguished for some one faculty or propensity, more vigorous than the rest, may be met with every day, and in their heads we never fail to see the corresponding development. As for the hair, it must be pressed

down before we can estimate the size of the parts situated under it. The smallest organs are in the forehead, where a smooth skin will enable us to perceive the minutest elevations and depressions, and where a wrinkled one will not conceal the general volume, situated under any particular point. Visible protuberances do not take place, except when an organ is surrounded by others less developed; and, in general, the eye must rather gauge the quantity of brain situated in particular regions, than attend to slight inequalities on the surface. Some organs are capable of being estimated at the very first glance; for instance, those of judgement in the forehead, that of firmness on the top of the head, and that of self-love in the upper part of the occiput.

It is remarkable that Dr Spurzheim's observations are confirmed by popular expressions, which we find in many languages, indicating the forehead as the seat of intellect; and also describing the mimical motions produced by passion, which are always in the direction of the organ then active.

To mention the attractions of this study, both as a source of amusement, and as a valuable help towards the knowledge of mankind, would be superfluous. The true disciple of Spurzheim need never be without employment. Whether he mingles in private circles, or frequents places of public resort, or examines collections of portraits, busts, or medals, he is always improving his skill in human character. Granting even that his science is somewhat dubious and uncertain in its application, it still furnishes hints and cues, which put him upon the right track for penetrating into what mankind more carefully conceal from each other, the real pas-

sions and impulses which direct their conduct. A few cerebriological observations furnish matter for much reflection. They frequently explain the peculiarities of individual talents, in the most satisfactory manner, from the combination of organs. This science, in short, makes us jockeys with regard to the human species, and helps us to tolerate their perversity; while it ought to teach us humility, by furnishing an estimate of our own qualities, in which flattery has no share.

Your Correspondent seems to consider the success of Dr Spurzheim's disciples, in guessing the true character of individuals from the shape of their heads, as a proper test for ascertaining the truth of his doctrine. This will never do. Then truth has been established by comparisons made between the *known* characters of individuals, and then cerebral organs. This is the manner in which Dr Spurzheim's principles have been arrived at; and unless the *facts* upon which he rests his cause can be disproved, it is in vain to cite the blunders, or the want of skill, to be met with among his disciples. The errors which are committed in applying the principles of any science, will not shake these principles, if sufficient evidence has already been collected to establish them.

As an introduction to this art, I would recommend to the student a careful examination of portraits and busts of remarkable persons, where the organs will be found palpable and conspicuous. When he views the head of Lord Bacon, he will immediately perceive that the individual to whom mankind have generally ascribed the greatest comprehension of intellect, was in fact provided with a larger mass of the corresponding part of the

forehead, than any other individual whose portrait is extant. Shakespeare is another instance of superlative development. The ancient heads of Socrates, which are seen on gems, tell the same story; and in short, there is no example of uncommon mental powers or propensions, which has not been accompanied by an equally uncommon configuration of the cranium.—Believing that neither morals nor religion are, in any shape, endangered by the propagation of these doctrines, I am, Sir, &c.

OBSERVATOR CRANIORUM.

ON THE GYPSIES.

To the Editor of the Literary and Statistical Magazine.

SIR,

A PAMPHLET which appeared lately on the state of the Gypsies, or *Tinklers*, as they are generally called in the county of Lanerk, has attracted the attention of the public to that neglected, and too frequently worthless, class of people. Most of the notices respecting the Gypsies, which have appeared in the periodical journals that I have seen, are either silent with regard to their religious sentiments, or assert, that they have no idea whatever of the doctrines of Scripture. As the habits and manners of the different parties or *gangs*, although on the whole they bear a striking resemblance to each other, have very considerable shades of difference, so in this most important point, it would be foolish to expect an exact uniformity. An anecdote which I shall relate, may, perhaps, justify this opinion. I must however previously request

the reader's indulgence to a few introductory sentences.

About the middle of the last century, or rather a little before that period, *Matthew Baillie*, who was at the head of a gang of *Tinklers* of the very worst description, had his residence in Biggar. I cannot precisely state at what time he died; but I know his wife Mary Alston, called by the country people *Yonston*, outlived him several years, as I remember to have seen her once or twice in the year 1771 or 1772. Her appearance was calculated to strike with terror the minds of young people, and this was heightened by the many horrid stories told of her cruelty to children. Many years after the date above mentioned, I distinctly recollect, that my father, who had often given lodging both to the chief and his wife, used frequently to assert, that the reports respecting the atrocity of the latter were wholly unfounded.—Baillie and his gang at first supported themselves almost wholly by small thefts and pocket-picking, at which Mary is said to have been very dextrous. Some of the farmers for many miles round were said latterly to pay blackmail to Baillie, and at fairs and markets, he, for a small sum, gave a *passport*, of a simple but very efficient sort. Behind the rider, who paid for this protection, he put one of the gang, who knew the men that were posted on the different roads, at certain distances from each other, on purpose to rob, as well as the particular places at which they were stationed. When the rider who was generally a farmer, arrived at these beset places, on the robbers' appearing and seizing the reins of the horse, the tinkler behind spoke to his accomplices in the *slang* language, and he was allowed to proceed un-

injured. As soon as they had reached the last of these highwaymen, the tinkler then dismounted, and returned to the market town. In such cases, I never heard of Bailie being charged with a breach of faith. It cannot fail to strike with surprise every reader, that at so late a period, and so near the metropolis of Scotland, such a violation of the laws could have been tolerated. From highway robbery, Bailie's gang proceeded to murder. The public safety now demanded the speedy and vigorous execution of the law against these thieves and murderers; accordingly, the gibbet and banishment freed the county of the greater part of the gang, and the rest fled to avoid a similar fate.

Bailie's own conduct, however, had been so cautiously regulated, that he was never, if I am rightly informed, before a Court of Justice. That his crimes were not the result of ignorance, the following fact will prove. On one occasion, before the Sacrament at Biggar, he applied to the minister of that parish for admission. His character was notorious throughout the whole country, and consequently was not unknown to that clergyman. He examined most minutely into Bailie's knowledge of the Scriptures, and the nature of that most solemn ordinance. Finding there was no ground of objection on that head, and knowing there was no legal proof of any charge against the applicant, he felt himself bound to comply with his request. Convinced that Bailie had led a most wicked and flagitious life, and feeling a strong aversion to his appearing at the table of the Lord, he stated to him, in the most forcible terms which he could use, the terrible consequences of an unwarrantable approach; then, laying the token down on the table before Bailie, he said, "I place it within

your reach, but I do not put it into your hand. If you take it, remember that you do so at your own immediate peril, and as you shall answer for it before the throne of God!" Bailie lifted up the token and went away, but never made a second application.

After Bailie's death, his widow, at least for the last years of her life, begged through that county; and when she was unable to walk, the farmers conveyed her from one house to another in a cart. Having come several times in that way, one of them said to her in a jest, "Mary, are you not dead yet? Are you there fasting us again?" To which she replied, "I hope I'll no die, but live till the end, and be changed." This shows that she, too, was not unacquainted with the Scriptures. If her wish was sincere, it proved vain. She died on a cart between Harlaw and Cadzow. To the humanity of Thomas Aitken, a farmer near the latter village, and a few of his neighbours, the remains of this heroine of the Gypsies were indebted for decent interment. She was buried in the church-yard of Carstairs.

This is a new trait in the character of the Gypsies, to which I beg leave to call the attention of your readers, in expectation of receiving further information on this point.

C. S. D.

Carnnath, 12th Jan. 1818.

BOCCACCIO'S STORY OF FEDERIGO ALBERIGI AND HIS FALCON.

To the Editor of the Literary and Statistical Magazine.

SIR,

HAVING met lately with very high commendations of one of Por-

caccio's Stories, I was induced to look into his Decameron, that I might see whether the praise was not exaggerated. I translated the Tale for my own satisfaction, and if you think it will amuse your readers, you are welcome to insert it in your Magazine. I am not aware that there is any good English version of Boccaccio; the one that I have seen, is more a paraphrase than a translation: and this fault I have endeavoured to avoid, translating even passages which appear faulty, that the character of the author may be better seen.

Before beginning the story, allow me to quote the passages which first excited my curiosity respecting it. In the article in the Edinburgh Review, on Sismondi's Literature of the South, the writer says, "Boccaccio carried sentiment of every kind to its very highest purity and perfection. By sentiment we would here understand the habitual workings of some one powerful feeling, where the heart reposes almost entirely upon itself, without the violent excitement of opposing duties or untoward circumstances. In this way, nothing ever came up to the Story of Federigo Alberigi and his Falcon. The perseverance in attachment, the spirit of gallantry and generosity displayed in it, has no parallel in the history of heroic sacrifices. The feeling is so unconscious, too, and involuntary, is brought out in such small, unlooked for, and unostentatious circumstances, as to shew it to have been woven into the very nature and soul of the author." The other passage is contained in a Volume of Essays lately published, and noticed by you in your last Number. "Does not Boccaccio," says the author, "pass to this day for a writer of ribaldry, because his

jests and lascivious Tales were all that caught the vulgar eye, while the Story of the Falcon is forgotten?"

STORY OF FEDERIGO ALBERIGI.

THERE lived in Florence a young man, called Federigo Alberigi, who surpassed all the youth of Tuscany in feats of arms, and in accomplished manners. He (for gallant men will fall in love) became enamoured of Monna Giovanna, at that time considered the finest woman in Florence; and that he might inspire her with a reciprocal passion, he squandered his fortune at tilts and tournaments, in entertainments and presents: But the Lady, who was virtuous as she was beautiful, could on no account be prevailed on to return his love. While he lived thus extravagantly, and without the means of recruiting his coffers, poverty, the usual attendant of the thoughtless, came on apace; his money was spent, and nothing remained to him but a small farm, barely sufficient for his subsistence, and a falcon, which was however the finest in the world. When he found it impossible therefore to live longer in town, he retired to his little farm, where he went a birding in his leisure hours; and disdainful to ask favours of any one, he submitted patiently to his poverty, while he cherished in secret a hopeless passion.

It happened about this time that the husband of Monna Giovanna died, leaving a great fortune to their only son, who was yet a youth, and that the boy came along with his mother to spend the summer months in the country, (as our custom usually is), at a villa in the neighbourhood of Federigo's farm. In this way he became acquainted with Federigo, and began to de-

light in birds and dogs, and having seen his falcon, he took a great longing for it, but was afraid to ask it of him when he saw how highly he prized it. This desire, however, so much affected the boy's spirits, that he fell sick; and his mother, who doated upon this her only child, became alarmed, and to soothe him, pressed him again and again to ask whatever he wished, and promised, that if it were possible, he should have all that he desired. The youth at last confessed, that if he had the falcon he would soon be well again. When the lady heard this, she began to consider what she should do: She knew that Federigo had long loved her, and had received from her nothing but coldness; and how could she ask the falcon, which she heard was the finest in the world, and which was now his only consolation? Could she be so cruel as to deprive him of his last remaining support?—Perplexed with these thoughts, which the full belief that she should have the bird if she asked it, did not relieve, she knew not what to think, or how to return her son an answer. A mother's love, however, at last prevailed; she resolved to satisfy him, and determined, whatever might be the consequence, not to send, but to go herself and procure the falcon. She told her son, therefore, to take courage, and think of getting better, for that she would herself go on the morrow, and fetch what he desired; and the hope was so agreeable to the boy, that he began to mend apace. On the next morning Monna Giovanna, having taken another lady along with her, went as if for amusement to the little cabin of Federigo, and inquired for him. It was not the breeding season, and he was at work in his garden; when he heard, therefore, that Monna Giovanna

was calling upon him, he ran with joyful surprise to the door. She, on the other hand, when she saw him, coming, advanced with delicate politeness; and when he had respectfully saluted her, she said, "All happiness attend you, Federigo; I am come to repay you for the loss you have suffered from loving me too well, for this lady and I intend to dine with you in an easy way this forenoon." To this Federigo humbly answered, "I do not remember, Madam, having suffered any loss at your hands, but on the contrary, have received so much good, that if ever I had any worth, it sprung from you, and from the love with which you inspired me. And this generous visit to your poor host, is much more dear to me than would be the spending again of what I have already spent." Having said this, he invited them respectfully into the house, and from thence conducted them to the garden, where, having nobody else to keep them company, he requested that they would allow the labourer's wife to do her best to amuse them, while he went to order dinner.

Federigo, however great his poverty, had not yet learned all the prudence which the loss of fortune might have taught him; and it thus happened, that he had nothing in the house with which he could honourably entertain the lady, for whose love he had formerly given so many entertainments. Cursing his evil fortune, therefore, he stood like one beside himself, and looked in vain for money or pledge. The hour was already late, and his desire extreme to find something worthy of his mistress; he felt repugnant, too, to ask from his own labourer. While he was thus perplexed, he chanced to cast his eyes upon his fine falcon, which was sitting upon a bat in the air.

chamber. Having no other resource, therefore, he took it into his hand, and finding it fat, he thought it would be proper for such a lady. He accordingly pulled its neck without delay, and gave it to a little girl to be plucked; and having put it upon a spit, he made it be carefully roasted. He then covered the table with a beautiful cloth, a wreck of his former splendour; and every thing being ready, he returned to the garden, to tell the lady and her companion that dinner was served. They accordingly went in and sat down to table with Federigo, and eat the good falcon without knowing it.

When they had finished dinner, and spent a short while in agreeable conversation, the lady thought it time to tell Federigo for what she had come. She said to him, therefore, in a gentle tone, "Federigo, when you call to mind your past life, and recollect my virtue, which perhaps you called coldness and cruelty, I doubt not but that you will be astonished at my presumption, when I tell you the principal motive of my visit. But had you children, and knew how great a love one bears them, I am sure you would in part excuse me; and although you have them not, I who have an only child, cannot resist the feelings of a mother. By the strength of these am I constrained, in spite of my inclination, and contrary to propriety and duty, to ask a thing which I know is with reason dear to you, for it is your only delight and consolation in your misfortunes: That gift is your falcon, for which my son has taken so great a desire, that unless he obtain it, I am afraid his illness will increase, and that I shall lose him. I beseech you to give it me, therefore, not by the love which you bear me, (for to that you owe nothing), but by the nobleness of

your nature, which you have shewn in nothing more than in your generosity; and I will remain eternally your debtor for my son's life, which your gift will be the means of preserving."

When Federigo heard the lady's request, and knew how impossible it was to grant it, he burst into tears, and was unable to make any reply. The lady imagined, that this arose from grief at the thought of losing his favourite, and shewed his unwillingness to part with it; nevertheless she waited patiently for his answer. He at length said, "Since it first pleased heaven, Madam, that I should place my affections on you, I have found fortune unkind to me in many things, and have often accused her; but all her former unkindness has been trifling compared with what she has now done me. How can I ever forgive her, therefore, when I remember, that you, who never deigned to visit me when I was rich, have come to my poor cottage to ask a favour which she has cruelly prevented me from bestowing. The cause of this I shall briefly tell you. When I found that in your goodness you proposed to dine with me, and when I considered your excellence, I thought it my duty to honour you with more precious food than is usually given to others. Recollecting my falcon, therefore, and its worth, I deemed it worthy food, and accordingly made it be roasted and served up for dinner; but when I find that you wished to get it in another way, I shall never be consoled for having it not in my power to serve you." Having said this, he hewed them the wings, and the feet, and the bill, as evidences of the truth, of what he had told them. When the lady had heard and seen these things, she chided him for having killed so fine a bird as food

for a woman ; but admired in secret that greatness of mind which poverty had been unable to subdue. Then, seeing that she could not have the falcon, and becoming alarmed for the safety of her child, she thanked Federigo for the honourable entertainment he had given them, and returned home in a melancholy mood. Her son, on the other hand, either from grief at not getting the falcon, or from a disease occasioned by it, died a few days after, leaving his mother plunged in the deepest affliction.

Monna Giovanna was left very rich, and when she had for some time mourned her loss, being importuned by her brothers to marry again, she began to reflect on the merit of Federigo, and on the last instance of his generosity displayed in killing so fine a bird to do her honour. She told her brothers, therefore, that she would marry since they desired it, but that her only choice would be Federigo Alberigi. They laughed when they heard this, and asked her how she could think of a man who had nothing ; but she answered, that she would rather have a man without money, than money without a man. When her brothers, who had long known Federigo, saw therefore how her wishes pointed, they consented to bestow her upon him with all her wealth ; and Federigo, with a wife so excellent and so long beloved, and riches equal to his desires, shewed that he had learned to be a better steward, and long enjoyed true happiness.

very acceptable to the medical, and even the reading world. It would be peculiarly gratifying to the student of medicine, as it would introduce him with advantage to the father of the art, and help to lay up in his mind the foundation of a good medical education. To all it would bring the doctrines of the ancient and modern physicians into contact, and thus they would reflect light upon each other.

The Aphorisms of Hippocrates are generally divided into eight sections, but the 8th is reckoned spurious ; and indeed many think that all of them were not written by Hippocrates, but by some of his disciples, who selected them from works universally acknowledged to be his. It is at least certain, that the doctrines maintained in the aphorisms are often better expressed in his undoubted works.

From the short and comprehensive nature of the Aphorisms, however, as well as from their truth and spirit, they have not only drawn universal attention, but even men of the first-rate abilities have studied to illustrate them. The commentators upon them are very numerous, and an enumeration of them has been given by Haller, in his publication of the *Methodus Studii Medici* by the great Boerhaave. Among the ancient Greeks, Erotian and Galen were the most distinguished ; and among the ancient Latins, Celsus has not only imbibed the spirit of Hippocrates, but often literally translated him. Among modern writers of Latin, Fœsius and Martian deserve peculiar notice.

RECIMENS OF A COMMENTARY, ON THE APHORISMS OF HIPPOCRATES.

I HAVE long been of opinion, that a judicious commentary on the aphorisms of Hippocrates would be

been much cultivated of late years, especially in Scotland, and a commentary, suited to the state of the science at this day, would be extremely useful ;—a commentary built on the sound philosophy of

the human body, conducted on Baconian principles, and embellished by the lights derived from the writings of Whytt, Haller, Cullen, Bichat, Barthez, and other illustrious physiologists and physicians of the 18th century.

In this paper, I have given specimens of a commentary on six aphorisms, and others perhaps may follow, if these meet with approbation. The author would wish to unite conciseness of expression with justness of observation; but how far that object has been attained in the present, *asc.* must be left to the judgement of his readers.

APH. 13. sect. 1. • •

"Old men bear the want of food best, next men in middle life, youths not so well; but least of all children, especially those children who are most active."

CELSUS expresses this aphorism in the following terms: "*Quod ad aetates pertinet, facillime inedia sustentent mediae aetates, minus juvenes, minime pueri et senectute confecti;*" but makes a small alteration in the sense. Hippocrates asserts, that old men bear the want of food best; and the assertion may be true, as far as their functions are languid, and no great nourishment for a time may be needed to support life. On the contrary, Celsus asserts, that very old men, that is, men on the borders of 80, bear the want of food as ill as children; and it is certain that they eat a great deal, and in their case the stimulus of food may be necessary to carry on the animal functions. Galen assents to the doctrine of Celsus, but on a little reflection it will be seen not to contradict that of Hippocrates. His old men are only from forty-four to sixty or upwards, and at that age the process of digestion is very slow; and even when the food is animalized, it is a considerable time before it can be

carried out of the body by perspiration or other methods.

Next to old men, those in middle life, that is, from about 25 to 45, can bear fasting well. Then the system is most healthy, and tending to its utmost strength. Then it is no longer growing, and hardly declining. The temper is steady, and the spirit grave. All the functions go on properly, and the digestion is neither too quick nor too slow.

Youths, or persons between 15 and 25, bear the want of food worse, but worst of all children, especially those of them that are most active. Their activity soon exhausts their strength, and frequent food is necessary to repair it. Their stomach too is vigorous, and the progress of digestion rapid. The body also is growing, and has not acquired sufficient firmness.—On all these accounts they cannot be long without food.

In all cases in which abstinence is required, food scanty, and the wish to preserve life most eager; the doctrine of the aphorism will be found most useful. When men in sickness or famine, a long voyage or siege, are inclined or obliged to fast, men on the borders of 60 want food best, those in middle life next, youths not so well, but least of all children, and men about to drop into the grave from length of days.

APH. 25. sect. 3.

"But those children who are about to teeth, are exposed to itching of the gums, fever, convulsion, diarrhoea, and chiefly when they disclose the dog-teeth, and are very fat, and bound in the belly."

THE sense of this aphorism is thus given by Celsus: "*Propria etiam dentitionum, gingivorum exulcerationes, distensiones nervorum, febricula, alvi dejectiones, maximeque caninis dentibus orien-*

tibus male habent; pericula plerumque ejusque sunt, et cum maxime venter astrictus est."

During life man gets two, very rarely three, sets of teeth. The first set, here meant by Hippocrates, are called temporary or milk teeth, and commonly appear in the following order. Between the 6th and 8th month after birth, one of the central incisores of the under jaw passes through the gum, and then the other; a few weeks after, the central incisores of the upper jaw. These are soon followed by the lateral incisores of the under jaw, and then by those of the upper one. About the 16th or 18th month, the anterior or small molares of the under jaw are discovered, succeeded by those of the upper one, next the dog-teeth, (sometimes called *Oculati*, or eye-teeth, but now commonly *Cuspidati*;) first those of the under, and then those of the upper jaw; and lastly, about the end of the second year, or a little after, the posterior or large molares, making in all ten teeth in each jaw, or five on each side of the jaw.

While the first teething is going on, the body is very irritable, and various affections are apt to arise. Our author enumerates four, itching of the gums, fever, convulsion, and diarrhoea.

The matter which is the rudiment of the future tooth, is contained in a capsule; and, as the young tooth increases in size, it distends the capsule till it be absorbed, and then presses upon the gum till it be cut.

Itching or pricking of the gums then may be expected; though, in reality, it is often a more severe affection, approaching to acute pain, and sometimes tending to inflammation, and even ulceration.

Another affection accompanying teething is fever, which no doubt

is owing to irritation, or the sympathy of the whole body with the irritated gum.

Convulsion also arises from the irritation caused by teething, in the same manner as it often arises in young persons from the irritation caused by the contagious matter of small-pox before the pustules appear.

Diarrhoea is also owing to sympathy with the irritated part, only those who labour under diarrhoea from this cause, are not so likely to be convulsed. "Those whose bellies are loose, during teething, are less liable to convulsion than those whose bellies are more bound."

Hipp. de Dentit. no. 2.

All these affections are said more particularly to happen, when the dog-teeth are cutting, and when the children are very fat, and bound in the belly.

The cutting of the dog-teeth may occasion more irritation than that of others, because their ends are more pointed, and perhaps the nerves of the part more injured; though we cannot altogether vouch for this doctrine, nor are we certain that it will hold in all cases.

All the affections may happen more particularly to very fat children, because they are overloaded with fluids, and most of their functions more or less deranged. Children who have bound bellies suffer from these affections, because retained faeces irritate, and the functions of the stomach and bowels are out of order.

Dr Lister thus accounts for diarrhoea in children when teething:—"Pueri dentientibus alvi profluvia accedunt, propter copiam salivæ, a dolore atque inflammatione gingivarum elicitæ; et quod pueri nondum didicerunt eam excernere, sed perfectum deglutire. Idem quoque nondum variolatis sæpissime contingit, et internis faucium pustulis."

borantibus, haud ita dissimili cum dentitione ratione."—*Vid. Commentariol.*

APH. 7. sect. 5.

"Epileptic fits leave those whom they affect before puberty, but commonly die with those who are affected with them at twenty-five."

Two things are asserted in this aphorism: one, that epilepsy leaves those whom it affects before puberty; the other, that it commonly continues till death in those whom it attacks at 25 years of age.

That epilepsy, in very young people, will leave them at puberty, seems probable for two reasons: It is often excited by the slightest causes, and about puberty a salutary change takes place in the body.

That epilepsy is excited in young people by the slightest causes, is matter of daily observation. Some of these are worms in the intestines; acidity in the stomach, acrid bile in the duodenum, calculus in the gall bladder or ducts; teething, contagion of small pox before the eruption.

It has also been supposed by many philosophers and naturalists, that the body suffers a salutary change about puberty. Celsus, speaking of epilepsy, says, "*Sæpe morbum hunc in pueris veneris, in puellis menstruum initium tollit.*" And Pliny also observes, "*Multa genera morborum primo coitu solvantur.*"

About this time the constitution becomes more vigorous and less irritable; the secretions seem more perfect; the pulse beats more firm, and the mind feels more strong; the health is most excellent, and disease disappears.

Change of climate or food, along with the change of boys and girls into men and women, favours the removal of epilepsy. This posi-

tion, at least, is agreeable to the doctrine of Hippocrates himself: Aph. 45. sect. 2. "Young people are freed from epileptic fits by change of age chiefly, but also of climate and diet."

But though, from these and similar changes, many of those causes which produced epilepsy before puberty, may cease to produce it after that period; yet it must be acknowledged, that others, which had this power upon the young, will still exert it with success in more advanced life. When, in the passage already quoted, Pliny observes, that many diseases are removed at puberty; he adds, "*Aut si id non contingat, longissimi sunt, maximeque comital's.*" The same doctrine is also maintained by Cælius Aurelianus in his chapter "*de Mutatione ætatis.*"

Dr Heberden, the elegant and the skilful, thinks that there is little foundation for the doctrine of those, who, with Hippocrates, contend that epilepsy is removed at puberty. His words are: "*Opinio inveteravit in medicorum scholis, eas epilepsias, quæ in pueritia nascuntur, sæpe finiri circa pubertatem; sed hoc mihi usus nequaquam confirmavit. Equidem, hac occasione ne unum sanatum fuisse memini; at plures eo ipso tempore in morbum incidisse. Ubique inhaeserit ultra quantum vel sextum annum, ibi diu trahere consuevi, et ad adultam ætatem fere permansit. Quamobrem, si satis considerem me, jam quadraginta amplius annos inter ægros versatum, de hac re sententiam ferre posse; crediderim vel ingeniosorum hominum commentum, vel vana amicorum spes, huic opinioni ortum dedisse, potius quam ipsius morbis natura.*"

* See Heberd. Comment. de Morb. Hist. et Cur.

The next thing asserted in this aphorism is, that epilepsy generally dies in those in whom it appears after 25. He says *generally*, and very properly, for sometimes the disease terminates before death, even in those who were 25 before it appeared.

This event, in our judgement, chiefly happens by the force of nature. When the disease is of the most favourable kind, that is, when it does not pass into any other disease; the body remains healthy, and repels any further attack.

Its termination before death may be also brought about by the aid of physicians; hardly indeed by medicine, for this we believe has very little power in removing the disease; and if there is a disease in the whole nosology which baffles medical skill, it is epilepsy; and certainly none can with more justice be classed *inter opprobria medicorum*. Whatever good physicians can do, is by regimen, rather than medicine. When the disease has arisen from plethora, or turgescence of the vessels of the head, regimen has removed it, perhaps by the help of medicine; but not by medicine without regimen.

Sometimes, too, it terminates before death by transition into some other disease, particularly apoplexy, mania, fatuity, melancholia, or amaurosis.

In other cases, it dies with the person. While life remains, it sticks fast to the constitution, and is not to be conquered by any means that we can employ.

No salutary change, like that at puberty, happens after 25. Nay, it is rather encouraged than repressed by what happens to the constitution after that age. It is well known, that the power of habit, and the growing weakness of the system as age comes on, will strengthen it.

The causes which now operate, are not of that slight and transitory kind, which are sufficient to produce it before puberty, but commonly of the most inveterate nature, and so deeply laid in the constitution, that they cannot be separated from it; such as hereditary taint, malformation of the head, unnatural growths within it, or causes which we cannot comprehend, and over which we have no controul.

APH. 31. sect. 7.

“Strong drink, the bath, fomentation, blood-letting, or purging, remove pains of the eyes.”

THE eyes are organs consisting of many parts, such as coats and humours, blood-vessels and nerves. All these are liable to diseases, from which pains arise. Deviations from the healthy state take place, by which nerves are pressed, irritated, or injured. Particularly the impetus of the blood to the head may be increased, causing distension, heat, and redness.

For relieving pains of the eye, physicians are often consulted, and various remedies have been proposed. Some of the most effectual are mentioned in this aphorism, namely, strong drink, bathing, fomentation, purging.

Strong drink contains a great deal of alcohol, whether known by the names of gin, rum, whisky, brandy, or wine. Wine, which is chiefly intended, is a most powerful tonic, and is well fitted to relieve those pains which arise from chronic affections of the eyes. In these cases it exerts and quickens languid circulation, and gives tone and vigour to the muscles.

When, however, active inflammation is present, it does mischief. Instead of allaying, it aggravates the pain, by sending the blood to

plentifully to the head, and consequently to the eyes; and, in fact, increasing the power of all those causes from which the pains have sprung.

Bathing, by which is to be understood the warm bath, will relieve pain in the eyes, by relaxing the vessels of the surface, and encouraging free circulation over the whole body; whence the determination of the blood to the eyes is lessened, and the muscles of these organs strengthened, while tension and irritation are removed.

Fomentation has nearly the same effect as the bath. It is applied to a part of the surface, while the bath is applied to the whole. It softens rigidity, relaxes vessels, and carries off obstruction.

Hippocrates next mentions blood-letting. This most powerful remedy relieves the pains of the eyes, by withdrawing blood from these organs, as in scarification; or from neighbouring parts, as by leeches or cupping; or from the general mass of blood, as by opening a vein in a remote part. Whatever method is used, the quantity of circulating fluid is lessened, the vessels are not so strongly urged to contraction, and the pulse becomes more soft and slow, and the heat less intense.

Purgings likewise is a most powerful remedy in all inflammatory diseases, and in none more than those of the head and eyes. Its effects on the body are somewhat similar to those of general blood-letting. It reduces the quantity of circulating fluid in the system, by procuring a considerable discharge of serum from the exhalants opening on the intestines. It is beneficial in pains of the eyes, by removing the irritation arising from acid matters accumulated in the *prima via*, and directing downwards the determination of blood

to the head and neighbouring parts, from hardened faeces and an overloaded stomach pressing on the descending aorta. All these intentions will be best accomplished by the drastic purges.

APH. 48. sect. 6.

"When those who have an enlarged spleen are seized with diarrhœa, it is a good symptom."

CÆLIUS expresses this aphorism in these words: "*Lienosis bono tormina sunt*," 2. 8.

The ancients being altogether ignorant of the use of the spleen, as the moderns indeed are, have said many foolish things concerning it; though this remark does not apply to the aphorism before us.

Those in whom there is a fulness or obstruction in the left hypochondrie, are here intended by Hippocrates. To such persons Hippocrates teaches a diarrhœa to be useful, and his doctrine may be thus supported. Those fluids which flow to the spleen more abundantly than they ought, are directed to the intestines, and in that way carried out of the body. The intestines indeed have no direct communication with the spleen; but the fluids accumulated in it may regurgitate to the liver, and in that way be evacuated by the intestines; or ceasing to flow abundantly to the spleen, those accumulated in it may be taken up by the absorbents, and evacuated by some other outlet.

If no relief by such diarrhœa is obtained, the continuance of it does harm, according to the doctrine of the 43d aphorism of this section: "Whatever persons, having an enlarged spleen, are seized with diarrhœa, on these dropsy and lienosis supervene, if the diarrhœa continues long, and they perish."

APH. 410. sect. 8.

"In whatever disease a black or red tongue is wanting, it is a favourable symptom."

Amongst almost all practitioners of medicine, the tongue is inspected as a test of disease. The different changes, however, which this organ undergoes in disease, have not always been carefully recorded, though an accurate account of these changes would afford a most excellent help for enabling the young physician to judge skilfully of any disease that might offer itself to his notice.

Two conditions of the tongue, as leading to a knowledge of disease, are mentioned by Hippocrates in this aphorism; the one when it is black, the other when it is red; both of which being absent indicate a favourable prognosis, or that the disease is mild.

Blackness of the tongue may arise either from a change in the substance of the tongue itself, or from the mucus which covers it. Blackness in the substance of the tongue can arise only from gangrene or sphacelos, a condition in which vitality is destroyed, or the organ deprived of all sensation, and hastening to putrefaction; or it may arise from the mucus covering the tongue. In this case, either the matter has remained so long upon the tongue, as to acquire a black colour; or if it has not stagnated, but been secreted black, we are to understand, that the humours of the body are putrefying, and the ruin of the animal frame not far distant.

Whether this blackness then arise from the substance of the tongue, or the mucus covering it, we must look upon it as indicating a severe disease, some fearful disorder, either in the body itself, or the organ in which it is observed.

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If, therefore, this reasoning is just, it follows, of course, that when this blackness is wanting in any disease which it usually attends, it will terminate favourably; in other words, we are led to augur well of the disease.

With regard to the other condition of the tongue, noticed in the aphorism, it can only proceed from the substance of the tongue itself. If it should arise from any other thing, it must either be, mucus or blood stagnating upon it, but from neither of these can it arise, as mucus is secreted colourless, and does not become red by stagnation, but black; and if blood should be poured out upon it, and remain any time, it would also contract a black colour.

This symptom, therefore, when present, can only denote that the tongue is inflamed; and it may be inflamed, without any other disease being in the body; or affected with erysipelas, which is a very bad symptom in one species of gastritis.

On this ground, therefore, we are warranted to infer, that the want of redness in the tongue argues less danger than its presence would have denoted; or we are justified in thinking with the author of this aphorism, that the disease is milder than otherwise it ought to be accounted.

THOMAS DUDLEY JAMES.

To the Editor of the Literary and Statistical Magazine.

SIR,

As observation and experiment are the only means by which we can successfully explain the various phenomena of nature, and as we are not all equally advantageously situated for observing the grand

processes in which she is constantly engaged, it is certainly proper that we should use every means in our power, of communicating to one another an account of those phenomena which fall under our observation. These considerations have induced me to trouble you with a few hints, which, should they meet with your approbation, I may perhaps occasionally continue. Situated in latitude 59° , in one of the remotest parts of Britain, I have frequently opportunities of witnessing appearances of nature different from those which generally fall under the observation of the inhabitants of the more southern parts of the empire. The nature of the subject, which scarcely admits of arrangement, may perhaps be some apology for the want of method in the following remarks. If I have at any time gone beyond the province of the natural historian, and have drawn inferences from what I have observed, it will be noticed, that they are such as would naturally suggest themselves to every one.

THE AURORA BOREALIS.

This interesting appearance in the northern sky, I have frequently had opportunities of witnessing with pleasure. To those who reside in this part of the country, it is by no means an uncommon sight, and is generally therefore regarded with indifference. To the eye of a philosopher, or of him who delights in the sublime operations of nature, as developed in the external appearances of this world, the Aurora Borealis cannot fail to become a beautiful and interesting phenomenon. And it certainly adds something to the conviction we must all entertain of the goodness of that Being who presides over the universe, to observe how beneficently

he has substituted this light, to cheer the lonely inhabitant of the northern regions, when necessarily deprived of the benign influence of the sun and moon. But my province at present is not to reflect, but to describe.

About a month ago a very brilliant phenomenon of this kind presented itself, which I shall endeavour to describe as accurately from remembrance as I can. About 7 o'clock in a beautiful clear frosty evening, an uncommon glow was observed in the north, extending several degrees in height, and resembling that which generally continues in our northern sky during the whole of the night in summer. It seemed gradually to fade into the blue sky, which was immediately above it, and in some parts was intercepted from view by some small dark clouds which were seen to hover a few degrees above the horizon. After the moon, which was then only a few days old, had set, this rich glow became gradually more brilliant, and in a short time presented an undulating motion in a direction parallel to the horizon. It was in a short time seen frequently to pass with a very rapid motion, in streaks or lines, perpendicular to the surface of the earth, sometimes appearing with a dazzling brilliancy, and at others fading away into a faint glow. Whenever it came apparently near to a cloud, it was seen to dart behind it, and immediately to re-appear at the other side, and, when not very brilliant, the brightest of the fixed stars were seen through it. It had now extended itself from the N. W. to the N. E. and its height was from the horizon to near the polar star, or about 50° . It had now become at times exceedingly brilliant; and as the whole northern part of the atmosphere seemed for one moment in a blaze, and at the

next presented no remarkable appearance, the whole was a very beautiful spectacle. It continued thus alternately to disappear, and again suddenly to re-appear, during the greater part of the night, its coruscations becoming by degrees less brilliant; and at length it gradually faded away.

During the time of its appearance, vast numbers of those electrical meteors denominated *falling stars*, were observed in the atmosphere. They were generally in the northern hemisphere, were exceedingly brilliant, and always left behind them a momentary train of light.

Since the discovery of the electrical fluid, and the investigation of its wonderful properties, all philosophers have agreed in referring the Aurora Borealis to that class of phenomena. Indeed, whoever has witnessed the similarity which exists between that wonderful phenomenon and the appearance of electricity in an exhausted receiver, must, if not convinced of their identity, be sensible of their dependence upon one another. Taking it for granted, as most people are inclined to do, that it is electrical, the next things to be considered are, its situation, and the cause of its undulating motion.

Many philosophers have endeavoured to prove, that its scene of action is in the higher regions of the atmosphere, where the air being extremely rare, the electricity is left at liberty to move about as in the exhausted receiver. This hypothesis presents many difficulties, as by it we cannot account for the hissing noise by which the Aurora Borealis is frequently accompanied, nor for the effects which it invariably has upon the electrometer, and frequently upon the magnetic needle. That it is

ing noise I can attest, and it is the general opinion of the inhabitants of those countries where the phenomenon presents itself. Cavallo says, that he himself has frequently heard it; and Guélin, speaking of the appearance of this light in Siberia, says, "I have been often told, that it is attended with such a hissing, crackling noise throughout the air, as if the largest fireworks were playing off." Now, if that theory be true, which refers its situation to the higher, and consequently rarer regions of the atmosphere, it is difficult to conceive how any sound from it could reach the earth. For, as the density of the atmosphere, as we ascend, decreases in a geometrical ratio, and as the capacity of air for transmitting sound is directly as its density, it is impossible to believe that sound, emitted in its higher regions, where the aerial fluid is necessarily extremely attenuated, could reach so far as to become sensible to the inhabitants of the earth. Theory ought always to yield to fact, consequently, if it be true, that the Aurora Borealis is accompanied with a perceptible noise, we must certainly admit, that the scene of its operation is much nearer the surface of the earth than philosophers have hitherto conjectured.

It is well known, that moisture, when evaporated from the surface of the earth, carries off with it more electricity than it required when in a fluid state. May not, then, the Aurora Borealis be accounted for in the following manner? In the day-time the heat of the sun evaporates moisture from the surface of the earth, which ascending, carries off with it a quantity of electricity. After the sun has set, the cold condenses the vapour, and sends it down again to the earth in the form of hoar-frost; while its superabundant electricity

is set free, and finding no conducting power in the air, rendered by the cold extremely dry, it remains suspended in the atmosphere. The return of the day, or a warm breeze near the surface of the earth, evaporates more moisture, which, ascending slowly in the form of vapour, affords a passage downward for the electrical fluid, and thus the Aurora Borealis gradually dies away. Its undulating motion, sometimes slow and majestic, and sometimes rapid, may perhaps be accounted for by supposing the electrical fluid to be separated into several distinct portions, which, being all in the same state, repel one another, according to a well-known law in electricity.

It will be observed, that if we admit this theory, there will be no necessity for supposing, that the Aurora Borealis takes place in a very rare medium, as extreme cold renders the air not only a non-conductor, but even an electric. The noise which sometimes accompanies the phenomenon, may perhaps be accounted for by supposing, that its motion in the atmosphere produces the same effect upon the dry air, as is produced when the hand is smartly drawn along the surface of dry silk, which is often observed to be accompanied by a snapping noise. The reason why it generally appears in the northern regions, may be easily conceived, when we consider, that the frost is always most severe in those regions, and it is necessary to admit a very intense degree of cold before the air can be rendered a perfect non-conductor. If we admit this theory, the phenomenon ought also to be observed in the south polar regions, where the degree of cold is greater than in an equal northern

latitude. This has been found to be the case, as we learn from what was witnessed during Capt. Cook's last voyage. And we are informed, that in Greenland, and the northern parts of Siberia, during the absence of the sun, the *merry dancers*, as they are called, are constantly observed; which completely agrees with the above-mentioned theory.

Before finishing these remarks, I shall say a few words upon a peculiar species of lightning which is at times observed in this part of the country. It always appears in a serene frosty evening, and its chief characteristic is, that its effect upon the eye continues much longer than is observed in common cases; it also appears generally in the northern region of the atmosphere, and does not illuminate the observer with a sudden flash, as in common lightnings. The inhabitants generally observe it with pleasure, as it always betokens a continuance of fine weather. There seems to be a great analogy between this peculiar state of the electrical fluid, and the Aurora Borealis.

When we consider the phenomena exhibited by electricity, we must allow, that it is one of the most general and most powerful agents in nature. Much has already been discovered in this important branch of science, and the field, to all appearance, is not yet exhausted, but seems to promise a copious harvest to those who shall continue its cultivation. A series of well-connected observations, assisted by the necessary instruments, would, it is to be presumed, be of great service in investigating the various electrical phenomena of the atmosphere.

ON THE SYSTEM OF EDUCATION
PURSUED IN THE SCOTCH UNI-
VERSITIES.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

LOOKING incidentally, the other day, into the Fourth Number of your respectable miscellany, and impressed with the importance of education in preventing those crimes which are too often punished, even in this enlightened country, with undue and indiscriminating severity, I am happy to observe from the contents of that Number, and of the preceding, that you have given so much attention to the subject. In prosecuting your views, it would be desirable, I should think, to learn the state of education, not only in the parochial schools, but in the universities and principal academies of the country.

Cambridge, Aberdeen, and Edinburgh*, have already received some share of your attention, but something is certainly wanted more explicit and satisfactory, than the meagre account of the education of Mansel College supplies,—not only the years employed in a course of philosophy, or the particular branches taught, or the length of the session, although this last circumstance is of the first importance, especially in those days when youths of the most tender years, just emancipated from the regular and coercive discipline of schools, are admitted into universities: These are not the only objects of concern—we wish to know what is the number of bursaries, and the fees of the different classes—whether some of these bursaries and fees are so small as to present improper inducements to study—like unla-

vourable to science, and the real usefulness and happiness of the individual, and by setting philosophy at naught in a double sense, defeating the best ends of education. We wish to know the methods which the professors follow for inculcating the literature or science which they teach—how many hours a-day are devoted to the business of every class—whether the attention of youth is distracted by too many studies at the same time—whether the order of these studies is regulated by the progress of the human understanding, and other faculties—whether the masters give selections from text-books of their own composition, or of other authors of reputation, or only assign tasks from these text-books without prelection—whether attention is directed and steadily paid to the outlines of the science under consideration, afterwards to be filled up as future study, or reading, or other opportunities occur; or harassed by a multitude of puerile exercises, which may be to a certain degree useful, by improving invention, but which stifle all the masculine energies of the mind, and intercept the order, and dependence, and general views of the subject:—whether, in the junior classes, the object is rather to generate vigorous habits of attention, than to unfold all the powers of the teacher: and, in the senior classes, whether the superior information, and methods, and views of the teacher himself, are sedulously impressed—and whether, in these classes, the love of science itself, joined to the exemplary, and sober, and attentive deportment of the student in general, supersedes all those private examinations which are often so useful in the inferior departments. We wish to know, whether there is a lingering predilection to mystical and exploded systems—whether

* In the intelligent History of the University of Edinburgh, by Mr Bowser.

the institutions of science proposed, are in the antique form of the schools that are past, or keep pace with the accelerating progress of philosophy in the present times.

In the *Latin and Greek classes*—whether the attention of the students is directed chiefly to grammatical structure and grammatical speculation, or to prosody, to raised and extensive reading, the practice and idioms of these languages, the history and antiquities of those who used them—whether exercises in translating from and into these languages are frequently prescribed, and carefully examined by the masters.—In the classes for *logic, metaphysics, and rhetoric*—whether the studies of the young men embrace the sane and unmystical inquiries of a Locke, a Hume, a Reid, a Stewart, a Smith, a Home, a Blair, and a Jeffrey—and whether lectures on these subjects are preceded by those on English grammar, and the principles of composition—whether free scope is given to inquiry, and for the improvement of thought and composition—whether essays in rhetoric and metaphysics are regularly prescribed, rigorously demanded, and carefully corrected by the professor.—In *moral philosophy*—whether the professor contemplates man not less as he is, than as what he *ought to be*—whether he considers the *moral sense* as the prompt deduction of a mind of ordinary culture, or as an instinct or inert sense. And, in the survey of human duty, whether he pays due regard to the difficulties, as well as to the inducements to a course of virtue—whether he considers the *will* as in every case determined by the motives that are present to the mind, or as mastering these inducements, and acting capriciously *without motive*—whether he advances the authority of his chair to proscribē further speculation, to

restrain and embarrass the liberal pursuits of his students, or encourages the efforts of free inquiry on these momentous subjects.—In the *mathematics*—whether the course, by its superficial and popular views, is addressed only to students of ordinary capacity, or, by its profounder expositions, fitted to support the dignity of the science, and awaken the enthusiasm of superior minds—whether, in fact, the object of the teacher is to inculcate the science, or only the arts taught in the ordinary schools—whether his mode is merely technical, and addressed to the memory, or to those rational faculties of the mind which are more appropriate to the mathematical sciences—whether he exhibits the exact sciences, such as geometry, as founded on evidence *pure and abstract*, or on *mixed evidence, partly intuitive and partly abstract, hypothetical, or metaphysical*; and algebra as demonstrative from its own principles, as evident as those of arithmetic, or yielding results into which, though true and useful, we are, as by the arts of legerdemain, juggled we know not how—whether the elements of Euclid are studied like a collection of rules and examples, or as the exercises of a vigorous understanding, or the dependence of every canon and technical process in geometry, or its fine propositions fully and distinctly explained—whether the professor confines himself to the branches of finite geometry, or likewise unfolds explicitly and clearly the elementary views of the fluxionary calculus—whether he represents the primary fluxions as explained on *different principles*, or exhibits all the different methods that have been proposed, as involving essentially the *same principle*, and differing only in the form of conception or expression.—In *chemistry*, a branch of science now

paramount in importance to natural philosophy itself, of which, indeed, it is only a grand division—whether the teacher embraces only the philosophy of the subject, as far as it can be reduced to system, with the leading experiments, and as little anticipation as the still imperfect state of the science admits; or, with a suffocating profusion of unconnected experiments and details, expatiates over all its numerous and multifarious departments, applicable to the various arts of pharmacy, manufacture, &c.—In *physics* we would know whether the course is only a collection of observations and undemonstrated propositions in all the nudity of unadorned facts and unexplained experiments, or a frigid, and meagre, and perhaps obscure series of mathematical propositions, with few experiments and few appeals to the phenomena; or that happy and enlightened intermixture of regular deduction and mathematical demonstration, with the facts and observations of nature, as we find in some of the more cultivated courses of physics, and the latest and ablest outlines of natural philosophy which this country has produced—whether the teacher gives an easy and familiar explanation of all the principal propositions, or perplexes his students with elaborate discussions on subjects incapable of amplification, mistaking *ultimate facts* for *demonstrable propositions*, and burying the primary truths under a load of *sufficient reasons*, *geometrical stigmas*, or *algebraical symbols*—whether, in the system taught, the mathematics are represented as the *basis* or *parent*, or as only the *handmaid* of physical science for the commodious exposition of known truths, or the discovery of new truths and new principles—whether the experiments introduced are ra-

ther of a popular than of a scientific kind, and whether they are employed rather to illustrate and confirm the truths already discovered, than to explain or exemplify the methods to be followed for further invention, or extending the domains of the science. In this part of the inquiry we should likewise wish to know, whether, in proceeding through such a course of philosophy as merits the sanction of the university, before the students are enrolled in the mathematical classes, they must discover a competent knowledge in arithmetic; and, in like manner, whether, before they enter their names for the natural philosophy class, they are required to produce from the professor of mathematics, sufficient certificates of their proficiency and attainments in his department.

It would be desirable, likewise, to have an accurate acquaintance with the state of education in the best-constituted academies—whether, in regard to the exact sciences, they are not fast approaching the universities, if they do not already equal them—whether, by a course of twenty-two months, with a single vacation of only two months, they do not possess all the advantages universities can boast, by a course of nearly the same duration, with three vacations of six or seven months each—whether, in these long interruptions in the course, the universities lose more than they gain in the advanced classes, by the greater maturity of their students—on the other hand, whether the present tendency of academies is to lose in usefulness what they gain in dignity, and by thus aspiring to the state of science in the universities, they are likely to defeat the very ends of these institutions.

The above hasty outline, I hope, Sir, you will be able to decipher.

and to publish as you find convenient. I have reasons for not disclosing my name, and therefore please repel inquiries, and accept the signature,

CANDOR.

REMARKS ON THE VARIOUS TRANSLATIONS OF VIRGIL'S *ÆNEID* BY BRITISH AUTHORS.

To the Editor of the Literary and Statistical Magazine.

SIR,

IN your last Number you were pleased to insert a few general remarks which I sent you on a new translation of Virgil's *Æneid*, by Dr Charles Symmons.

Since writing that short paper, it has occurred to me, that some observations at greater length upon the various attempts that have been made at different times in this country to translate Virgil, might, by classical scholars at least, be considered as a subject somewhat interesting, and of considerable curiosity.

Homer, it appears, has been attempted by about eighteen different writers; but the only two successful translations are universally known to be those of Pope and Cowper.

With regard to Virgil, however, it is not a little extraordinary, that he has been translated, either in whole or in part, by at least *fifty-seven* different authors, sixteen of whom have tried their powers upon the *Eclogues*, thirteen upon the *Georgics*, and *twenty-eight* upon the *Æneid*. There are besides prose translations, and numberless detached passages inserted in various periodical publications. In this essay I mean to confine myself

to the versions of the *Æneid* alone, that being its author's grandest work, by which he has contended with Homer for the palm of the highest poetical fame. I believe, that in no country whatever has any one author found such a host of translators, as Virgil has in our own. The Latin language being less difficult than the Greek, may in some measure account for his being attempted oftener than Homer; but I am inclined to think it may probably be also owing to this, that though Virgil's characters be less distinctly marked, and less varied than those of his great predecessor, and though perhaps he never rises to the degree of sublimity displayed in several passages of Homer; yet there is, in my humble opinion, something in Virgil more sweet, more captivating, and more entertaining. And I thus believe that the *Æneid* is more generally perused from beginning to end than the *Iliad*.

It must, I think, be not a little amusing to trace the progress of the numerous attempts to give to Britain an *Æneid* in her own language, such as might be considered worthy of the pen of Virgil, and as imitative of the majesty, the elegance, and the delightful harmony of his versification. The accomplishment of this great and laudable, though very difficult task, has been hitherto reserved for Dryden. Before proceeding further permit me to observe, that with regard to this excellent poet's translation, and the two last rival ones also in rhymed verse, by Pitt and Symmons, it appears to me that Dryden has a versification peculiarly his own, abounding in grandeur, smoothness, and harmony; that Pitt's bears a great resemblance to the style of Pope; and that Symmons's may remind one of the soft-

ness and elegant polish of the rhymes of Dr Darwin.

The public have already decided between Dryden and Pitt, by giving the palm to the former; but with respect to the claims of Symmons as rivalling Dryden, (for he unquestionably far surpasses Pitt), these remain still to be decided before the tribunal of the critics.

It is very evident, that the subject of which I am now to endeavour to give a mere *sketch*, might fill a volume; but to avoid growing tiresome to your readers, I shall premise, that it is my intention to cite only *short* extracts from each translation I have had it in my power to procure, and to add a few observations upon them. Owing to the very obliging disposition of two excellent friends, I am enabled to quote a few lines from sixteen different translators of the *Æneid*; the works of several of whom being long ago buried in oblivion, are now extremely rare. For the sake of greater variety, I shall not in general quote parallel passages; and I shall give such brief notices of the translators quoted, as I shall be able to obtain.

I shall in the first place give the following list of the several translators of the *Æneid*, with the dates of either the writing or publishing of their translations:—

Douglas, *	-	written	1513
Surrey, B.	between	1540 &	1550
Phaer and Irvine, *	-		1573
Stanhurst,	-	-	1583
Wroth,	-	-	1620
Sandys, *	-	-	1627
Vicars, *	-	-	1632
Ogilby, *	-	-	1654
Denham,	-	-	1656
Waller,	-	-	1658
Godolphin,	-	-	1658
Harrington,	-	-	1659
Howard,	-	-	1660

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Boys,	-	-	1660
Fanshawe,	-	-	1664
Fletcher,	-	-	1692
Lewkenor,	-	-	1694
Dryden,	-	-	1697
Lauderdale, *	-	about	1700
Brady, * B.	-	-	1716
Trapp, * B.	-	-	1718
Strahan, B.	-	-	1739
Pitt, *	-	-	1740
Hawkins, * B.	-	-	1764
Andrews, * B.	-	-	1766
Morrison,	-	-	1787
Beesley, * B.	-	-	1794
Symmons,	-	-	1817

N. B. The blank verse writers are marked with the letter B. Those who wrote entire translations are marked with a star. The others wrote only a part.

Gavin Douglas, bishop of Dunkeld, the only translator of Virgil into Scottish metrical, I ever heard of, was born at Biechum in 1471. He died in 1522. He finished his translation in 1513, and it seems to have lain no less than 40 years unpublished, for it was first printed in 1553. This is all I know of the venerable bishop. "The life of man is summed in birth-days, and in sepulchres." It appears he was reckoned an excellent poet in his day, and his "Thirteen Bukes of the *Æneidos* of the famous poet Virgil," were very highly commended. He translates also the absurd additional book of Maphaneus, now very properly discarded. Who can pretend to add to Virgil?

The following is the Bishop's Translation of the Night Scene in B. 4.

The night followis, and cury very wicht
Throwout the erde has caught anone richt,
The sound plesund slepe theme liket best,
Woddis and rayerand seis war at rest;
And the sterne, * thar myd coursis rollis
doun,
All the feldis still othir, but noyis or soun,
All beatis and byrdis of divers colours
sere +,

* Sta.

+ Many.

And quihátsumeur in the brade lochis were,
Or among bushes harsk * leyndis † under
the sprav ‡,
Throw nahtis sylence slepit quhare thay
la:
Meng || thare besy thort and curis smert,
All nksome labour foryet ¶, and but of
hert.

There is here, and indeed throughout the Bishop's Work, a great deal of general fidelity to this author's words as well as sense; though I must observe, that the idea of every weary night having *scarcely* caught a sound pleasant sleep, is somewhat ludicrous. We feel, indeed, at this day, a little surprised how poetry, such as the above, could ever be deemed a true model of that of the divine Virgil. But we must consider that it was written three centuries ago, before Shakespeare, Milton, Dryden, and other great luminaries, had shed their inspiring and glorious beams over our island.

The next in the order of time is Henry Howard, Earl of Surrey, born about 1520. Having become enamoured of a lady, he carried his affections to so romantic a height, that in his travels he made a public challenge to maintain her beauty at the point of the lance. After serving his country with great valour, he fell a victim to the jealousy of Henry VIII. who pretended to suspect him of a design to marry his daughter Mary; and he was beheaded 1547.

This nobleman translated only two books of the *Æneid*, and is said to have been our earliest writer in blank verse. The following specimen is from the close of B. 2. when the ghost of Creusa has just finished her consoling speech to her afflicted lord:

Thus having said, she left me all in tears,

* Rough bushes. † Dwells. ‡ Branch.
|| Calming. ¶ Forgotten.

And minding n^och to speak, but she was gone,
And subtly fled into the weightless air.
Thrice rought I with my arms the coil * her neck:
Thrice did my hands' vain hold th' image
escape
Like humble wind, and like the flying
dream.
So, light spun out, return I to my feres;
And there wondering, I find together swarmed
A new number of mates; mothers, and men,
A rout exiled, a wretched multitude,
From each where flock together, rest to pass
With heart and goods, to whatsoever land
By wrong seas, no bid them to lead.
And now rose Lærtæa above the ridge
Of isty Idæ, and brought the dawning light.
The Greeks had th' entries of the gates be-
set;
Of help there was no hope. Then gave I
place;
Took up my Sire, and hasted to the hill.

Keeping out of view some awkward expressions, such as *to accoll her neck, each-where, and sliding seas*, there certainly is in the above lines not only great fidelity, but also in many of them a beautiful simplicity and smoothness. This remark I think is particularly applicable to the three first lines, and the five last. For blank verse of so early a date, it is very far from being despicable.

The next translator is Thomas Phaer, who was a physician, and a native of Pembrokeshire. He wrote on professional, as well as poetical subjects, and had translated to about the 10th Book of the *Æneid*, when he died in 1560; and his coadjutor Irvine, who was, I believe also a medical man, completed the work. Which was the better writer is of no consequence, as, this kind of verse chosen is very absurd, but the book is extremely rare, and is considered curious. Phaer thus describes the storm raised by *Æolus* in B. 1.

* To embrace.

He turned his sword when this was said, and
thro' the hull he pushed.
And at that gap with throngs at once the
winds forth out they rushed.
The whirlwinds to the land went out, and
then to seas they flew,
Both east and west, and from the sands the
waves aloft they threw.
The stormy south against the cliffs the wa-
ters drive so high,
That tables all began to crack, and men for
dread to cry.
Anon was taken from Trojans' eyes both
sight and light of sun,
And on the sea the grim dark night to close
all in begun.
The thunders roared, and lightning leapt
full oft on every side;
There was no man but present death before
his face espied.
Æneas then in every limb with cold began
to quake,
With hands upthrown to heaven aloft his
moan 'gan he make;
O, ten times treble blessed men, that in their
parents' sight,
Before the lofty walls of Troy did lose their
lives in fight!
O Diomedes, valiant lord, and guide of
Greeks most stout!
Could I not of thy force have tallen, and
shed my life right out
In Trojan fields? where Hector fierce h'th
under Achilles' lance,
King Sarpedon and many a lord, how bliss-
ful was their chance!
Whose bodies with their arms and shields
in Simois' waters sink.
As he thus spake, the northern blasts his
sails brake to the brinks, &c. &c.

This long rumbling namby-pamby verse is no more to be compared to Virgil, than the awkward ranting of a scene-shifter on the stage, were he to attempt to personate Macbeth or Hamlet, would bear a comparison with the dignity of Kemble or Kean. The idea of Æolus boring through the hull with a sword is sufficiently ridiculous.

I am now obliged to skip over about a century, for want of the attempts of Stanyhurst, Sir Thomas Wroth, Sandys, and Vicia; so that I come to John Ogilby, who translated both Homer and Virgil. He was born near Edinburgh in 1600. He was originally

a dancing-master, and employed in the family of the Earl of Strafford, as teacher to his children. That nobleman appointed him deputy-master of the revels at Dublin, where Ogilby erected a theatre. He afterwards returned to England, and settled at Cambridge, where he applied himself to the study of the learned languages. He died in 1676. His translation of Virgil was considered as having excelled that of his predecessors. He thus describes the warlike Camilla at the close of Book 7.

Volscent Camilla next to these marched up,
Preceding gallantly her glorious troop:
She was no squarer used to end and reel,
Nor female fingers wet at Pallas' wheel;
But the bold Virgin did in war delight,
And to outstrip the swiftest winds in flight;
She over standing corn would run, and never
In her swift motion break the treading car;
Or over bounding billows fly so fleet,
That water should not touch her nimble feet.

From fields and houses men and women
haste;

With greedy eyes admiring as she passed:
Her royal habit wondering to behold,
Her tresses plaited with a gem of gold:
Then how her Libyan quiver she did bear,
And tipped with steel her pastoral myrtle spear.

This is certainly much more like Virgil than the attempt of Phæar. Still, though the versification is pretty smooth, there is no dignity of expression, no grandeur of sound, but all is common-place, with some lines of a lower stamp, mean and vulgar. *To card and reel, and wet her fingers at the wheel*, are quite inadmissible in heroic poetry. By such terms as these, which are not in the original, Ogilby places before the imagination the idea of an old woman industriously employed at her wheel, &c. in her humble cottage, with all the minutiae of that employment. Virgil merely says of Camilla:

Non ulla colo calathææ Minervæ
Femina, assuetæ manibus.

I shall quote Ogilby again afterwards in a more favourable specimen from the 6th Book. Meantime I proceed to the celebrated Sir John Denham, who translated only the destruction of Troy from the 2d, and a part of the 4th Book. The following lines are from a well-known passage in B. 2.

'Twas then, when the first sweets of sleep repair
Our bodies spent with toil, our minds with care,
(The Gods' best gift) when, bathed in tears and blood,
Before my face lamenting Hector stood:
His aspect such, when soiled with bloody dust,
Dragg'd by the cords which thro' his feet were thrust
By his insulting foe: O how transform'd!
How much unlike that Hector who return'd
Clad in Achilles' spoils! when he among
A thousand ships, like Jove, his lightnings flung!
His horrid beard and knotted tresses stood
Stiff with his gore, and all his wounds ran blood.

There is here undoubtedly an approach to Virgil, and Dryden has borrowed the rhyme and 2d line of the first couplet, merely altering one word. The idea of comparing Hector, when firing the Grecian fleet, to Jupiter with his lightnings, is certainly noble, but it is not in the original. Virgil merely writes,
"Vel Danaum Phrygius jaculatus puppis
ignis!"

and the above besides actually says, that Hector flung *lightnings*, which, as a translation of *ignis* in this passage, is an egregious hyberbole. With the exception, however, of one bad rhyme of *transformed* with *returned*, the above is very respectably rendered.

The next I notice is the still more celebrated Edmund Waller, who lived from the 1605 to the 1687. He attempted only part of the 4th Book, from which I quote the following lines:—

Such thoughts torment the queen's enraged breast,
While the Dardanian does securely rest
In his tall ship, for sudden flight prepared;
To whom once more the son of Jove appeared.
Thus seems to speak the youthful deity;
Voice, hair, and colour all like Mercury:—
Fair Venus' seed, canst thou indulge thy sleep,
Nor better guard in such great danger keep?
Mad, by neglect to lose so fair a wind!
If here thy slips the purple morning find,
Thou shalt behold this hostile harbour shine
With a new fleet, and fires, to ruin thine:
She meditates revenge, resolv'd to die;
Weigh anchor quickly, and her fury fly.

This was written much about the time of Sir John Denham's attempts, and has, I think, much about the same merit. Both Denham and Waller showed that they could write very good original poems,—but they displayed their wisdom in not attempting the whole of Virgil.

I know nothing of the merits of the four next in order of time, Godolphin, Harrington, Robert Howard, and Boys. I therefore pass to Sir Richard Fanshawe. He was born in Hertfordshire in 1608, and educated at Cambridge. In 1635 he was sent ambassador to Spain, from whence he returned in 1644, and acted steadily for the royal cause. He was taken prisoner at the battle of Worcester, and closely confined for a considerable time. At the Restoration, he was made master of requests, and sent to Portugal, to negotiate the marriage with the king and the Infanta Catherine. In 1664 he was sent ambassador to Spain, and died there in 1666. Besides a version of Camoens's *Lusad*, he wrote a translation in rhyme of Guafini's *Pastor Fido*. This work unquestionably displays genius, but bounds with mean and vulgar expressions, among which lines of correctness and elegance occasionally appear, like gems among

quantity of rubbish. He wrote also some original poems, and translated the 4th Book of the *Æneid* into the Spenserian stanza, of which the following is a very fair specimen :

Then doth unhappy Dido, given o'er
By her last hope, deare to die. The light
Is irksome to her eyes. To confirm more
Her purpose to embrace eternal night,
Placing on th' incense-burning altar bright,
Her gifts, the holy water she beheld
Converted to black ink (portentous sight !),
And the pour'd wine to toping blood con-
geal'd ;
Thus thing to none but to her sister she re-
veal'd.

A marble fane, too, in the house she had,
Where lay her first lord's ashes, kept among
Her most adored relics ; 'twas with sad
Dark yew-tree and the whitest fleeces hung.
Hence in the night she heard her husband's
tongue
Call her, she thought. And oft the boding
owl

Alone on the house-top harsh dirges sung,
And with long notes quaver'd a doleful howl,
Beside old prophecies, which terrify her
soul.

Cruel Æneas even her sleep torments ;
And still she dreams she's wand'ring all
alone
Through a lone way with steep and dark
descents,
Calling her Tyrians in a land where none
But some pain'd ghost echoes her with a
groan.
As, when mad Pentheus' troop, of furies
fright,

Who sees a twofold Thebes and double sun ;
Or when Orestes flies his mother's sight,
Hunting his bloody track with hell-hounds
by torch-light.

Though this sort of measure does not give a proper resemblance of Virgil's style, yet in the above there is evidently a very considerable spirit and glow of poetry, superior, I think, to any of the specimens previously quoted. I may observe too, that Sir Richard's merit is the greater on this account, that the Spenserian stanza is perhaps the most difficult to write in of any he could have chosen.

If it shall prove agreeable, I shall, in another paper, give the remaining nine specimens from other translators.—Meanwhile I remain, with respect, Sir, yours, &c.
W. C.

To the Editor of the Literary and Statistical Magazine.

SIR,

I HAVE taken the liberty of inclosing an advertisement of the intended publication of a genealogical chart of the heathen gods, &c. and would feel obliged by your inserting the advertisement on the cover of your Magazine. The moment the chart is published I shall transmit a copy to you ; and if you happen to have room in the body of your Magazine, for the remainder of this letter, containing a few observations upon the advantages of an acquaintance with heathen mythology, which the intended publication is meant to promote and simplify, it will add materially to the obligation.

J. H.

GENEALOGICAL CHART OF THE
HEATHEN GODS.

ALTHOUGH heathen mythology may be ridiculed by the ignorant and illiterate, and has nothing at first sight very popular or attractive in it ; yet, by no person of science, or even of common general information, will it ever be regarded in any other light than as a study of great importance ; and it would be well if that knowledge of it which is acquired at school were improved, or at least not forgotten, at a more advanced period of life. I shall just mention two or three of the most prominent occasions upon which a knowledge of

heathen mythology is essentially useful.

1st, A knowledge of mythology is requisite to the proper understanding ancient history, including under the word the manners and character of the people. It would certainly be an unpardonable want of information, and a great impediment to improvement, if, in the study of the histories of France, England, or Turkey, the principles of the different religions of these countries were not known. ¶ This want would have much fewer bad consequences than ignorance of heathen mythology in the study of the history of the Greeks and the Romans. With them their religion was the moving spring of every thing, it regulated every great event, and every public transaction; it influenced their manners and character in the greatest possible degree; it presided even over their amusements, and penetrated into the privacy of their families. The gods were every thing, because to every thing was annexed the idea and the belief of a separate and presiding god; and without a knowledge of these gods, therefore, the study of ancient history must not only be incomplete, but in many places unintelligible.

2dly, In reading the ancient poets, and the translations of them, a knowledge of heathen mythology appears to be indispensable. In the perusal of all the classical writings, indeed, the want of this knowledge is severely felt, but in the poets it presents difficulties which will be found altogether insurmountable. The allusions to mythology, to the characters of the gods, and their peculiar functions and influences, and to their descent, are to be found in every page; indeed it is the very essence of their poetry, whether lyric, epic, or dramatic; and the characters in-

troduced are generally either gods, demi-gods, or heroes, who are all equally a part of mythology; and yet it is strange, that nine persons out of ten read Homer's *Iliad* and *Odyssey* without the slightest knowledge of that science, and consequently with comparatively little delight or improvement.

3dly, All this is strictly applicable to modern poetry.—This is the age of poetry, and every body reads it; but it is too often not thought necessary by any previous acquisitions to fit the mind for relishing it. Yet in many of the best poets of the day, and the observation applies with still greater force to those of the last century, what are called classical allusions, in general refer to some point or fable in heathen mythology; and without a knowledge of it, therefore, many beauties will be lost to the reader.

And, *4thly*, In general reading and general conversation, a knowledge of mythology will be found eminently useful. There is hardly any kind of book in which allusions to it do not sometimes occur; and in conversation an ignorance of mythology may sometimes be greatly felt, not to mention the awkwardness of being ignorant of the meaning of any allusion that may happen to be introduced.

These, Sir, appear to me to be the principal occasions upon which an ignorance of heathen mythology must be seriously felt. There is no person in ordinary society to whom these observations do not in my opinion apply, and may not some time or other feel how much a knowledge of it would have promoted their improvement, and added to their enjoyment.

In conclusion, therefore, I would humbly recommend to all having the superintendence of the education of youth, not to neglect this

branch of study, and to all who wish to read history or poetry with advantage, to cultivate some acquaintance with it; and I do not think they will find the few hours it may be necessary to devote to it, misapplied.

MODERN CRITICISM.

THE subjects which a man of genius may make useful and entertaining are inexhaustible. He may go through the whole circle of the sciences, give us representations of nature in her purest forms, catch the living manners of mankind, and lay before us the character and history of past ages. There is nothing in nature and art, in life and manners, in the past or the present, which the good taste of an ingenious author may not combine into a thousand shapes, and which, with the aid of numbers, of style, and of a lively imagination, he may not serve out to the world for their amusement and instruction. These facts have been known to mankind in every age capable of producing or appreciating a work of genius. But it has been left to our times, to demonstrate to what length the labours of the learned may be carried, and what numbers of readers may be found able to comprehend them.

I had an opportunity lately of reading a great variety of works, written on political and occasional subjects at the beginning of the last century, but nothing astonished me more than the extreme poverty of the style. Compared with the best writers of that period, it was a convincing proof, that the care and elegance of their compositions were acquired by labour and art; and that the good sense which they ex-

hibit, and the manner in which they expressed it, were given to law.

In our age, we as rarely meet with a slovenly writer, as our fathers met with one of an opposite character. If it could be proved against us, that there is any deficiency of original genius, it must be allowed, that there is none in elegance of expression. We find numberless attempts in verse and prose, even in the daily newspapers, which would not disgrace our best writers. Neatness and elegance in writing have so pervaded the general mind, that works which failed in those parts of good composition would not be read, nor tolerated by ordinary readers of our times. What is called taste, whether we apply the term to the author or the reader, is now a very general talent, acquired by habit more than study, and bestowed, in no small share, on all men and women who read, or who make books the subject of their conversation. This is so true, that one of the most learned and elegant critics of this age, without attending to the cause, has declared, that taste can never be destroyed, except by a revolution; and on the contrary, that, like compound interest, it is adding to the capital, and increasing with accumulated vigour from generation to generation.

From these facts, which cannot be controverted, and from this improvement of the public taste, one at first view would naturally conclude, that the art of criticism is no longer necessary, and that every attempt of one author to appreciate, condemn, or praise the works of another, is an absurdity which should no longer be tolerated. It is needless to explain and illustrate, what every reader already knows. The principles and the tools of criticism are as much in the hands of the public as a walk-

ing-staff, and therefore those who are not in the secret, condemn in the mass all the books that are written on other books, and give harsh names to every kind of reviewing, whether it be critical; analytical, political, or religious.

It has been always considered as unfair to attack public and incorporated bodies of men, whose object must be the general good; and it is equally ungenerous to level the shafts of undistinguished satire against professions into which the wisest of mankind are divided, whether they be critics, divines, lawyers, or physicians.

On this account I shall beg the liberty of a few of your pages, to shew, that notwithstanding the refinement of this age, there is still room for the exercise of critical talents; that taste, though highly cultivated, is not the same in every man's mind; that criticism, being an exercise of the understanding, may be fully applied to many subjects which have nothing to do with the refinement of taste; and that the art of criticism in the skillful, may temper and restrain that excessive refinement to which we are presently veiging, and prevent the taste of the nation from being spun out into too fine a thread.

It is with taste as with metaphysics, the more refined we become in the one, and the more ingenious and deep in the other, there will be greater room for investigation of the subjects to which they separately apply. Men of plain understanding, or ordinary taste, do not easily go beyond their own depth. They are accustomed to look at things as they are, not as they may be represented. But the refinement and knowledge which are now so common, instead of preventing discussion, give it a more extensive field. Hence, at no period of the history of our literature have

there been half so much pains taken, nor so many books written on subjects of taste, as at this moment. I ask those who are afraid of criticism exhausting itself, if there be any decay of the talent, or of the subjects which supply it with food. On the contrary, there is every thing which promises a rich harvest, both in the number of books daily issuing from the press, and in the still greater number of publications to which these books give rise. We may as well fear that the world will not last our time, from the decreasing heat of the sun, as that criticism will fail from the increasing refinement of the public taste. Does not this very increase give security of talent equal to the review of it?

But though we were arrived at that height, at which it might be supposed we could not ascend much higher, and though our works were so perfect as to preclude the possibility of detecting a blemish, yet a good critic might be well employed in arranging and exhibiting their beauties. This, however, is supposing a case which is not likely to happen; for, great as our improvement has been for some years past, yet it is evident to a person of ordinary discernment, that the tone of our critics, like the flight of the hawk above the heron, has yet maintained its superiority; and if our authors have risen to a great degree of eminence, it is also true that those who are qualified to appreciate their works have yet risen to a greater. This, indeed, is always the case. There can be no degree of refinement that a judicious and cool critic, with the genius and taste of the author. The chief business of the latter is to judge, and therefore he cannot be blinded with that partiality which vanity throws over the eyes of a

man who is looking at works which he himself has composed. A man of genius is right by accident only, and the uncommon splendour with which he has the power of covering his conceptions, conceals the imperfections of them from ordinary minds. But a man of sound judgment is always and invariably right. In matters of taste, therefore, I have no fear that criticism will injure the nation.

In another point of view, the present mode of conducting this branch of science is admirably fitted to promote the public good. How narrow and confined were the notions of our forefathers on a subject of so much importance! A hundred years ago, there was, as at present, a crowd of authors soliciting the public attention. Every one who ventured his little bark on the tempestuous ocean of public opinion, was then complaining of a Press teeming with new publications. I am not certain if there were at that period so many printing-presses in the kingdom; but if we are at the labour to read the prefaces of books then published, we will see, that those that did work were sufficiently employed. Authors and readers bore the same proportion to one another that they now do, and that part of mankind who are interested in the affairs of the church, state, and literature, were as actively engaged in reading and speaking of new publications as we are. But mark the difference of the times. A book of a particular kind might receive an answer, that answer a reply; and the subject was bandied from one to another, till it became no longer interesting. This was the petty warfare of literature; it spread such extended over a neighbourhood; the baron, aiming of a rule the society,—never to be compared with the extensive array of the criticism of our

times. The improvement we have made has kept pace with the improvement of modern warfare, to which I am led by the figurative language I have employed above. We have great and powerful armies, composed of heavy troops, skirmishers, light horsemen, sharpshooters, and artillery. We have pioneers, miners, and those who have courage to attack the works of the enemy. These are combined under leaders of the greatest skill, whom nothing can withstand nor escape, and possessed at the same time of such rapidity, that they use nothing but defensive weapons. Instead of answering a book, as was done formerly by those who found it convenient, our professional critics attack and answer every book. Their power grows with the victories they gain, and the food they feed on, and therefore it is impossible then a man can rust, or then not be useless. Criticism was once very much confined to matters of taste. Polite authors at that time seem to have addressed themselves to the imagination of their readers, or at least, the attack and justification of the expert critic were directed to the beauty of the style and correctness of the author, more than to the argument, or tendency of the book under his review.

“Commas and points they set exactly right.”

This gave an appearance of modesty and candour to their productions, and made them bestow more labour than is now necessary, to the cultivation of their own taste. At the period I allude to, a critic was understood to possess some talent for the profession before he ventured to embark in it. It has been different in all ages with the learned persons who give answers to books. They are engaged in controversy, and if they are capable of cutting deep strokes, and thereby

annoying the enemy, they may be less attentive to the grace and decorum of their own guard.

The junction of these two professions, in our times, has certainly been of great advantage to science. In ordinary life, it is against the respectability of a man's character, to pretend to two professions, even though there should be a kind of alliance between them; and on this account the surgeon and barber have long ceased to hold any communication with one another, excepting in the corporations of some of the great towns; but this does not apply to the different kinds of attack made by the same critic on the same book. The ingenuity and extent of modern criticism, consist in being able to attend equally to the manner, style, eloquence, argument, and politics of every book, and to use every weapon in the quiver of the ingenious against the works of the learned.

The labours of modern critics, which from the modesty of the compilers, are called reviews, instead of abridging, tend rather to add to the vast number of publications which gratify the industrious reader. These works in our British home market are, perhaps, taking them in all their shapes, the twentieth part of published books of the same importance, and from the excellent manner in which they are conducted, and as stepping stones between the world of readers and authors, they are of great benefit to the consumption which this trade requires. They enable indolent readers to comprehend the state of general literature at no great expense of time and study; and they excite the curious and intelligent to subjects suited to their taste. I do not apprehend, therefore, that this age is in any danger of becoming so perfect

as to exclude criticism, or that the general improvement of taste will prevent it.

But if this is indeed to be dreaded, and if the time which will at length come, were likely to come during our span of existence, I am still of opinion, that nothing is more likely to retard its progress than the abundance of those works, which some calculating men think will then be unnecessary. Useful and practical science will be progressive to the end of the world. Notwithstanding all that has been done for determining the best modes of using the commonest arts of life, we still find mankind ignorant and divided. The laws of nature are under a different agency from that which directs the mind of man; and while we reason on them, suggest improvements, and try plans, we continue ignorant of those things which appear to be within the reach of experience to determine by one trial. But, in taste, the appeal is made to every man's feeling, and the point would be settled at once, were it not for the labour, ingenuity, and difference of opinion, of those who direct the national taste. We may say of this particular case, as of many others, that in the multitude of counsellors there is safety.

Perhaps the mere difference of taste, in men who form themselves for the purpose of judging, or the desire of singularity, might account for the different opinions held by different critics. But in addition to these, it may sometimes happen, that the party to which the critic happens to be attached, may give a bias to his judgement. It is not an uncommon thing to see the works of eminent authors, *scilicet* in verse and prose, not connected with politics, but works of the imagination alone, extolled to the

height of Parnassus, for I do not choose to use the ordinary word, the skies, by Whig critics, and condemned with great severity by those in the Tory interest. If we see the man, agreeably to an old proverb, we know the law of criticism. That secret partiality which in some degree adheres to every man's bosom, and which leads us to judge favourably of those who are on our side, I am afraid, will also be found to warp the judgement of critics, metaphysicians, and statesmen. The readers are under the same bias, and this doubtless will have some effect in retarding that excessive refinement and perfection of taste to which a less divided nation, in our circumstances, might aspire.

Taste, on the other hand, is a light and volatile power of mind, as in its literal application it is a finer capacity of perception in the organ. It is more a gift of nature than depending on habit and education, and more an original power of mind than subordinate to the understanding. Men of great learning, indeed, have laboured to confine it by rules, which in our modern correct English are called laws, and sometimes the philosophy of taste; while those laws are nothing more than a description of the effect which good writing has produced on the general mind. They are rather an attempt to collect the particular strokes of nature which have excited the admiration of mankind, than to account for that admiration. This fact places the modern critic on very dangerous ground. He labours not on the ancient standards of approved good writing, but undertakes on his own authority and judgement, to approve or condemn what is newly written. Before the world has time to form an opinion, he in-

trudes his, and tries to direct, where perhaps it would have been more prudent to follow.

On the supposition, that the critic were qualified to extract the quintessence of every beauty, and display the enormity of every defect, I am yet afraid his attempts would be premature and pernicious. Those who are capable of improvement in taste would perhaps improve more if they were left to themselves, and those who affect this desirable quality might be rendered more ridiculous by endeavouring to instruct them. If the improvement of taste were a thing to be desired, therefore, in this refined age, I am satisfied that it would be better to leave it to the muted sense of mankind, to make it rise to its proper height. But if there is danger, as I believe there is, of the manly characteristic vigour of our national style declining into too great refinement, I trust the labours of our modern critics are well calculated to keep off the evil day.

There is always a proportion of better spirits in the world, who appreciate by a kind of intuition whatever is excellent in the works of the learned. This exquisite feeling of what is beautiful or deformed, is not acquired by education, but is born with the person who possesses it. The admiration of such privileged persons is not raised by what they investigate, but by what they feel; and this admiration being given gratuitously, and the result of feeling more than study, carries gradually along with it the minds of those within its reach, who are capable of receiving impressions excited by taste. I believe, therefore, that a book of merit would rise in general estimation, though it were never the subject of modern criticism, nor condemned or praised by those who,

labour to enlighten the public. Are their labours then of no use? It is not the intention of this disquisition to say that they are so. On the contrary, they give, so to speak, a feeling of taste to many of those readers who would otherwise never know that they had it; they excite discussion, retard the natural progress of taste, divide the world into parties, and by such means prevent the danger of too much refinement. The instruction, besides, which they give to authors who stand in need of it, and who are humble enough to receive it, must so alter the style and manner of their future productions, as to afford subjects for reviewing, from one side or the other, to the end of the world.

The firm and decided manner in which modern critics impose their dogmas, is another reason for admitting their utility. They bring the book under their consideration into judgement before the reader, while the authority with which they speak places them, in the minds of the simple, above censure. And, indeed, unless persons of this character adhere strictly to the critics of their own side, they may occasionally be puzzled by opposite opinions, both stamped by this imposing authority, and equally supported by this genuine mark of true criticism.

This lofty tone, which must be assumed by professional critics, is highly becoming the dignity of their pretensions, and most useful in many respects to their works. It is the apparatus, the robes, and the guards of a judge, seated on the bench of justice, and passing sentence on the guilty. Still, however, I am not certain that this, though necessary to the character of the critic, is of equal advantage to the taste of the nation.

What, however, appears to me as the most decisive proof of the advantage of these monthly and quarterly monitors, in retarding that consummation of taste which is supposed to be extreme and dangerous, is, that they all without exception, employ the weapons of a delicate kind of humour, and sometimes of a very severe and biting satire, against the authors in review. But it is not to be believed, that the mere instatement into the office of general critic, though it were conducted in the most solemn manner, and sanctioned by the highest authority, will bestow the necessary talent. There is nothing, I grant, so easily assumed, as the character of a severe writer, and there is scarcely any kind of humour so contemptible as not to make some person laugh. This doubtless is an inducement to make the experiment; but it ought to be remembered, that one line in such a page as I am now writing, will hold the names of all the authors who have succeeded in this kind of composition since the creation of the world.

Mimicry is a more common talent. I have known many men who were very successful in imitating the air, manner, tone, and expression of their friends whom they wished to caricature.

There is also a just representation of character in which many have succeeded. This is mimicry on paper; and the excellency of it consists in giving us the exact outlines of such persons as we sometimes meet with in the world, placed in such situations as to make them useful to the plot, and in themselves characteristic and entertaining.

There is also a boldness in satire, which, if I were speaking to a friend, and not writing for the public, I should call downright scolding. In

this species' of satire, many of the ancients, a few moderns, and many, I will not say all, for a reason to be given afterwards, of the authors of reviews, are eminently excellent. It is astonishing with what ease the most abusive language flows from their pens. It seems to be as natural for them to scold as to write, and they are so deeply interested in their severe labours, that they deal with the author as if he were their personal enemy.

There is also a kind of humour at which people of no taste will laugh, but in which the person laughed at cannot easily join. This makes a man ridiculous, and wounds his self-love, without exciting in him the desire of amendment. Were it good for the world, in its present high state of improvement, to have the general taste run out into too fine a termination, I would advise the greater part of modern critics to avoid all attempts at severity or humour. It cannot be imputed to them as a fault to want those talents, which have not been bestowed on more than four of their fellow critics since the Augustan age.

The difficulty of executing this part of their work with delicacy and propriety, consists in their having to attack a living character who has done them no injury; while legitimate satire aims at the vice, not the person, and lashes folly in the collective body, without bidding "the stricken deer go weep."

I am often very much amused with the flame of passion, into which a grave and learned man works himself in an instance in which he has no concern, and against a person who never intended to affront him. This cherishes a bad taste in the reader, and as long as it continues to be practised and admired, I have no fear that we will be too much refined.

The touchstone of satire is the pleasure it should give to a reader of a different country, or of a different age. We surely smile at the success of the satirist, when it is impossible that any envious or malignant feeling in our own mind is gratified by it; when party spirit does not muffle in the dance, and when the delicacy of the author suggests nothing that would hurt ourselves, though we were satirized in the same manner.

What occasions the greatest apprehension to me on this subject, is to see many periodical publications, of a theological nature, attempting to review the books which are connected with their general plan of conveying religious instruction. It is a pleasing thing, and much to the credit of our age, to know that there are more copies of works of this character in circulation, under the names of Observers, Monitors, Instructors, and Religious Repositories, than of those which direct the taste and politics of the nation. This to me is a clear proof, that though we excel in taste, we have yet a greater love for religion. These works, too, being addressed to the good sense of a particular class of mankind, and considered by them as of the greatest importance, have more readers to every number than the ordinary common-place reviews of the times. The danger here will appear to the judicious reflector on the growth of taste to be obvious and very alarming. From the mild spirit which such publications are desirous to promote, it is evident that the severity which other reviewers think necessary, will be here excluded. That monstrous absurdity of persecution for conscience sake cannot in this age be revived under a new name, and vent itself in severe philippics against the character of the heretic. Christians are con-

manded to live together in love, and therefore one who pretends to instruct them cannot easily use expressions of severity, contrary to his principles and feelings.

I do not say that the principles of our holy religion are intended expressly to regulate the taste of mankind. But I am sure that its mild and benevolent spirit, its peace, forgiveness, and patience, will lead the minds of those who love it to every thing decent, ho-

nourable, and of good report. And I will farther maintain, that a Christian capable of conducting a review of new publications, will neither write with severity, nor in bad taste. It is evident, then, if such reviews were to prevail, and to be more read than all others, that the general taste would not be directed as it is, and that there would be nothing to prevent us from being too refined.

J. B.

EXTRACTS FROM RECENT PUBLICATIONS.

SOME ACCOUNT OF THE ISLAND OF LEWCHEW.

(From MACLEOD'S Voyage in the ALCESTE.)

THE Island of Lewchew is situate in the happiest climate of the globe. Refreshed by the sea-breezes, which, from its geographical position, blow over it at every period of the year, it is free from the extremes of heat and cold, which oppress many other countries; while, from the general configuration of the land being more adapted to the production of rivers and streamlets than of bogs and marshes, one great source of disease in the warmer latitudes has no existence: And the people seemed to enjoy robust health, for we observed no diseased objects, nor beggars of any description, among them.

The verdant lawns and romantic scenery of Tinian and Juan Fernandez, so well described in Anson's voyage, are here displayed in higher perfection, and on a much more magnificent scale; for culti-

vation is added to the most enchanting beauties of nature. From a commanding height above the ships, the view is, in all directions, picturesque and delightful.

On one hand are seen the distant islands, rising from a wide expanse of ocean, whilst the clearness of the water enables the eye to trace all the coral reefs which protect the anchorage immediately below.

To the south is the city of Napafoo, the vessels at anchor in the harbour, with their streamers flying; and in the intermediate space appear numerous hamlets scattered about on the banks of the rivers, which meander in the valley beneath; the eye being in every direction charmed by the varied hues of the luxuriant foliage around their habitations. Turning to the east, the houses of Kin-ching, the capital city, built in their peculiar style, are observed, opening from among the lofty trees which surround and shade them, rising one above another in gentle ascent to the summit of a hill, which is crowned by the king's

palace, the intervening grounds between Napafoo and Kiat-chung, a distance of some miles, being ornamented by a continuation of villas and country-houses. To the north, as far as the eye can reach, the higher land is covered with extensive forests.

About half a mile from this eminence, the traveller is led by a foot path to what seems only a little wood; on entering which, under an archway formed by the intermingling branches of the opposite trees, he passes along a serpentine labyrinth, intersected at short distances by others. Not far from each other, on either side of these walks, small wicker doors are observed; on opening any of which, he is surprised by the appearance of a court-yard and house, with the children, and all the usual cottage-train generally gamboling about: so that, whilst a man fancies himself in some lonely and sequestered retreat, he is, in fact, in the middle of a populous, but invisible village.

Nature has been bountiful in all her gifts to Lewchew: for such is the fertility of its soil and climate, that productions of the vegetable kingdom, very distinct in their nature, and generally found in regions far distant from each other, grow here side by side. It is not merely, as might be expected, the country of the orange and the lime, but the banyan of India, and the Norwegian fir, the tea plant and sugar cane, all flourish together. In addition to many good qualities, not often found combined, this island can also boast of its rivers and secure harbours; and last, though not least, a worthy, a friendly, and a happy race of people. The Lewchewans are a very small race of people, the average height of the men not exceeding 5 feet 2 inches at the utmost. Almost the whole population here is of diminutive size, but all excellent in their

kind. Their bullocks seldom weighed more than 350 lbs. but they were plump and well conditioned, and the beef very fine; then goats and pigs were reduced in the same proportion, their poultry seeming to form the only exception. However small the men might be, they were sturdy, well built, and athletic. The ladies we had no opportunity of measuring, but they appeared to be of corresponding stature.

These islanders most probably originated from Japan or Corea, having a good deal of the Chinese lineaments, but rather milder and softened down. They are obviously not of Chinese origin, having nothing whatever of that drowsy and elongated eye which peculiarly distinguishes the latter: Nor would it seem, that the few Chinese and their descendants settled on the island freely mixed with the native Lewchewans, the national features and the natural disposition of the two people being perfectly distinct, and differing in every respect. Neither have they any mixture of Indian blood, being as fair as the southern Europeans; even those who are most exposed being scarcely so swarthy as the same class of society in Spain or Portugal.

The Chinese language is learnt by a few, as the French is in our own country; but the boozers, or priests, who are also schoolmasters, teach the boys their native language, which is a dialect of the Japanese, and is rather soft and harmonious; and they have nothing of that hesitation in utterance, or appearance of choking, which is observed in the former, often requiring the action of the hands to assist the tongue. The orders and records

* In this respect the Chinese seem to resemble what is said of a Frenchman, that if his hands are tied he cannot speak.

of government are in their own or Japanese character, but they have books in the Chinese language. They burn the bodies of their dead, and deposit their bones in urns, (at least in our neighbourhood) in natural vaults, or caverns of the rocks along the sea shore: the graves of the few Chinese resident here are formed in their own style. Crimes are said to be very unfrequent among them, and they seem to go perfectly unarmed, for we observed no warlike instruments of any description; and our guns, shot, and musketry, appeared to be objects of great wonder to them. It must have been the policy of the Chinese to disarm them, for it appears, that in the first instance they defended themselves nobly against their attacks, as well as those of the Japanese. Not even a bow or arrow was to be seen, and they observed the effect of fowling-pieces in the hands of some of the gentlemen; they begged they might not kill the birds, which they were always glad to see flying about their houses, and if we required them to eat, they would send in their stead an additional quantity of fowls on board every day; and an order was immediately issued by the commanding officer to desist from this sort of sport.

The people of *Tatao* and the north-east islands, are reported to have been in possession of books previous to the Chinese attack on *Grand Lewchaw*, and to have been even more polished than in the principal island. *Tatao* and *Kekian* are said to produce a sort of cedar, termed *kiennan* by the Chinese, and *tsoki* by the inhabitants, which is considered incorruptible, and brings a great price, the ceilings of the palaces of the grandees being generally formed of it.

A few days previous to our leaving the island, intimation was sent

that a man of the first distinction, (said to be one of the princes, and nearest heir to the crown), intended paying a visit to the ship. He was carried down to the mouth of the little river, opposite to the anchorage, in a close chair or palanquin, amidst an immense concourse of people who had flocked from all parts to this spot. He embarked in a great state in three boats, with their flags flying, and was saluted on his approach to the ships by seven guns from each, and received on board the *Aleeste* with every possible mark of respect and attention; the rigging being manned, and the officers in full dress. He was above the usual size of the *Lewchewans*, and had rather more of the European cast of countenance. His robe was of a dark pink-coloured silk, the cap rather lighter, with bright yellow lezenges on it. In his mien and deportment there was much dignified simplicity, for although his carriage was that of a man of high rank, it was totally unmixt with the least appearance of haughtiness; and his demeanour was altogether extremely engaging.

As he paced along the decks, his own people saluted him by kneeling; clasping their hands before their breasts, and bowing the head. He examined minutely every thing about the ship, and seemed equally pleased and surprised with all he saw. After joining in a sumptuous collation in the cabin, he took his leave with the same honours as when he came on board, having previously invited the captain and officers to an entertainment on shore. The day appointed for this feast happened to be the 25th of October, the anniversary of our venerable sovereign's accession to the throne. A royal salute was fired at sunrise by both ships; at noon the standard was hoisted

the ships, dressed in colours, and another salute fired; after which, the boats, with their flags flying, containing the captains and every officer that could possibly be spared, proceeded into Napa-kiang.

They were received precisely as on the former occasion, except that the number of *grandees* was greater, and there appeared a higher degree of state. The prince received the party at the gate, and conducted them into the hall. Three tables were laid close to each other; the first for the great men and the captains, the second for the superior officers, and the third for the young gentlemen. The prince or chief, did the honours of his own table, occasionally directing his attention to the others; but a man of some rank was added to each of them, for the purpose of seeing the strangers properly treated, as well as to pass and proclaim the toasts; and for this purpose they were allowed to be seated, all the rest standing round the room, but, at the same time, joining heartily in the general mirth and glee. The healths of our King and Royal Family were toasted with much respect, and the anniversary of his Majesty's Accession was a day of real jubilee at Napafoo. The sovereign of Lewchew, the Queen and Princess, were proposed by our party, whilst our hosts (never deficient in politeness) toasted the wives and children of their friends the *Englees*.

In dining on board the ship, captain Maxwell had given confectionary to them who were married, in parcels, proportioned to the number of children they had; and, on this occasion, they returned the compliment; in the distribution of which, the greybeards were highly amused, on observing some of the young midshipmen acquiring at once wives and large families.

Some personal presents from the captains were on this day offered to the chiefs, consisting of various articles as before; adding some damask table-cloths, and elegantly cut decanters and glasses, which they seemed greatly to admire. Specimens of the manufactures in cloth were sent on board the ships in return. At their departure, the prince attended the party nearly to the landing-places, and when about to take his leave, two small additional presents (at the suggestion of Captain Hall) were given to him as memorials. One was a very neat pocket thermometer, (the use of the larger ones having been explained to him on board), and the other a cornelian seal set in gold, with a ribbon attached to each; they were hung round his neck, and the ceremony being in public, had the appearance of investing him with an order, with which he seemed to be highly gratified. As the boats shoved off from the landing-place, the crews, whom they had handsomely entertained, gave them three cheers, which they returned in their own style of salutation, and in this manner followed the boats along the pier to the mouth of the river. They had sent on board the ship a great number of coloured paper lanterns, for the purpose of illuminating her at night in honour of our king: this was done after dark, the lanterns being regularly ranged along the yards and rigging, the main deck ports illuminated, sky rockets thrown up, and blue lights burned at the yard-arms, bowsprit, and spanker-boom ends, with a few-degrees of musquetry, three repeated round the ship. The whole had a very brilliant effect from the fire, where thousands of the natives had collected to view this display.

The period of their departure be-

ing now fixed, all the stores were embarked on the evening of the 21st of October. The next morning, as the ships unmoored, the Lewchewans, as a mark of respect, arrayed themselves in their best apparel, and, proceeding to the temple, offered up to their gods a solemn sacrifice, invoking them to protect the Engelees, to avert every danger, and restore them in safety to their native land. In the manner of this adieu, there was an air of sublimity and benevolence combined, by far more touching to the heart than the most refined compliment of a more civilized people. It was the genuine benignity of artless nature, and of primitive innocence. Immediately following this solemnity, our particular friends crowded on board to shake hands, and say "farewell!" whilst the tears which many of them shed, evinced the sincerity of their attachment. Even hard-faced Buonaparte was not unmoved; and as the ships got under weigh, they lingered alongside in their canoes, displaying every sign of affectionate regard.

We stood out to seaward; and the breeze being favourable, this happy island soon sunk from the view; but it will be long remembered by all the officers and men of the *Alceste* and *Lyra*, for the kindness and hospitality of its inhabitants have fixed upon every mind a deep and lasting impression of gratitude and esteem.

[A literary friend has favoured us with the following translation from a French periodical work, much known in this country. The work is popular in Paris, and a specimen of it will, we do not doubt, prove interesting to our readers.]

Translation* of a Paper from
"L'Hermite de la Chaussée

d'Antin; or, *Observations upon the Manners and Customs of the French in the 19th Century.*
—6th June 1812.

THE PARTY OF PLEASURE.

"A mighty pomp, tho' made of little things."—DRYDEN.

THE love, or rather the rage for the country, was never so general among the Parisians as it is at present. It seems as if a *pastoral mania* had seized all ranks of people. We are almost ashamed to be seen in Paris, and if detected there, we hasten to declare that we are just arrived from the country, and that we are on the point of returning. The nobility go to drink the waters at *Barréges*, *Spa*, or *Topplitz*; the rich retire to their country seats; our worthy citizens hire a little spot of ground at *Passy*, *Chailot*, or *Boulogne*, and even our trades-people must pass their Sundays at the *Près-Saint-Gervais*, or the *Bois de Romainville*. But it is only the middle class of citizens who enjoy those parties of pleasure, which are the subjects of discussion for six months beforehand; the fund for defraying the expense of them being the winnings deposited under the candlestick at fifteen penny* *bouillotte*, a game still played in spite of fashion in many houses in the city and *Faubourg Saint-Jacques*. The choice of the place, the number of the guests, the general rendezvous and time of departure, the means of conveyance, the quality and quantity of the provisions to be taken,—every thing is calculated, weighed and discussed, as if the subject of consideration were the establishment of a colony in New Holland. When we are in pur-

* *La Bouillotte* is an old-fashioned game resembling Vingt-un.

suit of pleasure, we must seize it as we pass along. If we wait till the end of our journey, we shall generally be disappointed. Pleasures long anticipated seldom agree with the expectations they have excited. Among many little adventures which I have witnessed, and which might serve as proofs of what I am stating, I shall relate the most recent.

Monsieur de *Vaucels* was formerly a clerk in the office for foreign affairs, but has now retired, and lives in a house in the *Faubourg Saint-Jacques*, where his fortune enables him to see all the best company of the *Estrapade*, and the *Place Saint-Michel*. He enjoys the respect of all his acquaintance, which is due to his excellent character, strict integrity, and the right of quoting on all occasions the Cardinal de Bernis, M. de Vergennes and the treaty of 56, in the negotiation of which he had the honour of performing two expeditions.

A dangerous illness which attacked Madame de *Vaucels* excited so much alarm among her family and friends, that upon her recovery they thought fit to testify their joy by a little fête, which, during the whole preceding winter, was the subject of deliberation. The 20th of May was the day fixed upon, and the scene was laid on the heights of *Chaville* at a *ferme ornée* belonging to M. *Durivage*, son-in-law to M. *Vaucels*. The motive for this meeting, and my great esteem for the family, with whom I have been long in habits of friendship, induced me to join the party. I was at first entrusted by the mistress of the house with the care of furnishing the plan of action, but her husband would not allow any one but himself to meddle with what he conceived lay still in the province of foreign affairs.

He therefore assigned to each his task. M. *Crochard*, formerly an attorney of the *Châtelet*, and one of the most experienced epicures of the ancient club of lawyers, undertook to cater for us; while the carriage department was intrusted to M. *Franc*, an eminent grocer. Our little caravan contained 17 persons. M. and Mine. *Vaucels*, M. *Durivage*, his wife, and their daughter Emily, a pretty girl of seventeen, five members of the *Crochard* family, the most interesting of whom (at least in Emily's eyes) was *Augustus Crochard*, principal clerk in his father's office; M. *Franc*, and his sister Mme. *Desnoyers*, a widow of a certain age, whose riches amply seemed to her all the advantages of youth; M. *Frimont*, a tutor at an academy, a bel-esprit and a pedant, much esteemed for his holiday verse, his humorous songs, and his witty sayings. Besides these, there was a cousin of Mme. de *Vaucels*, an officer in the Parisian guard; Mademoiselle *Binet*, an old maid, the only daughter of a man who had formerly been a record-keeper in the court of aids; a physician, and myself. Two hackney coaches, a German gondola*, and a car, were provided for the accommodation of the guests, who were to meet at six o'clock in the morning at the *Place Cambrai*. M. *Crochard* arrived at break of day, to pack the car with the provisions; the stew-pan, containing the calf's head dressed *au jus certain* by the hand of M. *Vaucels* himself, the pyes, the cold meats, and two baskets containing various kinds of wine, filled the car. The boots of the other carriages were stuffed with coffee, liqueurs, and all the delicacies of the dessert. At last, every

* *Gondole Allemande*, an old-fashioned carriage common in Paris.

thing was ready, but not one guest appeared. Eight o'clock struck, and our numbers were not yet sufficient to fill one carriage; M. *Crochard* lost patience, the coachmen swore. The most punctual, of whom I was one, began to draw up a list of the faults and absurdities of our absent friends who were keeping us waiting, while the servants ran from house to house to hasten the ladies' toilets. At last they arrive, but one has forgotten her parasol, another her workbag, and a third her keys. As we refuse to let them return home to repair these oversights, we get into the carriages in bad humour, after spending a quarter of an hour, declining with obstinate politeness to accept of the back seats. It is now near ten, and we are just setting out, when we discover the absence of Mademoiselle *Binet*, detained no doubt by the necessary attentions to her birds, her gold-fishes, and her spaniel. M. *Frimont* is dispatched to bring her, they cross each other on the way, and we commence our journey without the tutor, leaving orders for him to join the carriages at the turnpike, with his friend the officer, who waits for him.

Passing over a number of petty occurrences which retarded our progress through Paris, I come at once to a serious and irremediable misfortune. Madame *Desnoyers* was the only lady in the car in which I had the misfortune to be placed. Our evil genius suggested to her the idea of driving an old reserve horse to which our frail vehicle was attached. M. *Crochard* and I addressed to her some gentle admonitory observations, which were received rather ungraciously, and to which she replied by oversweeping us in a ditch by the roadside. The result of this proceeding was the loss of great part of our most valuable provisions. The

calf's head rolled into the ditch, leaving its course strewn with savoury relics of mushrooms and other delicacies. The bottles were broken by the fall, and the wine ran in torrents over the road. Poor M. *Crochard* was so much affected by this catastrophe, and his despair had something so comical in it, that I was seized with a fit of irresistible laughter, which for several minutes prevented me from rising. With much difficulty we got our carriage put to rights, but we arrived at last at *Chaville*, where our misfortune excited more alarm than mirth, for the ride and the country air had considerably sharpened the appetite of our guests. Whilst M. *Crochard* was engaged in putting together the fragments of our feast, and taking advantage of all the resources which the place afforded, to furnish forth an extempore dinner, M. *Durivage* had the cruelty to seize upon me and some of the other gentlemen, and to force us to survey his farm, offices, and the 37 arable acres of which it is composed, without shewing us mercy so far as to omit a single spot of *Lucerne*.—The ladies, who had remained in a kind of barn which served as a drawing-room, complained of being very uncomfortable in the chairs with which the farmer's wife had accommodated them from the neighbouring church, to supply the want of more commodious seats. The lovely Emily was pouting in a corner. M. Augustus had refused the seat next her in the Gondola, that he might have the pleasure of cutting capers upon a back which he had hired. As we returned from our walk, *Frimont* and the officer, who, in hopes of overtaking the carriages, had accomplished the journey on foot, arrived covered with sweat, and in the worst humour imaginable.—They scolded every body, and sent Mademoiselle *Binet* and her men-

gerie to the devil. However, after having vented his rage, the poet recollected that he had promised some verses upon the recovery of Madame *Faucels*, and he hastened to seat himself under an old willow newly lopped of its branches, (the only shade within a mile), to try to adapt to the present occasion some stanzas which he always keeps in readiness. Meanwhile they were laying the covers, but a pastoral reflection uttered by the Doctor suggested the idea of dining in the open air, upon a plot of turf where grass was far from abundant. Some broken fragments of pie, an omelet fried in lard, a sallad seasoned with oil from the farm, the smell of which unfortunately betrayed its original, and some bottles of a small home-made wine, in comparison with which the *Vin de Surêne* might pass for *Nectar*, were the articles which formed our repast. The keenness of our appetites, however, would have reconciled us to this frugal fare, but, to complete our misfortunes, a deluge of rain fell suddenly upon our tables, like the harpies on those of *Andas*; and, with the most eager haste to shelter our repast, it was impossible for the hungriest of us to save a morsel. M. *Frimont*, who had nobly sacrificed his dinner to his

glory, now wished to claim his reward. He sung, to the air of *Femme Sensible*, a romance which called forth no applause. His vanity was offended: He attacked that of others. Our ill humour increased; it became universal. To put an end to it, we could devise nothing better than to return immediately to Paris. This proposal made us all friends again, and we agreed, that had it not been for some little untoward circumstances, our party would have been delightful. *Durivage* spoke even of indemnifying us next month, but satisfied with having given Madame *Faucels* one proof of the interest I take in her welfare, I am resolved not to offer her a second of the same kind, to look, in future, with distrust upon *fermes créées*; to go to no country houses where the masters are not at home to receive me; where my dinner depends upon the stumbling of a horse, or the falling of a shower; where the vanity of the proprietor is not moderated by his politeness; in short, to go to the country only in search of repose, liberty, and especially the absence of those pretensions and absurdities, which in town are tolerated because we are accustomed to them, but which are insupportable in the country.

REVIEW.

Rob Roy. By the author of *Waverley*, *Guy Mannering*, and the *Antiquary*. 3 vol. 12mo. L. 1, 1s. Edinburgh, Constable & Co. 1818.

WE know not whether we are about to do a judicious thing, or very much the reverse, in reviewing

a book which almost every body has read, and upon which most persons have formed a settled opinion. The general impression, too, we fear, is not much in favour of the work, compared at least with the other productions of the same author; and those who have been

disappointed in perusing the volumes at length, will not be much inclined to go over them again in epitomé. The story, it must be owned, is remarkably deficient in interest, and several of the characters are neither original nor entertaining; still, in respect of talent generally considered, of deep observation, and great power of description, Rob Roy is a very able performance, and is not the greatest of the author's works, merely because it was not the first. It betrays manifest tokens of haste indeed, and is, in many places, studded with blunders; but notwithstanding, it bears throughout the strongest marks of rare genius, and exemplifies with unabated vigour the finest traits of that singularly gifted mind, to which the public are so much indebted for instruction and amusement.

We have heard some talking critics remark, that the title of the book is a misnomer, and that it should have been called Frank Osbaldistone, and not Rob Roy. The former certainly occupies a larger portion of the ground than he seems at all entitled to, either from his wisdom or his abilities; and we often *desiderate*, as he himself would express it, the presence of the Celtic freebooter, to relieve us from the commonplace thoughts and acts of this southern stripling. No hero, however, is expected to be constantly in the eye of the spectator. Don Quixote himself is frequently allowed to repose; and in the *Heat* of Shakespeare's plays it is no easy matter to determine which is the principal personage of the drama. His Julius Cæsar, Othello, and Merchant of Venice, might have been respectively denominated Brutus, Iago, and Shylock; and no fault could have been found with the change of appellation.—We come, however, to the tale, reserv-

ing our criticisms for the close of the article.

Mr Francis Osbaldistone is the son of a London merchant, and has, when first introduced to the reader, just returned from Bourdeaux, whither his father had sent him to learn the mysteries of trade. Frank not liking the formal drudgery of a counting-house, and being smitten with the love of letters, refuses to prosecute his mercantile studies; whereupon the old gentleman sends him down into Northumberland, to rusticate at the house of an uncle, Sir Hildebrand Osbaldistone of Osbaldistone Hall. The young cockney, thus exiled to make way for a nephew at the desk in Crane Alley, sets out on his journey for the north; and without any other adventure beyond that of meeting with a very timid fellow traveller, he arrives at the town of Darlington in the bishopric of Durham. It was the custom, we are told, in those days, when journeys were chiefly performed on horseback, for the landlords at inns to entertain with a Sunday dinner such persons as halted on that day of rest; and on such an occasion it was that Mr F. Osbaldistone first met the renowned Rob Roy, under the designation of Robert Campbell, a cattle-dealer from the Highlands of Scotland. As Frank and his fearful acquaintance were about to sit down to partake of their host's beef and pudding, the latter informed them, with a sort of apologetic tone, that a Scotch gentleman was to dine with them.

"A gentleman?—what sort of a gentleman?" said my companion, somewhat hastily, his mind, I suppose, running upon gentlemen of the pad, as they were then termed.

"Wây, a Scotch sort of a gentleman, as I said before," returned mine host; "they are all gentle, ye man know, though they ha' aorta sturt to back; but this is a de-

centish hallion—a canny North Briton as e'er crossed Berwick-bridge—X trow he's a dealer in cattle."

"Let us have his company, by all means," answered my companion; and then, turning to me, he gave vent to the tenor of his own reflections. "I respect the Scotch, sir; I love and honour the nation for their sense of morality. Men talk of their filth and their poverty, but commend fire to sterling honesty, though clad in rags, as the poet saith. I have been credibly assured, sir, by men on whom I can depend, that there was never known such a thing in Scotland as a highway robbery."

"That's because they have nothing to lose," said mine host, with the cluckle of a self-applauding wit.

"No, no, landlord," answered a strong deep voice behind him, "it's e'en because your English gaugers and supervisors, that you have sent down benorth the Tweed, have ta'en up the trade of thievery over the heads of the native professors."

"Well said, Mr Campbell," answered the landlord; "I did nat think thou'dst been sa near us, mon. But thou kens I'm an outspoken Yorkshire tyke—And how go markets in the south?"

"Even in the ordinar," replied Mr Campbell; "wise folks buy and sell, and fools are bought and sold."

"But wise men and fools both eat their dinner," answered our jolly entertainer; "and here a comes—as prime a buttock of beef as e'er hungry mon stuck fork in."

"So saying, he eagerly whetted his knife, assumed his seat of empire at the head of the board, and loaded the plates of his sundry guests with his good cheer."—Vol. I. Pp. 71.—73.

"It was, then, (said Frank,) with an impression of dislike, that I contemplated the first Scotchman I chanced to meet in society. There was much about him that coincided with my previous conceptions. He had the hard features and athletic form, said to be peculiar to his country, together with the national intonation and slow pedantic mode of expression, arising from the desire to avoid peculiarities of idiom or dialect. I could also observe the caution and shrewdness of his country in many of the observations which he made, and the answers which he returned. But I was not prepared for an air of easy self-possession and superiority, with which he seemed to predominate over the company into which he was thrown, as it were by accident. His dress was as coarse as it could be, being still decent; and, at a time when great expense was lavished upon the wardrobe, even at

the lowest who pretended to the character of gentlemen, this indicated mediocrity of circumstances, if not poverty. His conversation intimated, that he was engaged in the cattle-trade, no very dignified professional pursuit. And yet, under these disadvantages, he seemed, as a matter of course, to treat the rest of the company with the cool and condescending politeness, which implies a real, or imagined, superiority over those towards whom it is used. When he gave his opinion on any point, it was with that easy tone of confidence used by those superior to their society in rank or information, as if what he said could not be doubted, and was not to be questioned. Mine host and his Sunday guests, after an effort or two to support their consequence by noise and bold avowment, sunk gradually under the authority of Mr Campbell, who thus fairly possessed himself of the lead in the conversation. I was tempted, from curiosity, to dispute the ground with him myself, confiding in my knowledge of the world, extended, as it was, by my residence abroad, and in the stores, with which a tolerable education had possessed my mind. In the latter respect, he offered no competition, and it was easy to see that his natural powers had never been cultivated by education. But I found him much better acquainted than I was myself with the present state of France, the character of the Duke of Orleans, who had just succeeded to the regency of that kingdom, and that of the statesmen by whom he was surrounded; and his shrewd, caustic, and somewhat satirical remarks, were those of a man who had been a close observer of the affairs of that country."—Vol. I. Pp. 80.—82.

Having thus afforded a glimpse of the two male characters who make the principal figure in the piece, we must next present a view of the heroine, Miss Diana Vernon. As Frank, on the day following his interview with Rob Roy, was directing his steps towards the Hall of his ancestors, now the residence of a fox-hunting father and five or six fox-hunting sons, whom he was shortly to address as uncle and cousins, he perceived a pack of hounds in full chase coming down upon the road on which he was advancing. Whilst indulging his fancy as to the reception he was likely to receive from these Nimrods, who

were now passing him, at full speed, in their green uniforms, a vision, as he terms it, struck his eye, and instantly put a stop to all other considerations.

"It was a young lady, the loveliness of whose very striking features was enhanced by the animation of the chase and the glow of the exercise, mounted on a beautiful horse, jet black, unless where he was flecked by spots of the snow-white foam which embossed his bridle. She wore, what was then somewhat unusual, a coat, vest, and hat, resembling those of a man, which fashion has since called a riding-habit. The mode had been introduced while I was in France, and was perfectly new to me. Her long black hair streamed on the breeze, having in the hurry of the chase escaped from the ribbon which bound it. Some very broken ground, through which she guided her horse with the most admirable address and presence of mind, retarded her course, and brought her closer to me than any of the other riders had passed. I had, therefore, a full view of her uncommonly fine face and person, to which an inexpressible charm was added by the wild gaiety of the scene, and the romance of her singular dress and unexpected appearance. As she past me, her horse made, in his impetuosity, an irregular movement, just while, coming once more upon open ground, she was again putting him to his speed. It served as an apology for me to ride close up to her, as if to her assistance. There was, however, no cause for alarm; it was not a stumble, nor a false step; and if it had, the fair Amazon had too much self-possession to have been deranged by it. She thanked my good intentions, however, by a smile, and I felt encouraged to put my horse to the same pace, and to keep in her immediate neighbourhood. The clamour of "Whoop, dead, dead!" and the corresponding flourish of the French horn, soon announced to us that there was no more occasion for haste, since the chase was at a close. One of the young men whom we had seen approaching us, waving the crush of the fox, triumph, as if 't upland my fair companion.

"I see," she replied,—*"I see; but make no noise about it; if Phoebe,"* she said, patting the neck of the beautiful animal on which she rode, *"had not got among the cliffs, you would have had little cause for boasting."*

"They met as she spoke, and I observed them both look at me, and converse a mo-

ment in an under tone, the young lady apparently pressing the sportsman to do something which he declined shyly, and with a sort of sheepish sullenness. She instantly turned her horse's head towards me, saying,—*"Well, well, Thornie, if you wont, I must, that's all.—Sir,"* she continued, addressing me, *"I have been endeavouring to persuade this cultivated young gentleman to make enquiries at you, whether, in the course of your travels in these parts, you have heard any thing of a friend of ours, one Mr Francis Osbaldistone, who has been for some days expected at Osbaldistone Hall?"*

"I was too happy to acknowledge myself to be the party enquired after, and to express my thanks for the obliging enquiries of the young lady.

"In that case, sir," she rejoined, "as my kinsman's politeness seems to be still stunning, you will permit me (though I suppose it is highly improper) to stand mistress of ceremonies, and to present to you young Squire Thorncliffe Osbaldistone, your cousin, and Die Vernon, who has also the honour to be your accomplished cousin's poor kinswoman."

"There was a mixture of boldness, satire, and simplicity in the manner in which Miss Vernon pronounced these words. My knowledge of life was sufficient to enable me to take up a corresponding tone as I expressed my gratitude to her for her condescension, and my extreme pleasure at having met with them. To say the truth, the compliment was so expressed, that the lady might easily appropriate the greater share of it, for Thorncliffe seemed an arrant country bumpkin, awkward, shy, and somewhat sulky wital. He shook hands with me, however, and then intimated his intention of leaving me, that he might help the huntsman and his brothers to couple up the hounds, a purpose which he rather communicated by way of information to Miss Vernon than as apology to me.

"There he goes," said the young lady, following him with eyes in which disdain was admirably painted,—*"the prince of groom- and cock-fighters, and blackguard horse-courers. But there is not one of them to mend another.—Have you read Markham?"* said Miss Osbaldistone.

"Read whom, ma'am?—I do not even remember the author's name."

"O lud! on what a strand are you wrecked!—A poor forlorn and ignorant stranger, unacquainted with the very Alcoran of the savage tribe whom you are come to reside with—never to have heard of Markham, the most celebrated author on

farriery! then I fear you are equally a stranger to the more modern names of Gibson and Bartlett?"

"I am, indeed, Miss Vernon."

"And do you not blush to own it?—Why, we must forswear your alliance. Then, I suppose, you can neither give a ball, nor a match, nor a horn?"

"I confess I trust all these matters to an ostler, or to my groom."

"Incredible carelessness! And you cannot shoe a horse, or cut his man and tail; or worm a dog, or crop his ears, or cut his dew-claws; or reclaim a hawk, or give him his casting stones, or direct his diet when he is scaled; or—"

"To sum my insignificance in one word, I am profoundly ignorant in all the rural accomplishments."

"Then, in the name of Heaven, Mr Francis Osbaldistone, what *can* you do?"

"Very little to the purpose, Miss Vernon; something, however, I can pretend to.—When my groom has dressed my horse, I can ride upon him; and when my hawk is in the field, I can fly him."

"Can you do this?" said the young lady, putting her horse to a canter.

"There was a sort of rude overgrown fence crossed the path before us, with a gate, composed of pieces of wood rough from the forest; I was about to move forward to open it, when Miss Vernon cleared the obstruction at a flying leap. I was bound, in point of honour, to follow, and was in a moment again at her side.

"There are hopes of you yet," she said.

"I was afraid you had been a very degenerate Osbaldistone. But what on earth brings you to Cub-Castle?—for so the neighbours have christened this hunting-hall of ours. You might have staid away, I suppose, if you would?"—Vol. I. pp. 91.—101.

The inmates of Osbaldistone Hall were, with one exception, the very grooms, cockfighters, and horse-courers which Diana had described them to be; and this exception was the youngest son of the baronet, Mr Rashleigh Osbaldistone. This youth had been bred to the church; but not having any strong predilection for the sacred functions, he yielded to the tempting offers held out by his uncle in London, and repaired thither to engage in more worldly pursuits. But the real motives of Rashleigh's conduct are to be found in the share which

he had taken in making preparations for the insurrection of 1715, —an event upon which the whole story and transactions of the piece are made to turn, nearly in the way that Waverley is connected with the rising of 1745. It was in pursuance of the same object, too, that Rob Roy was at that time in the north of England; thus the cheater being employed by the chief conspirators on both sides of the Tweed to collect information, and convey intelligence. These two Jacobites, accordingly, contrived to rob the famous personage who had travelled part of the road with Frank, and who, it turns out, had been entrusted by government with a large sum of money for the use of Scotland; and as Rashleigh found reason to dislike his cousin, both as being a protestant, a whig, and a favourite with Miss Vernon, he succeeded in lodging information with a magistrate against him as the author of the robbery. There is much fine writing and description introduced upon this occasion. The characters of Justice Inglewood, and of his clerk, Joseph Jobson, are highly excellent, and the influence of a virtuous and benevolent mind over that of a gloomy, jealous, unprincipled scoundrel, is finely painted in the conversation between Rashleigh and Diana, when she pleads with him to desist from his relations purpore, relative to his kinsman.

Upon repairing to the metropolis, this devoted conspirator embraces the first opportunity to seize all the tangible property of his uncle's establishment, and directs his flight towards Scotland. Letters after some delay reach Northumberland, informing Frank of his father's loss, and requesting him to report to Glasgow in order to concert measures with Mr Owen, the principal clerk of the house, who

had already departed for that city. These circumstances having determined young Osbaldistone, he chooses for the companion of his journey northwards, his uncle's gardener, who happened to be a native of the west of Scotland, and who, at that crisis, was seeking an opportunity to return home, with the view of avoiding all participation in the approaching rebellion.---We must quote a paragraph or two, illustrative of the character of Andrew Fair-service.

"As I sauntered on, I found the gardener hard at his evening employment, and saluted him, as I passed to look at his work." "Good even, my friend."

"Gude e'en—gude e'en t' ye," answered the man, without looking up, and in a tone which at once indicated his northern extraction.

"Fine weather for your work, my friend."

"It's no that unuckle to be complained of," answered the man, with that limited degree of phrase which gardeners and farmers usually bestow on the very best weather. Then raising his head, as if to see who spoke to him, he touched his Scotch bonnet with an air of respect, as he observed, "Eh! gude sae us!—it's a sight for sinner e'en, to see a gold-laced jesticor in the Ha' garden sae late at e'en."

"A gold-laced what, my good friend?"

"Ou a jesticor—that's a jacket-like your ain, there. They hae other things to do wi' them up yonder—unbuttoning them to make room for the beef and the bag-puddings, and the claret-wine, nae doubt—that's the ordnary for every evening lecture on this side the Border."

"There's no such plenty of good cheer in your country, my good friend, as to tempt you to sit so late at it."

"Hout, sir, ye ken little about Scotland; it's no for want of gude viands—the best of fish, flesh, and fowl hae we, by sybbs, mgowis, turneeps, and other garden fruits. But we hae mense and discretion, and are moderate of our mouths; but here, frae the kitchen to the ha', jist fill and fetch man frae the tae end of the hour and twenty till the t'other. Even their fast days—they ca' it fasting when they hae the best o' fish frae Startlepool and Sunderland by Land carriage, forbye trouts, gibes, salmon, and a'

the lave o', and so they make their very fasting a kind of luxury and abomination; and then the awfu' masses and matins of the poor deceived souls—but I shouldna speak about them, for your honour will be a Roman, I se waraw, like the lave."

"Not I, my friend; I was bred an English presbyterian, or a dissenter."

"The right hand of fellowship to your honour, then," quoth the gardener, with as much alacrity as his hard features were capable of expressing, and, as if to shew that his good will did not rest on words, he plucked forth a huge horn snuff-box, or mull, as he called it, and proffered me a pinch with a most fraternal grin.

"Having accepted his courtesy, I asked him if he had been long a domestic at Osbaldistone Hall?"

"I have been fighting with wild beasts at Ephesus," said he, looking towards the building, "for the best part of these four and twenty years, as sure as my name's Andrew Fair-service."

"But, my excellent friend, Andrew Fair-service, if your religion and your temperance are so much offended by Roman rituals and southern hospitality, it seems to me that you must have been putting yourself to an unnecessary penance all this while, and that you might have found a service where they eat less, and are more orthodox in their worship. I dare say it cannot be want of skill which prevented your being placed more to your satisfaction."

"It does nae become me to speak to the point of my qualifications," said Andrew, looking round him with great complacency; "but nae doubt I should understand my trade of horticulture, seeing I was bred in the parish of Droopdady, where they raise lang-kale under glass, and force the early nettles for their spring kale.—And, to speak truth, I hae been fitting every term these four and twenty years; but when the time comes, there's aye something to sow that I would like to see sown, or something to mow that I would like to see mawn, —or something to ripe that I would like to see ripen,—and sae I e'en danker on wi' the family frae year's end to year's end. And I wad say for certain, that I am gain to quit at Carlisle, only I was just as passive on it twenty years syne, and I find myself still turning up the mounds here, for a' that." Forbye that, to tell your honour the even dowf-tuna, there's nae better place ever offered to Andrew. But if your honour wad wad me to any place where I wad hae pure doctrine, and Iae a tree cow-grass, and a cot, and a yard, and mair than ten pounds of annual ice, and where there's

* Perhaps from the French *justauc*.

nae leddy about the town to count the apples, I'll hold mysel muckle indebted to you."

"Brave, Andrew. I perceive you'll lose no preferment for want of asking patronage."

"I canna see what for I should; it's no a generation to wait till ane's worth's discovered, I trow."

"But you are no friend, I observe, to the ladies."

"Na, by my truth, I keep up the first gardener's quarrel to them. They're falseous bargains—aye crying for apricocks, pears, plums, and apples, sunamer and winter, without distinction o' seasons; but we hae nae shies o' the spare rib here, be praised for't! except auld Martha, and she's weel enough pleased wi' the freedom o' the berry-bushes to her sister's weans, when they come to drink tea in a holiday in the house-keeper's room, and wi' a wheen codlings now and then for her ain private supper."—Vol. I. pp. 132.—137.

Having arrived at Glasgow, which he reached on a Thursday, Mr F. Osbaldistone found the citizens preparing to go to church; and as he had some hope of meeting with one of his father's correspondents at one of the places of worship, he puts himself under the guidance of Andrew, now his valet, and proceeds thither. Whilst listening to a preacher in the old barony kirk, (not the laigh kirk, as the author seems to think), whose rude eloquence had completely rivetted his attention, a voice from behind whispered, "Listen, but do not look back." "You are in danger in this place," the voice proceeded, "so am I—meet me to-night on the brig at twelve precisely—keep at home till the gloaming, and avoid observation." The voice which gave this friendly warning was that of Rob Roy, who at the hour of rendezvous conducted him to the prison of the city; where he found Mr Owen, his father's clerk, thrown into confinement, at the instance of Messrs Macvittie and Macfin, the very persons he

had gone in quest of in the morning. As the Highlander was at this time an outlaw, with a price set on his head, it was not without danger that he appeared in the loyal city of Glasgow. He is at this moment, however, in the county gaol; and to complete his embarrassment, the Sabbath being now past, (the author having converted Thursday into Sunday), a magistrate of the city appears at the gate demanding admittance. Rob Roy cast his eyes hastily round, as if to look for a place of concealment, then said to him, "Lend me your pistols, - yet it's no matter, I can do without them. Whatever you see take no heed, and dinna mix your hand in any man's feud.—This gair's mine, and I maun manage as I dow."

"It was a moment of time, it were best to twist the opening of the outward gate and that of the door of the apartment, when there appeared no guard with bayonets fixed, or with with clubs, bills, or patazons, but a good looking young woman, with green satin petticoats, tucked up for mudging through the streets, and a lantern in her hand. This female ushered in a more important personage, in formal ston, bonnet, and somewhat capricious; and in dignity, as might be expected, a stage coach, horse-dragged, lustrous, and comfortable, with polish and rapine. My conductor, at her appearance, drew back to escape observation; but he could not share the posturing twinkle with which this dignitary recognised the whole apartment."

"A honye the gair is, and a becoming, that I should be kept at the door half an hour, Captain Stewart," said he, addressing the principal jailer, who now showed him off at the door as a man of attendance on the great man, "so I can hardly get into the coach as any body else wad to get out o' it, could that avail them, poor fallen creatures!—And how's this?—how's this?—how's this?—in the jail after lock-up hour! I shall look after this, Stanchell, ye may depend on't—keep the door locked, and tell peck to these gentlemen in a phlegm—But first I maun bid a tack wi' an auld acquaintance here.—Mr Owen, Mr Owen, how's a' wi' ye, man?"

"Pretty well in body, I thank you, Mr Jarvie," drawled out poor Owen, "but sore afflicted in spirit."

"Nae doubt, nae doubt—ay, ay—it's an awfu' whumple—and for ane that hufft his head sae hugh too—human nature, human nature—Ay, ay, we're a' subject to a down-come. Mr Osbaldstone is a good honest gentleman; but I aye said he was aye o' them wad make a spure or spoil a horn, as my father, the worthy deacon, used to say. The deacon used to say to me, 'Nick—young Nick,' (his name was Nicol as well as mine; sae toll) 'g'd us in their daffin' young Nick and auld Nick;—' Nick,' said he, 'never put out your arm farther than you can draw it easily back again.' I said sae to Mr Osbaldstone, and he didna seem to like it a'together sae kind as I meant—but it wa' weel meant—weel meant."

"This discourse, delivered with prodigious volubility, and a great appearance of self-complacency, as he recollected his own advice and predictions, gave little promise of assistance at the hands of Mr Jarvie. Yet it soon appeared rather to proceed from a total want of delicacy than any deficiency of real kindness; for when Owen expressed himself somewhat hurt that these things should be recalled to memory in his present situation, the Glaswegian took him by the hand, and bade him "Cheer up a giff! D'ye think I wad hae com'd out at twal o'clock at night, and amang broken the Lord's-day, just to tell a fa'en man o' his backslidings? Na, na, that's no Baibie Jarvie's gait, nor wa's his worthy father's, the deacon, afore him. Why, man! it's my rule never to think on wadly business on the Sabbath, and though I did a' I could to keep your note that I got this morning out o' my head, yet I thought mair on it a' day than on the preaching—And it's my rule to gang to my bed yit the yellow curtains proceesely at ten o'clock—unless I were eating a heddoock wi' a neighbour, or a neighbour wi' me—ask the lass-quean there, if it isna a fundamental rule in my household; and here hae I sat up reading gude books, and gaping as if I wad swallow St Enock Kirk, till it chappit twal, whilk was a lawfu' hour to gie a look at my ledger just to see how things stood between us; and then, as time and tide wait for nae man, I made the lass get the lathorn, and came slipping my ways here to see what can be due ament your affairs. Baibie Jarvie can command entrance into the tolbooth at any hour, day or night; sae could my father, the deacon, in his time, honest men, paye to his memory."—Vol. II. pp. 192.—196.

This worthy magistrate, who was on all occasions very much disposed to magnify his office, not only procured the liberation of Mr Owen, but connived at the escape of the Celtic bandit, whom he recognized in the prison. He did even more than this; for being informed that the papers which Frank came in search of were deposited somewhere in the Highlands, he consented to accompany the young Englishman on a visit to Rob Roy, to whom, it should seem, he was related by marriage. This movement, of course, changes the scene to the proper locality of the piece, — the country of Rob Roy; and we accordingly follow them thither, passing over a few secondary adventures, and much an-using conversation, which took place in the city of Glasgow.

The place of meeting was the village of Aberfoil; but ere our travellers reached that romantic spot, the vigilance of the military magistrates who at that period kept the peace of the border counties, had rendered it impossible for Rob to make good his appointment. They even found the little inn at the Clachan occupied by the very persons who had been despatched to watch the motions of this formidable Celt; and it was not till after fighting a hard battle, in which the Baibie displayed no contemptible pluck, that they were allowed to share the smoke and whisky of a Highland public-house. A party of regular troops arriving, rendered their accommodation and prospects still more uncomfortable. The captain of the detachment, judging it expedient to leave no strangers or suspected persons (the terms being then perfectly synonymous) behind him, ordered Mr Jarvie, Frank, and their retinue, to march along with him on his expedition

against Rob Roy. The interest of the story kindles here. The king's soldiers are misled and defeated, in a narrow pass on the banks of Loch Hard; but it is impossible to do justice to the description except in the author's own words. Captain Thornton was about to commence firing upon some Highlanders who attracted his eyes through the brushwood; but—

“The attack which he meditated was prevented by the unexpected apparition of a female upon the summit of the rock. “Stand!” she said, with a commanding tone, “and tell me what ye seek in Mac-Gregor’s country?”

“I have seldom seen a finer or more commanding form than this woman. She might be between the term of forty and fifty years, and had a countenance which must once have been of a masculine cast of beauty; though now, unprinted with deep lines by exposure to rough weather, and perhaps by the wasting influence of grief and passion, its features were only strong, harsh, and expressive. She wore her plaid, not drawn around her head and shoulders, as is the fashion of the women in Scotland, but disposed around her body as the Highland soldiers wear their’s. She had a man’s bonnet, with a feather in it, an unsheathed sword in her hand, and a pair of pistols at her girdle.

“It’s Helen Campbell, Rob’s wife,” said the Bailie, in a whisper of considerable alarm; “and there will be broken heads among us or it’s lang.”

“What seek ye here?” she asked again at Captain Thornton, who had himself advanced to reconnoitre.

“We seek the outlaw, Rob Roy Mac-Gregor Campbell,” answered the officer, “and make no war on women; therefore offer no vain opposition to the king’s troops, and are ye yourself of evil treatment?”

“Ay,” retorted the Amazon, “I am no stranger to your tender mercies. Ye have left me neither name nor fame—my mother’s bones will shrink aside in their grave when mine are laid beside them—Ye have left me and mine neither house nor hold, blanket nor bedding, cattle to feed us, or flocks to clothe us—Ye have taken from us all—all—the very name of our ancestors have ye taken away, and now ye come for us.”

“I seek no man’s life,” replied the Captain, “I only execute my orders. If you

are alone, good woman, you have nought to fear—at there are any with you so rash as to offer useless resistance, their own blood be on their own heads—Move forward, seraphim.”

“Forward—in yeh,” said the non-committed officer. “Huzza, my boys, for Rob Roy’s head or a pound of gold!”

“He quailed his pace into a run, followed by the six soldiers; but as they attained the first traverse of the ascent, the flash of a dozen of fire-locks from various parts of the pass, patted in quick succession and deliberate aim. One soldier was shot through the body, still attempted to gain the ascent, raved him, fell, his hands to clamber up the face of the rock, but relaxed his grasp, after a desperate effort, and falling, rolled from the face of the cliff into the deep lake, where he perished. Of the soldiers three fell, four of disabled; the others retreated on their main body, all more or less wounded.

“Grenaders, to the front,” said Captain Thornton.—You are to recollect, that in these days this description of soldiers actually existed, and that the name of a fire-work from which they derive their name. The four grenadiers moved to the front accordingly. The officer commanded the rest of the party to be ready to support them, and only saying to us, “Look to your safety, gentlemen,” gave, in rapid succession, the word to the grenadiers; “Open your pouches—handle your grenades—blow your pouches—fall on!”

“The whole advanced with a shout, headed by Captain Thornton, the grenadiers preparing to throw their grenades among the bushes where the soldiers lay, and the musketeers to support them by an instant and close assault. Doubtful, forgotten in the snuffle, we fly right into the thicket that overhung that part of the road where we had been halted, which he ascended with the activity of a wild cat. I followed his example in a moment, recollecting that the line of the Highlanders would sweep the open track. I climbed and crawled out of hiding, nor continued pouring fire, in which every shot was multiplied by a thousand echoes, the hiss of the hundred fuses of the grenades, and the successive explosion of the cartridges, mingled with the hoarse of the soldiers, and the yells and cries of the Highland warriors, formed a concert which added—I do not shame to own it—to my confusion, and each a place of safety. The difficulties of the ascent soon increased so much that I dropped and reaching Douglas, who seemed to have himself thrown back to me, and stump to stump,

with the facility of a squirrel, and I turned down my eyes to see what had become of my other companions. Both were brought to a very awkward still-stand.

"The Baibe, to whom I suppose fear had given a temporary share of agility, had ascended about twenty feet from the path, when his foot slipping, as he straddled from one large fragment of rock to another, he would have slumbered with his rather the deacon, whose acts and words he was so fond of quoting, but for a projecting branch of a ragged thorn, which, catching hold of the skirts of his riding-coat, supported him in mid air, where he dangled not unlike to the sign of the Golden Fleece over the door of a mercer in Fudge hall.

"As for Andrew Farservice, he had advanced with better success, until he had attained the top of a bare cliff, which, rising above the wood, exposed him, at least in his own opinion, to all the dangers of the neighbouring skirmish, while, at the same time, it was of such precipitous and impracticable nature, that he dared neither to advance nor retreat. Footing it up and down upon the narrow space which the top of the cliff afforded, (very like a fellow at a country-fair dancing upon a trencher,) he roared for mercy in Gaelic and English alternately, according to the side on which the scale of victory seemed to predominate, while his exclamations were only answered by the groans of the Baibe, who suffered much, not only from apprehension, but from the pendulous posture in which he hung suspended by the loins.

"On perceiving the Baibe's precarious situation, my first idea was to attempt to render him assistance; but this was impossible without the concurrence of Andrew, whom neither sign, nor intreaty, nor command, nor expostulation, could inspire with courage to adventure the descent from his painful elevation, where, like an unskilful and obnoxious minister of state, unable to escape from the enmities to which he had presumptuously ascended, he continued to pour forth pitious prayers for mercy, which no one heard, and to skip, to and fro, writhing his body into all possible antic shapes to avoid the balls which he conceived to be whistling around him.

"In a few minutes this cause of terror ceased, for the fire, at first so well sustained, now sunk at once, a sure sign that the conflict was concluded. To gain some spot from which I could see how the day had gone was now my object, in order to appeal to the mercy of the victors, who, I trusted, (whichever side might be victorious) would not seek the honest Baibe to remain ex-

posed, like the coffin of Mahomet, between heaven and earth, without lending a hand to disengage him. At length, by dint of scrambling, I found a spot which commanded a view of the field of battle. It was indeed ended; and as my mind already augured, from the place and circumstances attending the contest, it had terminated in the defeat of Captain Thornton. I saw a party of Highlanders in the act of disarming that officer, and the scanty remainder of his party. They consisted of about twelve men, most of whom were wounded, who, surrounded by treble their number, and without the power either to advance or retreat, exposed to a murderous and well-aimed fire, which they had no means of returning with effect, had at length laid down their arms by the orders of their officer, when he saw that the road in his rear was occupied, and that protracted resistance would be only wasting the lives of his brave followers. By the Highlanders, who fought under cover, the victory was cheaply bought, at the expense of one man slain and two wounded by the grenades. All this I learned afterwards. At present I only comprehended the general result of the day, from seeing the English officer, whose face was covered with blood, stripped of his hat and arms, and his men, with sullen and dejected countenances, which marked their deep regret, enduring, from the wild and martial figures who surrounded them, the severe measures to which the laws of war subject the vanquished for security of the victors."—
Vol. III. Pp. 82.—91.

But the joy of victory was speedily damped by the arrival of the sons of Rob Roy, who announced to their mother that the hero had been trepanned, and was at that moment in the custody of the royal forces. The rage and disappointment of Helen MacGregor are expressed in language worthy of Shakspeare. A hostage, the same pusillanimous creature who had been robbed of the government-money near Darlington, is brought before the viceroy, and condemned to be thrown into the lake; which sentence is immediately executed under circumstances the most horrifying and brutal. Upon finding out the name and quality of Frank, the wife of Mac-

Gregor resolves upon sending him with a message to her captive husband, and another to the commander of the troops into whose hands he had fallen—

“Deliver him this message from Helen MacGregor, that if they injure a hair of MacGregor’s head, and if they do not set him at liberty within the space of twelve hours, there is not a lady in the Lennox but shall before Christmas cry the coronach for them she will be loth to lose,—there is not a farmer but shall sing well-a-wa over a burnt barnyard and an empty byre,—there is not a land nor heritor shall lay his head on the pillow at night with the assurance of being a live man in the morning,—and, to begin as we are to end, so soon as the term is expired, I will send them this Glasgow Baile, and this Saxon Captain, and all the rest of my prisoners, each huddled in a plud, and chopped into as many pieces as there are cheeks in the tartan.”—
Vol. III. p. 131.

This energetic address produced no effect upon the nobleman who exercised command in the royal camp. On the contrary, he passed sentence of death on Rob Roy, and was only dissuaded from instantly putting it in execution by the necessity of retreating into a stronger part of the country. Rob was fastened on horseback behind a trooper; and, only enjoying a short reprieve at the will of his personal enemy, was hurried along with the retreating cavalry towards the opposite banks of the Forth.

“It was while we were thus huddled together on the bank, that I heard Rob Roy whisper to the man behind whom he was placed on horseback, ‘Your father, Ewan, wadna hae carried an auld friend to the shambles, like a calf, for a’ the Dukes in Christendom.’”

“Ewan returned no answer, but shrugged as one who would express by that sign what he was doing was none of his own choice.

“And when the MacGregors come down the glen, and ye see them fudds, a bloody bonny scene, and the fire flashing out between the rafters of your house, ye may be thinking then, Ewan, that were your friend

Rob to the fore, you would have had that safe which it will make your heart sair to lose.”

“Ewan of Brigglands again shrugged and groaned, but remained silent.

“It’s a sair thing,” continued Rob, sliding his insinuations so gently into Ewan’s ear that they reached no other but mine, who certainly saw myself in no shape called upon to destroy his prospects of escape—

“It’s a sair thing, that Ewan of Brigglands, whom Roy MacGregor has helped with hand, sword, and purse, sild muid a shoon from a great man, mair than a friend’s life.”

“Ewan seemed sorely agitated, but was silent. We heard the Duke’s voice from the opposite bank call, ‘Bring over the prisoner.’”

“Ewan put his horse in motion, and just as I heard Roy say, ‘Never weigh a MacGregor’s blind against a broo’ a whann o’ leather; for there will be another accounting to gie for it bath here and hereafter,’ they passed me hastily, and, dashing forward rather precipitately, entered the water.

“Not yet, sir—not yet,” said some of the troopers to me, as I was about to follow, while others pressed forward into the stream.

“I saw the Duke on the other side, by the waning light, engaged in commanding his people to get into order, as they landed dispersedly, some higher, some lower. Many had crossed, some were in the water, and the rest were preparing to follow, when a sudden splash warned me that MacGregor’s eloquence had prevailed on Ewan to give him freedom and a chance for life. The Duke also heard the sound, and instantly guessed its meaning. ‘Dog!’ he exclaimed to Ewan as he landed, ‘where is your prisoner?’ and, without waiting to hear the apology which the terrified vocal began to tautler forth, he fired a pistol at his head, whether fatally I know not, and exclaimed, ‘Gentlemen, disperse and pursue the villain!’ An innhanded gunnec for him that securs Rob Roy!”

“All became an instant scene of the most lively confusion. Rob Roy, disengaged from his bonds, doubtless by Ewan’s slipping the back of his belt, had dropped off at the horse’s tail, and instantly dived, passing under the belly of the troop-horse which was on his left hand. But as he was obliged to come to the surface on his vent for air, the glipse of his tatter’d plaid drew the attention of the troopers, some of whom plunged into the river, and the Duke ordered to their own safety, rushing as he did to the

expression of their country, through pool and stream, sometimes swimming their horses, sometimes losing them and struggling for their own lives. Others less zealous, or more prudent, broke off in different directions, and galloped up and down the banks, to watch the places at which the fugitive might possibly land. The hollowing, the whooping, the calls, for aid at different points, where they saw, or conceived they saw, some vestige of him they were seeking,—the frequent report of pistols and carbines, fired at every object which excited the least suspicion,—the sight of so many horsemen riding about, in and out of the river, and striving with their long broadswords, at whatever excited their attention, joined to the vain exertions used by their officers to restore order and regularity; and all this in so wild a scene, and visible only by the imperfect twilight of an autumn evening, made the most extraordinary hubbub I had hitherto witnessed. I was indeed left alone to observe it, for our whole cavalcade had dispersed in pursuit, or at least to see the event of the search. Indeed, as I partly suspected at the time, and afterwards learned with certainty, many of those who seemed most active in their attempts to waylay and recover the fugitive, were, in actual truth, least desirous that he should be taken, and only joined in the cry to increase the general confusion, and to give Rob Roy a better opportunity of escaping.”—Pp. 158.—163.

After this adventure, young Osbaldistone, who was lost sight of during the confusion, directed his steps in a retrograde movement towards Aberfoil. He was overtaken on the road by two horsemen, with one of whom he was drawn into conversation on the adventures of the day, whilst the other listened with much reserve and attention to the observations made by Frank, but without taking any share in the dialogue. These persons, thus crossing a wild and desolate country at a late hour of the night, were no other than Sir Frederick Vernon and his daughter Emma; the former having been for some time resident at Osbaldistone Hall, disguised under the garb and character of a priest. On the eve of the

enterprise, already so often alluded to, Sir Frederick, who had been invested with high rank and large authority by the court at St Germain, was now making the last arrangements with the Highland Jacobites; and as the commercial papers, abstracted by Rashleigh Osbaldistone from Crane Alley, had been just put into his hands, as a part of the ways and means, we presume, for carrying on the war, he authorised Miss Vernon to deliver them to Frank. This casual interview of the lovers is well contrived and ably described. In bidding him farewell, she gave vent, in a very natural manner, to the deep affection which she had till then repressed: “Yes, Frank, for ever—there is a gulph between us—a gulph of absolute perdition—where we go, ye must not follow—what we do, you must not share in—farewell—be happy.”

Frank is soon after overtaken by Rob Roy himself; and the Glasgow party are again mustered under happier auspices, and receive an entertainment from the freebooter and his wife. Business being finished, and the affairs of Osbaldistone being replaced in good order by the recovery of the *assets*, our travellers leave the Highlands; the bailie returning to his domestic comforts in the *Saut Market* of Glasgow, and the Englishman to London. The rebellion almost immediately breaks out. Rashleigh, disappointed and irritated, deserts his friends, and betrays their confidence; and his father, in revenge, strikes him out of the line of succession to his estate. The fate of war proving adverse to the adherents of the exiled monarch, such of the family of the old baronet as had outlived the effects of accident and dissipation, either fell in battle, or are taken prisoners.

Indeed, to make room for cousin Frank, the author is obliged to introduce, at the close of his tale, a most active mortality; by which Sir Hildebrand and all his goodly sons, Rashleigh excepted, are disposed of in the course of two or three weeks. Death having thus cleared the way for his entrance into Osbaldistone Hall, Mr Francis returns once more to Northumberland; and, upon taking possession of the ancient tenement, he finds that Sir Frederick and Miss Vernon had already taken refuge in it, waiting for an opportunity to escape to France. Rashleigh, hearing of this, comes in the night with a body of constables, in order to apprehend him as an attainted traitor, and Diana his cousin, on a charge of misprision of treason. They owe their escape to Rob Roy; who, having been sent thither by the Scottish Jacobites to further the retreat of Sir Frederick Vernon, appeared on the grounds, at the very crisis of their fate. In his old disguise of a drover, the MacGregor, attended by a few of his followers, had driven a herd of cattle close up to the entrance of the avenue, which was about a mile from the house.

"They proceeded to drag together some felled trees, which lay in the vicinity, so as to make a temporary barricade across the road, about fifteen yards beyond the avenue. It was now near day-break, and there was a pale eastern gleam mingled with the fading moonlight, so that objects could be discovered with some distinctness. The lumbering sound of a coach, drawn by four horses, and escorted by six men on horseback, was heard coming up the avenue. The Highlanders listened attentively. The carriage contained Mr Jobson and his unfortunate prisoners. The escort consisted of Rashleigh, and several horsemen, placed officers and their assistants. So soon as we had passed the gate at the head of the avenue, it was shut behind the cavalcade by a guardman, stationed there for that purpose. At the same time, the carriage was

impeded in its farther progress by the cattle, amongst whom we were involved, and by the barricade in front. Two of the escort dismounted to remove the felled trees, which they might think were left there by accident or carelessness. The others began with their whips to drive the cattle from the road.

"Who dare abuse our cattle?" said a rough voice.—"Shoot him, Angus."

Rashleigh instantly called out, "A rescue—a rescue!" and firing a pistol, wounded the man who spoke.

"Claymore!" cried the leader of the Highlanders, and a scuffle instantly commenced. The officers of the law, surprised at so sudden an attack, and not usually possessing the most desperate bravery, made but an imperfect defence, considering the superiority of their numbers. Some attempted to ride back to the Hall, but on a pistol being fired from behind the gate, they conceived themselves surrounded, and at length galloped off in different directions. Rashleigh, meanwhile, had dismounted, and on foot had maintained a desperate and single-handed conflict with the leader of the band. The window of the carriage, on my side, permitted me to witness it. At length Rashleigh dropped.

"Will you ask forgiveness for the sake of God, King James, and ~~and~~ friendship?" said a voice which I knew right well.

"No, never," said Rashleigh, firmly.

"Then, traitor, die in your treason!" retorted MacGregor, and plunged his sword in his prostrate antagonist.

"In the next moment he was at the carriage door—handed out Miss Vernon, assisted her father and me to alight, and dragging out the attorney, head foremost, threw him under the wheel."

"Mr Osbaldistone," he said, in a whisper, "you have nothing to fear—I must look after those who have—Your friends will soon be in safety—Farewell, and forget not the MacGregor."—Vol. III. Pp. 336.—339.

"Sir Rashleigh Osbaldistone was still alive, but so dreadfully wounded that the bottom of the coach was filled with his blood, and long traces of it left from the entrance door into the Stone-Hall, where he was placed in a chair, some attempting to stop the bleeding with cloths, while others called for a surgeon, and no one seemed willing to go to fetch one.

"Torment me not," said the wounded man. "I know no assistance can avail me. I am a dying man." He raised himself in his chair, though the damp and fervour of death were already on his brow,

and spoke with a firmness which seemed beyond his strength. "Cousin Francis," he said, "draw near to me." I approached him as he requested.—"I wish you only to know, that the pangs of death do not alter one iota of my feeling towards you. I hate you!" he said, the expression of rage throwing a hideous glare into the eyes which were soon to be closed for ever—"I hate you with a hatred as intense, now while I lie bleeding before you, as if my foot trode on your neck."

"I have given you no cause, sir; and for your own sake I could wish your mind in a better temper."

"You have given me cause," he rejoined—"in love, in ambition, in the paths of interest, you have crossed and blighted me at every turn. I was born to be the honour of my father's house—I have been its disgrace—and all owing to you.—My very patrimony has become your's.—Take it," he said, "and may the curse of a dying man cleave to it!"

"In a moment after he had uttered this frightful wish, he fell back in the chair; his eyes became glazed, his limbs stiffened, but the grin and glare of mortal hatred survived even the last gasp of life."—Vol. III. Pp. 342.—343.

Sir Frederick escaped to France, where he soon after died; and his daughter, upon this event, retired to a nunnery. She was not, however, permitted to remain long abstracted from the world. She became the wife of Frank Osbaldistone; who carried her with delight to that romantic seat, where he first had the pleasure of beholding her countenance.—But, at the date of this narrative, Diana had been several years dead; and our sympathy with the fortunate youth, accordingly, and our triumph in his success, are deeply mixed with that melancholy, and regret, and sinking of the spirits, which never fail to attend even the fictitious recital of such deprivations, and the last memorials of so much loveliness and virtue.

We have already intimated, in general terms, our high opinion of the genius and profound observa-

tion displayed in this little work. Its chief merit, however, consists not in the structure of the story, which, on the whole, creates very little interest; but in the individual characters, taken separately, several of which are excellently conceived, and well supported.—Baillie Jarvie is an admirable representation of that important, officious, half-instructed class of men, who, at the period in question, as well, perhaps, as in more modern times, conducted the trade, and discharged the magisterial offices in our borough-towns. In every part of his conduct, accordingly, as long at least as he figures within the royalty of the city, we perceive the utmost consistency and fidelity to nature. His economical hospitality and loquacious benevolence, and high sense of decorum, and outward reverence for religion, and affection of mercantile puritanism,—his moral prating, and sage remark, and prudent advice, all form traits of a character which can still boast a few examples among our smaller burgesses, in the remoter trading-places of the island. "The Macvitties and Macfins, we do not, are quite obsolete; and sanctity no longer conceals a hard heart and a worldly mind, in dealers distinguished by religious profession.—Of Rob Roy himself we have not the same means of judging. His situation and leading objects placed him beyond the reach of the motives which form and actuate ordinary characters. He borders upon the region of romance. His courage, generosity, firmness, and self-command, would do honour indeed to the greatest hero in civilized life; whilst his immense bodily strength, and indefatigable exertions, and capacity of bearing fatigue, hunger, and cold, fully answer all our expectations connected

with the idea of a semi-barbarian. We can perceive no good reason, however, why he should be made to speak like a pedant ; to *impetrate*, and *desiderate*, and *dubitate*, and then to mix up this stiff phrasology with a species of Lowland Scotch, which no Highlander is found to use, even in these days, when intercourse between the inhabitants of the plains and the mountains is much less restricted.—Frank is an every-day character ; a mere modern, thrown back to the beginning of last century. He speaks and acts very much in the same way that we should expect to find a well-bred Londoner acquit himself at present, when the remembrance of a recent revolution, a change of dynasty, and constant rumours of rebellion, no longer concur to give a sort of speciality to the sentiments of men.—It is only these circumstances, joined to the peculiarity of her situation in the house of her uncle, which give so much interest, and all the truth it possesses, to the character of Diana. Endowed with great abilities, and improved by study, this young lady, nevertheless, exhibits in her manners something of barbaric neglect for the established rules of refined society, and, in general, appears to our eyes like a princess run wild. Were it not, then, that she lived in troublous times, and partook largely of the high passions and reckless thoughts which plots and stratagems never fail to excite in those more immediately engaged in them, we should pronounce Miss Vernon a little unnatural ; and it is for the same reasons that we are inclined to think there is a something wanting in Francis Osbaldistone, characteristic of the rank and times to which he belonged.—Andrew Fairservice, shrewd, selfish, and bigotted, will

hardly escape the imputation of being a caricature of the worst parts of our national character. He is not so ingenious and good-hearted as Cuddie Heading, neither is he as grateful, courageous, and devoted. Like Jock Jabsos, in *Guy Mannering*, he talks of Englishmen as pook-puddings ; and has, instead of a “ Supple Sam,” a nag celebrated by the latter, a Supple Tam which he wishes to impose upon his master ; but he wants the simplicity of honest Jock. Still Andrew is a character ; and one, too, that stands forth in well-defined individuality.—We cannot enter upon the examination of Helen MacGregor, the wife of Rob Roy. She will, naturally remind the reader of Meg Merrilies, stripped of her romantic attire, and displaying in real deeds the malignant passions and furious propensities of which the other was only suspected.—Rashleigh is obviously of a different school, and claims an original place in these novels. The conception of this villain’s character is admirable, and is throughout finely sustained and unfolded. In him the power of mind, and its superiority to mere brutal force, are strikingly illustrated, particularly when we compare his overwhelming influence, and the ubiquity of its operations, with the insignificant existence of his sottish brothers.

It must occur to every one as a gross oversight, or a bold contempt of probability, to have made Frank Osbaldistone the teller of a story, one half of which is in broad Scotch ; a language which he did not understand when he heard it spoken, and which he therefore could not possibly remember, either as to the actual vocables or the sentiments conveyed in it. Nay, what is more absurd, he repeats in his narrative numerous instances and proofs of

this ignorance; gives speeches of which he is not supposed to know the meaning; and recites very intelligibly the gibberish of Dougal the Highland jailor, although to understand it, requires a competent knowledge both of Gaelic and Lowland Scotch.—Is it not a palpable blunder, too, to change a fast-day in Glasgow into a Sunday? Great geniuses are no doubt privileged persons. Cervantes makes as great a mistake with regard to Sancho's ass; and Lucian blunders as egregiously about the cudgel of Menippus. But blunders are blunders, and ought to be avoided;—and the author, accordingly, should have called to mind that, in the latitude of Northumberland, there could not be two hours of darkness after three o'clock in a summer's morning in the month of July. We allude to the departure for Scotland of Frank Osbaldistone and Andrew Fairservice. Again, if it was necessary that Bailie Jarvie should threaten to entomb any church in his stomach, he should have named one that was in existence. St Enoch's was not built for many years after 1716.

This may be called minute criticism; and we acknowledge that it is. But in miniature likenesses—and the pictures in this work are such, or they are nothing—we have a right to expect fidelity even to a speck or wren. The general effect, too, is much impaired by violations of truth and probability even in small matters; the illusion is lost, and fiction comes forward with the worst of all associations,—a direct disagreement with well-known facts.

view of the Theory and Practice of Calculation, &c.—By JOHN LESLIE, F. R. S. E. Professor of Mathematics in the University of Edinburgh.—Constable & Co. Edinburgh, 1817.

WE are aware that the modern improvements in the art of reviewing require, that, after bestowing on Mr Leslie such praises as a schoolmaster gives to a deserving pupil, we should lay him and his book aside, and proceed to give an essay of our own on the philosophy of arithmetic. Two weighty reasons, however, induce us to desert this course; the 1st is, that we conceive it much easier to give a faithful analysis of what Mr Leslie has said on the subject; and the 2d is, that we suspect our readers may be more anxious to become acquainted with the mature fruits of the learned Professor's industry, than with any extemporaneous effusions of our own on the same subject.

As it is our desire to put our readers in possession of the information contained in this volume, we shall proceed at once to the subject; and if they think our article somewhat long, we can only answer that "the Philosophy of Arithmetic" is much longer, and does not contain much superfluous matter.

It is clear that the idea of number must be coeval with the existence of property, for the first savage who laid up a store of food for the winter season, must have had some method of apportioning his supply to his wants; or if he had neglected this, he must soon have found the necessity of regulating his daily expenditure, lest his stock should be consumed before the return of spring. From actually counting the objects themselves, it was an easy step to retain the recollection of the num-

by depositing a pebble, a shell, or a counter for each object. To express larger numbers, it was natural to dispose these counters in regular heaps or rows, each containing some determined number; and thus we may reasonably suppose, that the earliest step in arithmetic was to calculate by pairs instead of by units. The facility of calculation arising from this expedient, would naturally lead the calculator to repeat the process by combining these pairs into double pairs, or parcels of four, and thus it is evident that the process of classification might go on *ad infinitum*.

In this early stage of the art we may suppose, that the rude calculator possessed no terms to express the number twenty-three; we shall endeavour then to trace the steps by which he would proceed to classify 23 similar objects. Selecting 23 of his smallest shells, he may be conceived to arrange them by successive pairs, and would thus find they amounted to eleven heaps and one over.

• • • • •

Each of these pairs he might denote by a shell of a larger size, and thus twelve shells would suffice to represent 23:

• • • • •

These he might again classify by pairs, and would find them to contain five double pairs and one over,

• • • • •

Taking then shells of a still larger size, to represent double pairs, 23 would be represented by five double pairs, one single pair, and one:

• • • • •

Again, still doubling the size and

value of his counters or shells, the expression would become as under,

• • • • •

And, taking a still larger counter to represent the last pair, the whole number would be represented by one counter of the fifth order, one of the third, one of the second, and one of the first, • — • • •

This classification by pairs we may denominate the Binary Scale; and as the representation of 23 in this scale evidently arises from successively dividing by 2, and placing the successive remainders and last quotient in a regular order, it is easy for us to express any other number in the same scale, without the formal process of classifications; thus, if 83 be the number,

83 :

2)41 . 1

2)20 . 1

2)10 . 0

2)5 . 0

2)2 . 1

1 . 0

Here we find the successive remainders to be 110010, and the last quotient 1. So that, recurring to the use of counters, we must have them of seven different sizes; and the number 83 would be represented by one of the seventh class, one of the fifth, one of the second, and one of the first; or the number is divided into 64, 16, 2, and 1.

• — • — •

It is easy, I say, for us to solve the problem thus; but the rude calculator whose case we have been supposing, must have been con-

• Wherever there is no counter of any particular order, a horizontal line is put in its place.

tented with the more circuitous method of taking successive pairs.

We may now suppose a new improvement to take place. As the counters increase in size and value, by a regular gradation from left to right, it was easy to drop the distinction of size, and preserve that of position alone. It would thus be sufficient to employ marks all of the same size, but placed on graduating bars or columns. The augmented value which the marks would acquire in rising from one bar to another, must evidently be fixed by convention. Hitherto we have considered this index as two; but the same method of reasoning would serve for any other index. Omitting then, for the present, any consideration of the account given by Mr Leslie, in his Introduction, of the invention of numerical characters among the Greeks and Romans, we shall proceed at once to follow up what has been said respecting the expression of a number by counters in the Binary scale, and to shew how the same method of classifying may be extended to the higher scales.

We shall now suppose, that the calculator is furnished with a sufficient number of similar counters, and with a series of parallel bars on which they may be placed; and it must be understood, that a counter on any bar is equivalent to two on the bar immediately to the right, or, as we shall hereafter express it, on the bar immediately below. On these bars, then, let it be required to express the number 86. Instead of placing the 86 counters on the first bar, it would be the same thing to place 43 on the second. Again, of these one might be left, and 21 carried to the third. Counting these again by pairs, we must leave one on the third and carry ten to the fourth,

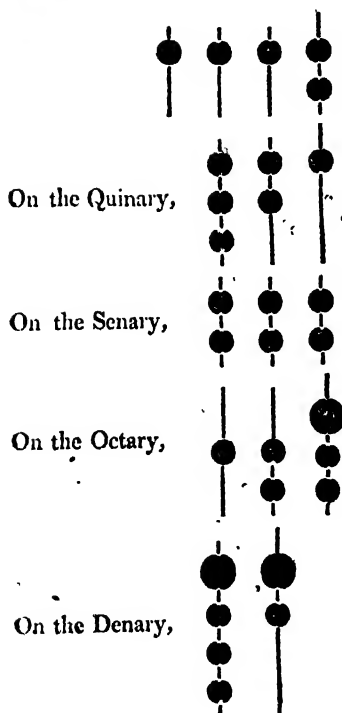
which ten would also be expressed by leaving the fourth bar vacant, and carrying five to the next. One then might be left on the fifth bar, and two carried on to the sixth; and these two might be represented by leaving the sixth bar vacant, and placing one counter on the seventh bar.



We shall next shew how the same number may be expressed on the Ternary scale. In this scale the value of a counter on any bar is triple what it would be on that immediately below; or, what is the same thing, three counters removed from a lower bar are equivalent to one placed on the bar above. Eighty-six, then, counted by three, would leave two on the first bar, and carry on 28 to the second. These twenty-eight being again counted by three, would leave one on the second, and carry nine to the third. This nine would be represented by three on the fourth, or one on the fifth. The number, then, is represented by four counters in the mode annexed.



We have not room to investigate the expression in the different successive scales. What has already been said will enable our readers to perform these operations for themselves, we shall merely subjoin the results; and it must be remembered, that by the quaternary scale, we mean one where the counters are reckoned in parcels of four; in the quinary, where they are reckoned by parcels of five, and so on in the other scales. The same number, then, 86, is expressed on the quaternary scale thus,



In the two last scales, the larger counter is meant to represent half the index; in the Octary scale, then, the larger counter represents four counters on the same bar; and in the Denary it represents five. In the Duodenary scale, where the index is twelve, the same number would be represented by two counters on the first bar, and seven on the second; or using the larger counter as in the two last cases, it would stand thus,



We have perhaps taken up too much room in considering the progress of tangible numeration; and can only allow ourselves to add, that there exists historical evidence, that many of these different scales have been, and perhaps still, are,

in use among the savage tribes of Africa and America. The Denary scale, it is well known, has long prevailed throughout the whole of the civilized world.

It is evident that the scales of which we have been treating, may be considered either as ascending or descending, and therefore there is no difficulty in representing any fraction, by means of counters and bars, (Leslie, p. 28.) Let it be required then, to represent *thirteen-sixteenths* on the Binary scale. It

is evident that $\frac{13}{16}$ on the first bar to

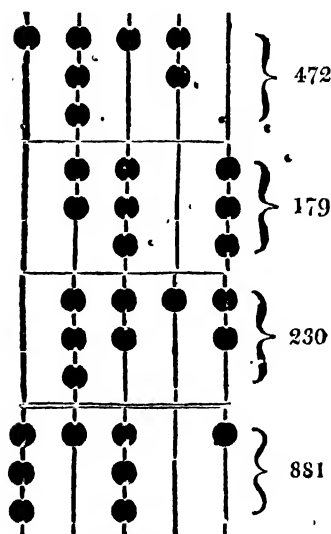


the left, which we now consider as the place of units, is equivalent to 26 such parts, or one whole counter, and $\frac{1}{2}$ on the bar below. This excess again amounts to $\frac{2}{16}$, or one counter on the third bar, and $\frac{1}{8}$ over; and these $\frac{1}{8}$, by successive doublings, leave nothing on the fourth bar, and carry one whole counter to the fifth. A similar analysis will serve for the other scales.

For further examples of the analysis of fractions, and for other expedients to facilitate the operation by counters, we must refer our readers to the work itself, pp. 29.—49. At page 50. Mr Leslie announces his intention to proceed to explain the operations of addition, subtraction, multiplication, and division. Here we were surprised to find the following sentence: "If the subtraction be limited to the continual withdrawing of the same number from another, the process becomes capable of abridgement, and is termed division." Now, that such an operation may be abridged we grant, but deny that it is, or ever was called division. To divide A by B, is to find how often B may be taken from A; not to subtract B from A a certain number of times. But this last is certainly the idea presented by Mr

Leslie's definition: especially if we take it in connection with the definition of multiplication, which immediately precedes it.

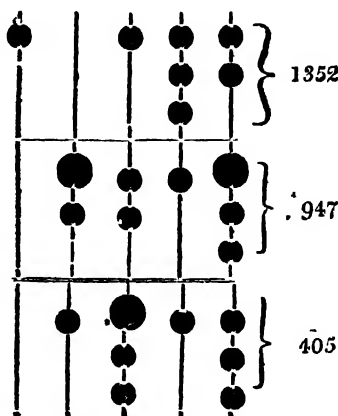
Addition consists in condensing separate expressions of number into one. Let the numbers to be added, be four hundred and seventy-two, one hundred and seventy-nine, and two hundred and thirty. These numbers, expressed on the Quaternary scale, will stand thus:



Now considering these three quantities as one, there are five counters on the units bar, which leave one on that bar, and carry one counter to the next. On the second bar there are already three counters; the one carried makes four, therefore this bar must be left vacant, and one carried to the next. On this there will be found seven, of which three must be left, and one carried to the fourth bar, which will thus contain nine counters, or two fours and one over. On the fifth bar there is already one counter, which, with the two carried from the last, make three. The sum of these numbers, then, amounts to

three times 256, 64, three times 16 and 1, that is, to eight hundred and eighty-one.

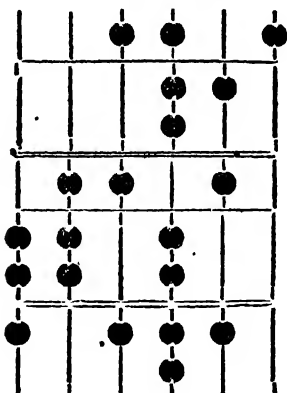
Let it next be required to *subtract* 947 from 1352, that is, to find how many remain in a heap of 1352 after 947 have been taken from it. This operation we shall perform on the Senary scale.



Having expressed the minuend and subtrahend respectively, as in the annexed figure, and using the larger counters to represent three on the same bar; on the first bar of the subtrahend we find five counters, while there are only two on the corresponding bar of the minuend: we must therefore borrow one from the second bar, which increases the number on the first to eight. The five counters in the subtrahend being taken from these, leave a difference of three. Having already borrowed one from the second bar of the minuend, we must consider it as containing only two counters, and as there is one in the subtrahend, we must put down a difference of one. On the third bar of the minuend there is only one counter; we must, then, suppose the single counter, on the fifth bar to be removed to the fourth, where it will be represented by six, and

one of these again removed to the third, where it will increase the number to seven; from which the two counters on the subtrahend being taken, leave a difference of five. Again, of the six borrowed from the highest bar, five still remain on the fourth, from which, if we subtract the four of the subtrahend, we have a remainder of one. On the whole, then, the remainder consists of 3, 6, 5 times 36, and 216,—that is 405.

Multiplication is nothing but a process of repeated additions. This process, however, may be abbreviated; and the method of performing this will easily be seen from a single instance. Let it be required to multiply the number 37 by 21. We shall first dispose these numbers on the *Ternary scale*, placing the multiplier directly under the multiplicand.

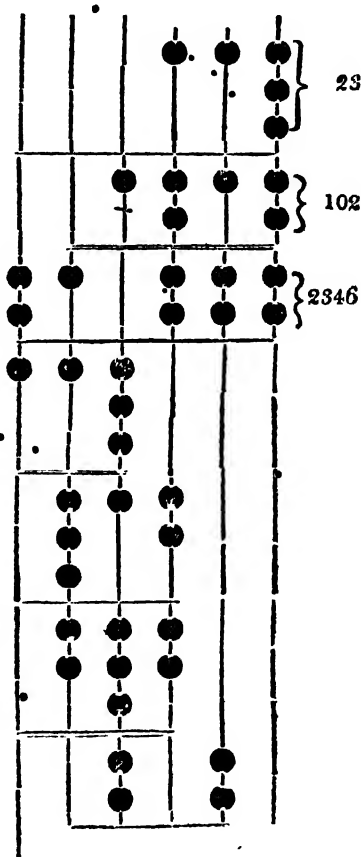


Here the single counter on the second bar of the multiplier shews that the multiplicand is to be multiplied by three; or, what is the same thing, when it is placed in the product, each counter must be carried a bar to the left. In the same way, the two counters on the third bar of the multiplier, shew that each counter of the multiplicand must be doubled, and advanced two places to the left. Add-

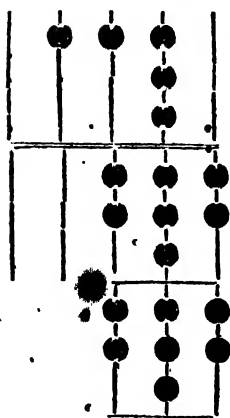
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ing, then, these separate products together, we find that the result is composed of 3, 18, 27, and 729, making in all 777.

Division, or the finding how often one number may be taken from another, may be simplified by subtracting the divisor a certain number of times from a part only of the dividend; and again subtracting some multiple of the divisor from that remainder. A single example will make this perfectly clear. Suppose, then, it were required to divide 2346 by 23, and to perform the operation on the *Quaternary scale*.



I



'We must first express the numbers in that scale, as' above, placing the divisor immediately above the dividend, and leaving a space between for the quotient. Here the quotient is found to be contained once in the counters on the three highest bars of the dividend; or, to speak more correctly, it would be contained in them once, if they were placed in a similar order on the three lower bars. But since their real situation makes their value 64 times greater than if they were on the lower bars, it follows that the quotient is contained in them 64 times, which may be represented by placing in the quotient our counter on the fourth bar. Mr Leslie (p. 77.) contents himself with saying, that the quotient is contained once in the three first bars. This, to say the least of it, is very incorrect, and must leave the inexperienced reader at a loss to discover, why the unit so found is to be placed on the fourth bar rather than on any other. But to proceed with the operation. The divisor must be multiplied by the unit so placed, that is, it must be raised three places to the left, and placed under the dividend for the

purpose of subtracting. The remainder is denoted by three counters on the fifth bar, and one on the fourth; to this we must add another portion of the dividend, namely, the two counters on the third bar. The remainder thus increased will give two counters for the third bar of the quotient; and multiplying and subtracting as before, we shall obtain successively one for the second bar of the quotient, and two for the first. We find the quotient, then, to consist of 2, 4, 32, and 64, that is 102.

We really cannot prevail on ourselves to follow this subject any further, or to enter upon the long explanation of the extraction of roots given at p. 83. Though enlivened by several specimens of fine writing, not exactly according with our notions of good taste; though we are taught in recurring division, "to use the sign \cap for aries, the first sign of the ecliptic, as intimating the birth of the revolving year, and therefore, by extension, the re-commencement of a periodical cycle," (p. 81.); and although the learned Professor, soaring still higher, reminds us, (p. 240.), that "the formation of circulating decimals affords a fine illustration of that secret concatenation which binds the succession of physical events, and determines the varied lengthened cycles of the returning seasons;"—although this be very fine, still this first part of the *Philosophy of Arithmetic* is to our taste somewhat heavy and uninteresting. This may, indeed, spring from our own want of philosophical taste; but as we are of course unwilling to grant this, we shall examine what are the properties of interest which we think wanting in this production of Mr Leslie.—In the first place, then, it wants novelty. No

new truth is proposed; all the world knows, and has long known, how to add, subtract, multiply, and divide, nor were demonstrations wanting of the truth of the usual processes. The only merit, then, which Mr Leslie could attain is, that of having presented the world with a better proof than had yet been advanced; though, indeed, illustration rather than proof is required; for when the pupil clearly sees *how* the different operations are performed, he can scarcely fail to perceive that they are *rightly* performed. As an illustration, then, of the theory of numbers, we look upon the first fifty pages of this work as possessing considerable merit; though even here the principle is familiar to every one who has seen the figure of an Abacus or Chinese Swan-pan: and we think that schoolmasters might advantageously use it, in conveying to their pupils the first elements of arithmetic. The tangible method might also be used with advantage in addition and subtraction; but further than this it is preposterous to apply it. To prove this assertion, we need only refer to the examples we have given in multiplication and division; their length evidently unfits them for the purpose of elementary illustration. Indeed, if a pupil has acquired a clear notion of the analogy between the tangible and figurate methods in numeration, addition, and subtraction, he can scarcely fail to comprehend the figurate operations of multiplication and division.—We have also to complain of a great sameness of a heaping up of examples where one would have been sufficient, or where at least it would have been better merely to state the question, and leave it to be worked out by the reader.—Upon the whole, then, we certainly recommend the careful

perusal of the first fifty pages; after that we only presume to say, that the reader may go on till he is tired. We speak of the first part only, and must postpone till our next number any consideration of the figurate arithmetic.

And now, having followed Mr Leslie so long, we may be permitted to point out a few of the simple properties of numbers, which we verily believe might be proved to a child more easily on algebraical principles, than by the bar and counter system.

1. The first we shall mention is the manual multiplication noticed by Mr. Leslie, (at p. 72.) This trick, as we have seen it used in schools, applies only to the multiplication of quantities under ten, and is thus performed:—Suppose it be required to tell the product of seven and nine; here the seven is three below ten, and the nine one below ten. Let, then, three fingers of the right hand, and one of the left, be doubled into the palm, there will remain on both hands six fingers outstretched, which must be multiplied by ten; and the product of three and one, which represent the doubled fingers, must be added—we have thus three added to six tens, or sixty-three, for the product. The reason of this process will be clear to those who know the simplest elements of algebra; if we multiply

$$\begin{array}{r} n - a \\ n - b \\ \hline n^2 - n. (a + b) + ab = n. (n - \\ a + b) + ab = n. \left(\frac{n}{2} - a + \right. \\ \left. \frac{n}{2} - b \right) + ab. \end{array}$$

Now let us suppose that $n = 10$, and that $a =$ the deficiency of our factor below ten, and b that of the

other; it is evident that $\frac{n}{2} = a$, and $\frac{n}{2} = b$, or $5 = a$ and $5 = b$, represent the outstretched fingers of each hand, while a and b represent those that are doubled.

2. In the same way we know that the product of $n+a$ and $n+b$ is $n^2 + n.a + b.ab$. If, therefore, we are required to multiply together two numbers between ten and fifteen, we have only to double in on our hand as many fingers as represent the excess of one factor above ten, and on the other hand the excess of the other factor. The sum of the doubled fingers must then be multiplied by ten, and a hundred, together with the product of the double fingers on each hand, must be added. Thus, let it be required to multiply thirteen and fourteen: In this case three fingers of one hand, and four of the other, must be doubled; the sum of these multiplied by ten is 70, and the product of three and four is twelve, and the whole product is $100 + 70 + 12$, or 182.

3. For the multiplication of numbers under 100, we must use the expression $(n^2 - a) \times (n^2 - b) = n^4 - n^2 a + b + ab = n^2 (n^2 - a + b) + ab$. If, therefore, as before, n be assumed equal to 10, n^2 is 100, and a and b are the deficiencies of each factor below 100. We have only, then, to subtract the sum of the deficiencies from 100, attach two cyphers to it, and add the product of the deficiencies. Thus, let it be required to multiply 96 and 94; here the deficiencies are six and four, their sum 10, and this subtracted from 100, leaves 90. Attach two cyphers to this, and we have 9000, to which, if the product of six and four, or twenty-four, be added, we have 9024 for the product of 96 and 94.

4. For the multiplication of numbers above 100, it is evident, that using a similar notation, we have $n^2 (n^2 + a.b) + ab$, for the product. If, therefore, a and b are the excesses of the factors above 100, we must add the sum of these excesses. Thus, let it be required to multiply 104 into 105, here the excesses are four and five, and their sum nine. Affixing, then, two cyphers to 109, and adding 20, which is the product of the excesses, we have 10,920 for the product of 104 and 105.

We shall conclude with a few remarks on the method of teaching arithmetic in most of our schools. There is perhaps no other branch of education in which the memory is so overloaded, and the exercise of the judgement so entirely neglected. Many persons, indeed, are of opinion, that the minds of children are not competent to understand the abstract truths on which the simplest operations of arithmetic are founded. We doubt whether the experiment has ever been tried on a large scale; and besides, referring again to our favourite fifty pages at the commencement of Mr Leslie's book, ought the illustrations there given of the theory of numbers which treat only of actual, visible, palpable objects, to be called abstract reasonings? It should be remembered also, that the elementary operations of arithmetic in their usual form are abstract; nine and seven are abstract terms, as completely so as the x and y of algebra; and a child will certainly comprehend more easily the taking away of seven counters from a row of nine, than the subtracting of the abstract expression of number seven from the other abstract expression nine. We must keep clear of metaphysics, in which we confess ourselves *rudcs* and *in-*

docti; but what we mean to say is simply this, that a child will more easily perceive the nature and relations of numbers, when they are presented to him in a real visible form, than when he has to infer their existence from some arbitrary signs. We would therefore recommend, that every class of beginners should be provided with an Abacus or Swanpan *, that is, with a system of wires and counters similar to those represented in Mr Leslie's figures. When they have become familiar with the use of their instrument, they might then be taught to connect the operations so performed with figurate arithmetic; and having become well grounded in this also, we see no reason why they should not proceed to universal arithmetic, that is, to algebra, at a very early age. We again repeat, that while the memories of children are cruelly overloaded with rules and tables, their reason and invention are almost entirely neglected.—We must now close this article, and postpone our remarks on Mr Leslie's second part till our next Number.

Statement respecting the Earl of Selkirk's Settlement upon the Red River in North America; its Destruction in 1815 and 1816, and the Massacre of Governor Semple and his party, &c.—London, John Murray, 1817.

A Narrative of Occurrences in the Indian Countries of North America, since the connexion of the Right Hon. the Earl of Selkirk with the Hudson's Bay Company, and his attempt to establish a Co-

lony on the Red River; with a detailed account of his Lordship's Military Expedition to and subsequent proceedings at Fort William, in Upper Canada.

• ALL our readers are aware that there are two trading companies in British America; the one founded by charter, in the reign of Charles the Second, of which the head establishment is on Hudson's Bay, and the other originating in a voluntary association of individual merchants about the year 1783, having their seat of business at Montreal. The latter, known by the name of the North-West Company, carries on a very extensive trade with the Indians and other natives who inhabit the vast regions which stretch to the northward and westward from Upper Canada; receiving from these roving tribes a variety of furs and skins, and giving them in return, manufactured goods, spirituous liquors, &c. The Hudson's Bay Company exercise a similar kind of traffic; but, whether owing to the inertness of old age, or partaking of that apathy which is seen grow upon all chartered bodies, their dealings of late years have not kept pace with the spirit of commercial adventure in other departments; insomuch, indeed, that the larger territory granted to them by royal favour had gradually fallen into the occupancy of the rival establishment of Montreal. As, however, they had never relinquished their title to the lands named in this charter, nor granted, farther than by connivance, the use of them to any other class of individuals, the directors of the ancient company conceived that they possessed the right, not only to enjoy their grant in their own persons, but also to make it over to any one or more representatives. Some time,

* See Phil. Trans. vol. XVI. p. 35.

therefore, prior to 1811, Lord Selkirk, having purchased largely of their stock, entered into terms with them for a portion of their territory; whereupon the directors, having taken the opinion of counsel, agreed in the year just mentioned, to transfer to him in fee-simple, and upon the express condition of forming an agricultural colony, an extent of land, amounting, it is said, to about 116,000 square miles. As the merits of the question before the public depend a good deal upon the validity of this conveyance, and the nature of the privileges annexed to it, we shall here give the opinion of the lawyers, who, as we have just said, were consulted by the governor and committee of directors.

"We are of opinion, that the grant of the soil contained in the charter is good; and that it will include all the country, the waters of which run into Hudson's Bay, as ascertained by geographical observations. We are of opinion, that an individual holding of the H. B. Co. a lease, or grant, in fee-simple, of any portion of their territory, will be entitled to all the ordinary rights of landed property as in England, and will be entitled to prevent other persons from occupying any part of the lands, from cutting down timber, and fishing in the adjoining waters, (being such as a private right of fishing may subsist in), and may (if he can peaceably or otherwise in due course of law) dispossess them of any buildings which they have recently erected within the limits of his property.—We are of opinion, that the grant of the civil and criminal jurisdiction is valid, but it is not granted to the Company, but to the governor and council at their respective establishments; but we cannot recommend it so as to affect the lives or limbs of criminals. It is to

be exercised by the governor and council as judges, who are to proceed according to the laws of England.—The Company may appoint a sheriff to execute judgement, and to do his duty as in England.—We are of opinion, that the sheriff, in case of resistance to his authority, may call out the population to his assistance, and may put arms into the hands of their servants, for defence against attack, and to assist in enforcing the judgement of the Court; but such powers cannot be exercised with too much circumspection.—We are of opinion, that all powers will be subject to the jurisdiction of the Court, who reside or are fixed within the territories over which it extends.—We do not think the act 43 Geo. III, commonly called the Canada jurisdiction act, gives jurisdiction within the territories of the H. B. Co.; the same being within the jurisdiction of their own Governor and Council.—We are of opinion, that the Governor (in H. Bay) might, under the authority of the Company, appoint constables and other officers for the preservation of the peace, and that the officers so appointed would have the same duties and privileges as similar officers in England, so far as these duties and privileges may be applicable to their situation in the territories of the company."

The opinions thus clearly and decidedly given are signed by Sir Samuel Romilly, Justice Holroyd, Mr Cruise, Mr Scarlett, and Mr Bell, and would, of course, leave little doubt as the legality and validity of the conveyance. Measures were accordingly taken without delay for realizing the immediate objects which his Lordship had in view. Mr Miles Macdonell was appointed by the Company governor of Ossiniboia, the district within which the projected settlement was to be

formed, and was also invested by Lord Selkirk with the superintendence of the colony, and with a general charge of the settlers.

The next point to be brought before the reader is the nature of the country into which the colonists were invited; for as reports have been industriously spread abroad that the land was unsusceptible of cultivation, barren, desolate, and exposed to every physical disadvantage, it will be nothing more than justice to the noble emigrant, to state the facts by which he was guided. We allude here to an account of the soil, climate, and productions drawn up by a Mr Pritchard, who had lived thirteen years on the Red River, in answer to certain queries, addressed to him at the request, we believe, of Lord Selkirk, by Mr Colin Robertson. 'From experience,' that gentleman remarks, 'I can take upon myself to say, that the climate is much the same as in Upper Canada; that is, the winters are of a shorter duration, and much milder than those experienced at Quebec. Last summer I had water-melons sown in the open ground on the fourth of June, which were ripe early in September; the largest weighing thirteen pound. The musk melons and cucumbers were as large and as well flavoured as I ever met with at a fruit-shop in London. Turnips sown on the 25th of June, were ready for the table about the middle of August. A bushel of potatoes will produce from forty to fifty bushels.—Wheat, barley, and rye, I have only seen in small quantities, but I am of opinion, that no country will produce a more abundant crop, or with so little trouble, as on the Red River.—I need not mention the immense herds of buffalos that graze on the plains, or the number of elk and moose deer that inhabit the woods. —A line with sixty hooks, set a-

cross any part of the river, will give you from sixty to a hundred catfish every day, each weighing from nine to twenty-five pounds; besides, sturgeon and many other fish peculiar to North America may be taken in great abundance with nets. In the fall and spring, wild fowl of almost every description are very common. The general price of a buffalo, as large as an English ox, is from twenty to thirty rounds of ammunition, or from three-fourths to a pound of tobacco. —But the real value of the country is the fertility of its soil, and the facility that nature offers to the industrious of obtaining the reward of his labours. Here a luxuriant soil only asks the labour of the ploughman, not a root or stump require to be taken up. The lands are already cleared. The plains present you with a pasturage many miles in extent; and your horses and cows, except those of the latter that require to be milked, may be left out all winter. In truth, I know of no country that offers so many advantages; an exceeding wholesome climate, a fertile soil, fish, flesh, and fowls in abundance, and sugar and salt for the trouble of making them. In fact, all the necessities and all the luxuries that are useful to men are found here, society only is wanting,' &c.

It will not then be imagined by any impartial individual, that his Lordship meant to starve his poor Highland emigrants, or even that he was not justified in inviting a part of the overflowing population of these islands, to avail themselves of advantages rarely to be met with in a new settlement of agricultural colonists. In 1812, Mr Miles Macdonnell arrived at Red River with a party of settlers and laid the foundation of the colony; these were joined the following year by a considerable number more, so that in June 1814, the amount of

settlers and labourers united reached to about two hundred. From the favourable accounts which had been sent home to the Highlands, emigrants of all denominations were making haste to join their friends at Kildonan, the name which they had bestowed upon the rising colony at Ossinaboina, and from eighty to a hundred had actually arrived at Hudson's Bay, when the news met them that the settlers were dispersed, and the establishment broken up. We cannot be minute in detailing all the particulars which preceded and led to this event. The North-West Company, from the very first, viewed with an eye of jealousy and suspicion this attempt at colonization on the part of Lord Selkirk. They imagined they saw in this infant settlement the origin of a system, by which the whole of the fur trade would be ultimately transferred to their rivals at Hudson's Bay, or, which would prove nearly as bad, the inhabitants would be civilized, the soil occupied and improved, and the wild beasts gradually exterminated. In truth, it is a maxim upon which these gentlemen have acted, and which they have courage enough to avow, that "colonization is at all times unfavourable to the fur trade."

The friends of Lord Selkirk, (the authors of the "Statement,") have collected a number of facts to prove, that agents were employed by the Montreal Association, to seduce the settlers and labourers on the Kildonan colony, and to remove them, if possible, to Upper Canada. However that may be, matters seem to have been brought to a crisis by an exercise of power on the part of Miles Macdonnell, Lord Selkirk's superintendent; who issued a proclamation, forbidding every person trading in furs or provisions within the territories of the

Hudson's Bay Company, the North West Company, or any individual or unconnected traders or persons whatever, from carrying away any provisions, flesh, grain, or vegetables procured or raised within the said territory, save and except what might be judged necessary for the trading parties at that moment within the territory, to carry them to their respective destinations.—The enforcement of this order was obviously and directly to put an end to the trade of the North-West Company; for as some partners and agents of that mercantile body winter every year in the Indian countries, and even in that particular district granted to the Earl of Selkirk, it was absolutely necessary that they should erect posts and collect provisions, to protect and assist the persons appointed to occupy the wintering stations. The order, however, was enforced, and a supply of provisions laid up in the post of *Riviere la Sourie*, was actually removed by violent means, and lodged in the stores of the new settlement. This step led to decisive results. After some negotiation, the North-West people attacked Lord Selkirk's Fort, carrying off the greater part of his firearms and ammunition; and a short time afterwards, having procured from one of their own partners, who acted as a magistrate, a warrant to apprehend Mr M. Macdonnell, (Mr Spencer, who served under him as sheriff having been previously apprehended) they renewed hostilities upon the settlement, and succeeded in compelling that gentleman to surrender himself their prisoner. The dispersion of the settlers soon followed. Unable to defend themselves against the furious half-breeds, who fought under the banners of the North-West Company, they accepted the friendly offer of a party of Santoux In-

dians, who undertook to escort them and their property down the river to Lake Winepic. Thus quitting their habitations, the settlers, whose numbers had been reduced by desertion to about sixty, proceeded in their boats to the farther end of the lake now mentioned, where they stationed themselves at a trading post, called Jack River House, belonging to the Hudson's Bay Company. The very day after they had left the settlement, a party of their enemies, consisting of the North-West Company servants, clerks, and dependants, repaired to the spot, and setting fire to the houses, the mill and other buildings, burnt them to the ground. This achievement was completed under the auspices of Duncan Cameron, one of the resident partners of the North-West association; and to him in a very particular manner was that body indebted for this partial success, in frustrating the designs of Lord Selkirk.

This nobleman, having received information early in the spring, that an attack on his colony was meditated by the Indians, had accordingly by this time arrived at New-York, on his way to the Red River, to concert measures for averting the threatened catastrophe; when the news reached him of its having actually taken place. Relinquishing his original plan, his Lordship employed himself in procuring affidavits from the mouths of such of his people as had come down to the Canadas, with the view of ascertaining the truth, relative to the demolition of his establishment; and it was whilst thus engaged, that he received the agreeable tidings that the settlers had, upon the retreat of the North-West agents, returned to Kildonan, and re-established the colony. This happy turn of affairs was brought about by Mr Colin Robertson, who had joined the fugitives at Lake

Winepic, and exhorted them to return to their lands under his protection, as a member of the Hudson's Bay factory. They followed his advice; and being shortly after increased in numbers by the arrival of a strong body of Highlanders, they renewed their labours with every prospect of competence and comfort. To keep up their spirits, too, Lord Selkirk instantly dispatched a message to inform the settlers of his arrival in America, and to assure them, that as soon as the navigation should be open in the spring, he would join them at the settlement with every means he could obtain to secure their safety. But the messenger was waylaid and robbed at the instigation of Mr Norman McLeod, the same magistrate who issued orders for the apprehension of Miles Macdonell. This most upright organ of justice writes as follows to a subordinate agent posted at Fond du Lac. "The intention of this express is to inform you, that Lagimoniere is again to pass through your department on his way with letters to the Red River. As a precautionary measure, he must absolutely be prevented proceeding, or forwarding any letters. He and the men along with him, and an Indian guide he has, must all be sent with their budget to this place, here to await the result of future proceedings." This feat was achieved to a wish. Lagimoniere was stopped in the night, beaten in a shocking manner, and plundered of his dispatches; some of which, consisting of letters in Lord Selkirk's hand-writing, were afterwards found among some loose papers at Fort-William, the principal post of the North-West Company.

Not succeeding in an application to the provincial government for a small body of troops to escort him

into the interior, and to protect his colony, Lord Selkirk engaged about a hundred discharged soldiers of the regiments of De Meuron and Watteville to accompany him to the Red River. As he was advancing by the way of Lakes Huron and Superior, and had already reached the falls of St Mary, which divide these immense bodies of water from each other, he was met by some of his people, who had been sent forward in light canoes, carrying the distressing intelligence that the settlement was, a second time, destroyed, and that Mr Semple, the governor of the Hudson's Bay Company, who happened to be there at the time, and several other individuals in the service of the same company, were barbarously put to death. This information, of course, arrested the progress of the Earl towards Red River. Enraged and grieved, he wrote to Sir John Sherbrooke, the governor of Canada, communicating to him what had taken place, and also his determination to seek redress, as a magistrate, at the North-West Company's establishment of Fort-William. Before we attend him thither, however, we shall extract a few details, relative to this second attack on the unfortunate settlers, and the death of Governor Semple.

No sooner had Mr Colin Robertson re-conducted the colonists to their lands at Kildonan, after the first dispersion, than the North-West people, under Mr Duncan Cameron, began again to annoy them. Robertson, however, who had promised to do his utmost in their defence, did not remain a passive spectator. He attacked the enemies' fort, retook the arms which had been carried off by Cameron's agents, made himself prisoner, and subsequently sent him to Hudson's Bay, for the purpose of being conveyed to England to take

his trial. This occurrence concluded the memorable campaign of 1815.—The following winter passed in quietness, if we except the rumours which were ever and anon conveyed to the ears of the settlers, that they would be attacked in the spring by the Brulés or half-breeds, who compose the majority of the North-West servants in the Indian countries. It was not, however, till the month of June that matters came to a crisis. At the period now mentioned, as a large party of the North-West people, headed by some clerks and other subordinate persons, made their appearance in the vicinity of the Kildonan settlement, Mr Semple, who chanced to be there in the course of his rounds, as governor of the Hudson's Bay territory, went out, attended by about thirty armed men, to ascertain the particular object of such a expedition. The authors of the "Statement" aver, that this object was no other than a direct attack on Lord Selkirk's colony; whereas the writer of the "Narrative" endeavours to make it appear that the servants of the North-West Company had nothing more in view than to protect a large convoy of provisions to one of their trading stations, and to open a communication by land between Lake Winepic and the Riviere Qu'Appelle. We have only to do with facts, and therefore refrain from deciding as to secret intentions and ulterior views.

"It appears that Governor Semple was upon the point of returning from the Red River to York Fort in Hudson's Bay, on the concerns of the Hudson's Bay Company, when the reports, which had been for some time in circulation, of intended hostility against the settlement, began to increase from every quarter. Measures of precaution were adopted, and a watch regularly kept to guard against surprise.—On the 17th of June, two Cree Indians who had escaped from the party of Canadians

and Brulés under Mr Alexander M'Donnell, came to Mr Semple at Fort Douglas, adjoining the settlement, and told him that he would certainly be attacked in two days by the Bois-Brulés, commanded by Cuthbert Grant, Hoole, Fraser, Bourassa, Lacerte, and Thomas M'Kay, all in the service of the North-West Company, who were determined to take the fort; and that, if any resistance was made, neither man, woman, or child would escape. Two chiefs of the Santoux Indians, hearing also of the intended attack, came and held a council with Governor Semple, and told him, in a speech, "they were come to take their father's advice, and wished to know from him how they were to act; that they were certain he would be attacked, and that, if their father wanted their assistance, they, and their young men, would be ready to defend him."—Governor Semple answered, by advising them not to interfere:—But," said he, "as we are not sure what may be the will of our Great Father, I now give you a supply of gunpowder, that, in case of my destruction, you may have the means of procuring subsistence, for yourselves and families, during the summer." Some of the free Canadians also offered to join him, but he declined their service, saying, that he did not wish them to fight against their countrymen.

"On the afternoon of the 19th of June," (says Mr Pritchard in his narrative,) "a man in the watch-house called out, that the Half-breeds were coming. The governor, some other gentlemen, and myself, looked through spy-glasses, and I distinctly saw some armed people on horseback passing along the plains. A man then called out, they, (meaning the Half-breeds) are making for the settlers; on which the governor said, "We must go out and meet these people; let twenty men follow me." We proceeded by the old road leading down the settlement. As we were going along, we met many of the settlers running to the fort, crying "the Half-breeds—the Half-breeds."—When we advanced about three quarters of a mile along the settlement, we saw some people on horseback behind a point of woods.—On our nearer approach, the party seemed more numerous; on which, the governor made a halt, and sent for a field-piece, which delaying to arrive, he ordered us to advance.—We had not proceeded far, before the Half-breeds, on horseback, with their faces painted in a most hideous manner, and in the dresses of Indian warriors, came forward and surrounded us in the form of a half-moon. We then extended our line, and moved more into the open plain; and as they advanced, we retreated a few

steps backwards, and then saw a Canadian, named Boucher, ride up to us waving his hand, and calling out, "What do you want?" the governor replied, "What do you want?" To which Boucher answered, "We want our fort."—The governor said, "Go to your fort."—They were, by this time, near each other, and consequently spoke too low for me to hear.—Being at some little distance to the right of the governor, I saw him take hold of Boucher's gun, and almost immediately a general discharge of fire-arms took place; but whether it began on our side or that of the enemy, it was impossible to distinguish: my attention was then directed towards my personal defence. In a few minutes, almost all our people were either killed or wounded.—Captain Rogers, having fallen, rose up again and came towards me, when not seeing one of our party who was not either killed or disabled, I called out to him, "For God's sake give yourself up."—He ran towards the enemy for that purpose, myself following him. He raised up his hands, and, in English and broken French, called out for mercy. A Half-breed, (son of Colonel William M'Kay) shot him through the head, and another cut open his belly with a knife, with the most horrid imprecations. Fortunately for me, a Canadian (named Lavigne), joining his entreaties to mine, saved me (though with the greatest difficulty) from sharing the fate of my friend at that moment. After this, I was rescued from death in the most providential manner, no less than six different times, on my road to, and at, the Frog Plain, (the head quarters of those cruel murderers). I there saw that Alexander Murray, and his wife, two of William Bannerman's children, and Alexander Sutherland, settlers, and likewise Anthony Mac-Donell, a servant, were prisoners, having been taken before the action took place. With the exception of myself, no quarter was given to any of us. The knife, axe, or ball, put a period to the existence of the wounded; and on the bodies of the dead were practised all those horrible barbarities which characterise the inhuman heart of the savage. The amiable and mild Mr Semple lying on his side, (his thigh having been broken), and supporting his head upon his hand, addressed the chief commander of our enemies, by inquiring if he was Mr Grant; and being answered in the affirmative, "I am not mortally wounded," said Mr Semple, "and, if you could get me conveyed to the fort, I think I should live."—Grant promised he would do so; and immediately left him in the care of a Cana

dian, who afterwards told, that an Indian of their party came up and shot Mr Semple in the breast."—Pp. 81.—84.

"By the deposition of Michael Heden, who was close to Governor Semple during this horrible transaction, it appears that Boucher, the Canadian, advanced in front of his party, and, in an insolent tone, desired to know what he (Mr Semple) was about. Mr Semple desired to know what he and his party wanted. Boucher said, he wanted his fort. The governor desired him to go to his fort—upon which Boucher said to the governor, "Why did you destroy our fort, you damned rascal?" Mr Semple then laid hold of the bridle of Boucher's horse, saying, "Scoundrel, do you tell me so?" Upon this, Boucher jumped from his horse,—and a shot was instantly fired by one of Grant's party of horsemen, which killed Mr Holt, who was standing near Governor Semple.—Boucher then ran to his party, and another shot was fired, by which Mr Semple was wounded. The Governor immediately cried out to his men, "Do what you can to take care of yourselves." But, instead of this, his party appear to have crowded about him, to ascertain what injury he had met with;—and, while they were thus collected, the Brûlés, who had formed a circle round them, fired a general volley among them, by which the greater part were killed or wounded. Those who were still standing took off their hats, and called for mercy, but in vain.—The horsemen galloped forward, and butchered them."—Pp. 85, 86.

The colonists having embarked to proceed to Hudson's Bay, were met almost at the commencement of their voyage by Mr Norman, McLeod; who, using his authority as a magistrate, commanded them to stop, and arrested Mr Pritchard and other four individuals, whom he sent prisoners to Fort-William.

"The rest of the settlers, and their families, were permitted to proceed on their dreary voyage, after having been thus unnecessarily detained for several days, consuming the scanty stock of provisions they had with them, which, as Heden states in his deposition, was not sufficient to last them one quarter of their journey to the coast.—No proposals were now held out, as in the year before, of free conveyance to Canada.—No gratuitous offer of lands in the Upper or Lower Province.—No high wages—no

flattering encouragement,—none of these "aids and comforts" which were last year to be derived from the boasted "compassion of the North-West Company."—Insulted, plundered, and robbed;—deprived of the protection, of their nearest and dearest relations, some by the fury of a merciless handitti, and others by the callous and cold-blooded persecution of a magistrate, they set out on their long and dismal journey to Hudson's Bay.—Of these people, no certain intelligence has since been received in this country; and those who have the best means of forming an opinion upon the subject, look upon the accounts of what they have since suffered, with the most serious apprehension."—Pp. 96, 97.

We have received news of these ill-fated emigrants to a period considerably more recent than that alluded to in the above paragraph; but it behoves us, at this stage of the narrative, to follow Lord Selkirk in his movements against the North-West agents, in their strong hold at Fort-William. We are aware that this is the least justifiable part of his Lordship's conduct; nor shall we attempt to defend him in it. It must not be forgotten, however, that the proceedings at Fort-William are totally unconnected with the catastrophes at Red River, and cannot, therefore, be urged as an apology or extenuation, applicable either to the violence committed upon the colonists in 1815, or to the more tragical events of the following year.

It was, as we have already remarked, when Lord Selkirk received notice of the second dispersion of his colony, that he relinquished the intention of proceeding farther into the country, and turned his steps towards Fort-William. Having with him, besides the discharged soldiers we have already described, a party of the 37th Foot, two or three guns, and ammunition for all arms, he appeared before Fort-William, and made preparations for an attack. Actual hostilities were, however, prevented, by the decisive

measures adopted by the assailants, and by the readiness with which the principal persons at the station gave themselves up into the hands of his Lordship; who immediately after took possession of the buildings, the stores and merchandise, and sent off a number of the resident agents to Canada for trial. It unfortunately happened, too,—but whether by one of the ordinary accidents of a lake navigation, or by being rashly overloaded, it does not appear,—that one of the canoes was upset on the passage, occasioning thereby the death of nine individuals. The North-West people, indeed, ascribe this melancholy event to gross carelessness, or even to a wish on the part of Lord Selkirk, to render the voyage as uncomfortable as possible to a class of persons who had done all in their power to frustrate his plans: And the feelings thus excited against him, connected with the consideration that he had taken law into his own hand for his own personal purposes, and acted, moreover, much like a military commander than a peaceful and impartial magistrate, have gone a great way to injure his cause on both sides of the Atlantic. Allowance must be made, however, for the irritation occasioned by the great and repeated provocations, and the very serious losses, which he had sustained at the hands of the North-West Company; whose agents had attacked several of his posts in the interior, carried off his property, killed more than twenty of his adherents, and exterminated twice a thriving colony. It should be remembered, too, that his Lordship, aware of the delicacy of his situation, had applied to the respectable gentlemen, qualified to act as magistrates in the district wherein Fort-William stands, to repair thither and administer the law in the first instance. They

could not comply with his request; and he thus found himself, as he expresses it in his letter to Sir John Shebrooke, reduced to the alternative of acting alone, or of allowing an audacious crime to pass unpunished. Still his warmest advocates must acknowledge, that by the act of retaliation now alluded to, Lord Selkirk has placed himself too much on the same footing, as to public estimation, with his opponents, the Half-breeds or *Boules* of the Indian territory—a set of men who seem to combine, in their characters, the worst parts of the savage and of civilized life.

The affair at Fort-William took place in August 1816; and it was in June of the same year that the colonists set out on their dreary voyage towards Hudson's Bay, concerning whom it is said, in the "Statement," that nothing has since been heard of them in this country." We are enabled, however, by the kindness of a friend from that part of the world, to communicate the following facts relative to the colony, which are now, for the first time, given to the public. It appears, then, that Mr M'Donell, (who it should seem had continued his journey into the country, after having returned to communicate to Lord Selkirk the news of Semple's death,) succeeded in carrying the whole of the settlers, about a hundred and fifty, men, women, and children, to Jack River House, at the outlet of Lake Winepic. They subsisted themselves during the voyage by fishing, and upon other casual means of support; Mr Norman McLeod having detained them so long, at the commencement of their retreat towards Hudson's Bay, that their small stock of provisions was nearly consumed before they could procure leave to depart. Upon their arrival some of the men were taken into the service of the

Hudson's Bay Company, and Mr M'Donell contrived to make arrangements for the accommodation and support of the rest, at the station just named, during the following winter.

While these things were going on, Lord Selkirk, early in the month of December, dispatched from Lac la Pluie, a party of the Meuron settlers, and a few Canadians, under the direction of Captain D'Orsonnens. This small body of troops succeeded in reaching the settlement at Red River; having, with the greatest exertion, conveyed a few horses and some cattle, with two small guns, and the necessary baggage and ammunition, over the snow. On the 1st of January 1817 they surprised a party of the North-West people who had occupied Fort Douglas, a sort of log-house erected by the settlers who had returned in the summer of 1815, after their first dispersion. The winter residents being quite unprepared for defence, Captain D'Orsonnens obtained possession of the post without the use of violent means, and found among them M'Lellan, who had given orders for the murder of Mr Keveney, (of which we shall give an account), and Mainville, one of the men who were engaged to perpetrate that horrid deed; and being furnished with warrants for the apprehension of these men, he immediately secured them. His next step was to send messengers to apprise the settlers now enjoying an asylum at Jack River House, of his success at Kildonan; upon which, even in the course of the winter, a party of the men joined him, with the view of protecting their property. He was likewise strengthened by a reinforcement from Lac la Pluie early in the month of May.

During the winter and spring, numerous parties of the Half-breeds,

and other dependents of the North-West Company, encamped close to the Kildonan settlement, and endeavoured to cut off all supplies of provisions brought in by the native Indians; but they did not attack D'Orsonnens, and he had no wish to renew hostilities upon them. The Indians, without one exception, shewed the most friendly disposition towards Lord Selkirk's people, supplied them liberally with food, notwithstanding the threats of the other party; and about a hundred and forty of them formed an encampment, close to the settlement, to defend it, if necessary, from the threatened attacks of the Half-breeds and under-clerks, the ready servants and avengers of the North-West Company.

As the spring advanced, the settlers who had returned again from Jack River House, and an experienced farmer who had been sent along with Capt. D'O. contrived to plough and sow sixty acres of land. This was, indeed, a tedious operation, the horses being few and ill fed, and the work frequently interrupted by the appearance of the hostile North-Westerns. The commencement of the season, too, was rather ungenial. May and June were cold and dry; but rains in the beginning of July removed all apprehensions as to the crop, and supplied them abundantly with both grass and corn. Indeed, the colony can now nearly subsist on its own resources, being dependent for nothing but butcher-meat; which is supplied to them by the bush-hunters, who kill the wild cattle on the plains. This account applies to the state of things about the commencement of the last autumn; and our information does not enable us to bring down the detail to a more recent period. We have no reason to suspect, however, that the fortunes of the colony are not, for the

third time, in a prosperous state ; and we are satisfied that, though the locality of it is too remote and difficult of access to answer the purposes of commerce, the settlers will soon enjoy in the greatest abundance, all the necessities of life, and the most substantial of its luxuries.

It is known to most of our readers, that Sir John Sherbrooke sent two gentlemen of high respectability to act as his commissioners in the Indian countries, to make inquiries on the spot, and particularly to investigate the grounds of the criminations which were mutually urged against each other by the two parties who occupied these vast domains. We have not heard that any legal measures have been adopted in consequence of these investigations. It is mentioned, indeed, in the public prints, that Lord Selkirk has been held to bail for a considerable amount ; that Mr M'Donell has been sent down to Montreal for trial ; that a true bill was found against Mr Duncan Cameron for offences of a capital nature ; and that Mr Norman MacLeod made his way through the United States, to avoid all contact with certain members of the Hudson's Bay Company in Canada, and afterwards embarked for Great Britain, in some part of which he is now resident. We have not even heard whether M'Lellan has been brought to trial for the murder of Keveney ; which transaction, as it illustrates in a striking manner the dreadful relaxation of moral feeling and legal authority, which prevails in those distant parts of the British dominions, we shall give in the words of the Statement.

" About the beginning of August there arrived, at Bas la Rivière, some servants of the Hudson's Bay Company, who had deserted from Mr Owen Keveney, a gentleman in that Company's service, then on his way from Albany Factory, in Hud-

son's Bay, to the Red River Settlement. These deserters complained to Mr Norman MacLeod, that Mr Keveney had treated them very ill, upon which the ready magistrate, under the Canada Jurisdiction Act, immediately issued his warrant, and appointed Sergeant Reinhard to act as constable for the purpose of apprehending Mr Keveney. Reinhard accordingly proceeded with six Bois-Brûlés, whom Mr M'Lellan had directed to accompany him, and having seized Mr Keveney, they brought him to Bas de la Rivière. From that place he was sent off in a canoe, for the purpose of being taken to Fort William, under the charge of these Bois-Brûlés, by whom, during the route, he was bound and handcuffed.

" On their way towards Fort-William, they were met by Mr M'Donell, the North-West Company's partner, who took away the Bois-Brûlés, and put, in their place, two Canadians named Faye and La Pointe, together with an Indian, who was to serve as a guide for the purpose of conducting the prisoner to Lac la Pluie. • Some days afterwards, however, they met Messrs. Stuart and Thompson, also of the North-West Company, who ordered them to return. They accordingly did so, but could not keep pace with Mr Stuart's canoe. The two Canadians soon after quarrelled with the Indian, and they separated.—The Canadians, not knowing their way, landed Mr Keveney upon a small island, where they left him.

" A considerable period having subsequently elapsed without any account being received at Bas de la Rivière (by Mr M'Lellan, the partner at that station), of Mr Keveney and those who were with him, it was concluded that the Indian had murdered him, or that the two Canadians had lost their way, or that they were all drowned.—At length Mr M'Lellan, Cuthbert Grant, Cadot, Reinhard, and some Bois-Brûlés, set off in a canoe with the intention of going to Lac la Pluie, for the purpose of obtaining intelligence relative to the apprehension of the partners at Fort-William, (of which they then had received information), and also to discover what had become of Mr Keveney.

" After travelling about four days, they found the Indian, and shortly afterwards the two Canadians, Faye and La Pointe.—These three persons Mr M'Lellan took with him, and again set out in search of Keveney. They found him in an encampment of Indians, and he was a second time apprehended. Mr M'Lellan having procured from these Indians a small canoe, he directed Sergeant Reinhard to embark in it with the prisoner, the Indian, and a Bois-Brûlé named Mainville. M'Lellan then said to Reinhard, " Make the prisoner be-

lieve that he is going to Lac la Pluie.—He must not be put to death here among the Indians.—We will go on further, and wait for you; and when you find a favourable spot, you know what you have to do.”—*(Vous savez ce que vous avez à faire.)*

Mr McLellan having thus issued his secret orders to Reinhard, set out in his own canoe, leaving on shore Mr Keveney, Reinhard, the Indian, and Mainville the Bois-Brulé. In less than an hour, they embarked to follow him.—Having proceeded about a quarter of a league, Mr Keveney expressed a wish to be set on shore for a short time; and on his being landed, Reinhard said to Mainville, that, as they were now far enough from the Indians, he might shoot the prisoner. Upon Mr Keveney's returning to the beach to re-embark, and being close to the canoe, Mainville levelled his piece, and shot him through the neck. Keveney fell forward upon the canoe, when Reinhard seeing he was not dead, and that he wanted to speak, drew his sword, and plunging it twice into his back, run him through the body, and put an end to his misery.”—Pp. 161.—164.

We have endeavoured to give a succinct and impartial account of the origin, history, and present condition of the colony on Red River; being perfectly satisfied that, the more the circumstances connected with its various fortunes are known, the more honourable and humane will Lord Selkirk's conduct appear. It has been insinuated, indeed, that his views are ambitious, and his motives mercenary. If so, he has certainly struck out into a path in which ambition will find little food to fatten on, and where the love of gain will not be gratified till at least the third or fourth generation of his descendants. At all events, he has been treated with less liberality than is usually shewn to those who profess to have at heart the good of their fellow-subjects, and which is almost never denied to such as exert themselves to give bread to the hungry, and an asylum to the destitute.—For ourselves, we should on some occasions hesitate to pronounce his actions judicious, but on scarcely

any one occasion, would we agree to pronounce them ambitious, selfish, or mercenary.

LETTERS FROM THE HIGHLANDS.

By MISS SPENCE. 1817.

WE have all a strong natural propensity to know what is said of us; to gather especially the sum of opinions formed by intelligent travellers on our character, appearance, manners, and institutions, and in short, whatever is exclusively ours—even though at the peril of those penalties denounced by the wise old adage against over-curious listeners. Narratives of tours through polished countries, are for this reason more generally perused by the people they describe, than by those they profess to instruct. Our own country for the last half-century has had abundant food administered to this keen appetite,—from the high-flavoured and luxurious banquet spread out by Johnson, as, armed with pistol and oaken cudgel, protected by Boswell's ancient name, and black Joseph's fidelity, he boldly adventured among our tumultuary clans,—down to the well-sweetened candle of this fair tourist, braving the perils of the same route with no other arms than mayhap a port-crayon and parasol, and certainly no other attendants than the random “lovely young friends” and “interesting daughters” picked up at her various resting-places, and who served rather to grace than to guard her march.

Indulging many kindly recollections of a former visit, and many prepossessions in favour of the land she enters, Miss Spence crosses the border; and after conjuring up the past in shadows, and seeing it

so depart,—after renewing, as in duty bound, the fight of Flodden, and adverting to various inferior matters, she proceeds to Edinburgh, and in this our far-famed metropolis begins that puzzle formed of the initials of attractive names, which is the main excitement in getting through a work of this nature; for we have no sort of doubt that the complacency felt in spelling out these petty mysteries, the smile with which we welcome in “black print” those familiar to our society, and living in our knowledge and affection, is the real cause of that revulsion in the muscles of the mouth, which disappoints the half-formed yawn, and tempts us to turn over another and another leaf. Edinburgh being thus happily disposed of, its ancient, picturesque, and modern magnificence, lauded high as Scotch heart could wish, Miss Spence sets out for the north, in that sort of holiday humour which disposes the traveller, bent on a day of uninterrupted enjoyment, to be social, chatty, and complimentary to all around him. If, by the way, we are sometimes compelled to question the accuracy of this lady's statements, and the depth of her observation, we have at least abundant reason to be pleased with a disposition not merely to admire us, but to find every object she encounters worthy of the warmest admiration; and an entire absence of that tone of captious remark, invidious comparison, and insulting interference, which has sometimes been assumed in despite of disqualifications, much greater than those of this fair tourist. For Miss Spence *really* knows something of Scotland, and her work is, on the fair average, what a sprightly and ingenious lady, who at one time is misinformed, and at another makes incorrect memoran-

da, may be presumed to write to friend of her own sex from Scotland on those topics which are supposed especially to interest and delight “woman-kind.” Her attention, indeed, seems to be wholly occupied and her sympathies altogether engrossed by women. Of what description are those “odious male creatures” who fill and animate the courts of Edinburgh, the manufactories of Glasgow, or the colleges of Aberdeen, and keep the northern world full of strange stirs, Miss Porter is not told; nor was it perhaps worth while, for instead of a flat relation of what every body knows, or may guess at, we have Mrs Fletcher holding fair sway at the head of the *bas bleus* in Edinburgh;—the modest worth, and lowly song, of Christian Milne charm us at Aberdeen, Mrs Grant of Laggan presides very naturally and gracefully over the waving woods, clear streams, pensile birches, and blooming roses of Strathspey and Loch-Ness: The young beauty of Alness bridge beckons forward our English youth to pursue with hound and horn their pleasure on the Scottish moors: At Dunkeld we invoke the shade of the high-spirited Countess of Derby: In Dunfermline we muse in emphatic sadness over the tomb of Margaret the Saint and the Queen: And at Perth we drop balmy tears on the sylvan grave of Bessy Bell and Mary Gray.

This is at least perfectly inoffensive. In much better taste are some excellent observations on female education in Scotland—on the display of religious feeling in the due and respectful observance of the ordinances of the faith we profess—on the habits of polite society at the different ends of the island, including under this head a tolerably fair estimate of what goes to

body forth, support, and give currency to the name and style of *gentlefolks* in our capital.

It would now, perhaps, be ungrateful to quarrel with Miss Spence for her excessive good nature, since its most pardonable and delightful source is evidently that circle of amiable and well-informed people among whom she had the good fortune to sojourn while in Scotland, including many of the most respectable names in our principal towns, and in the North Highlands. This, which no doubt formed the most agreeable circumstance of her journey, contributes not a little to enliven her work, as the anecdotes, remarks, copies of verses, and "snatches of old airs" so communicated, are often all its leading attraction. By this delightful means of introduction, she is also enabled to present to her readers many fine scenes hitherto little known beyond their immediate environs. Scotland is still rich in these hidden graces.—But it is time that Miss Spence should be permitted to speak for herself.

"Being a Sunday in the neighbourhood of Glasgow, I made one in the vast multitude now attracted to the Tron Church, to hear the Rev. Dr. Chalmers. Never did I behold so crowded an assembly of persons on so sacred an occasion. Long before the service commenced, the church was thronged to excess, and people of the first condition were satisfied with standing-room in the aisles. The silence was so profound, as to give additional solemnity to the sacred occasion. The use of an organ would be considered an innovation,—as inconsistent with the rigid simplicity of the followers of John Knox: but notwithstanding the absence of one, when hundreds of voices unite in the song of praise to the Almighty, the effect is touching and sublime.

"Dr Chalmers, who is at present the boast and ornament of the Scotch Church, gratified me exceedingly, by hearing eloquence of a very superior order, consecrated to its best and highest purposes, in the discourse which he delivered.

"I expected to be pleased and edified,

and I was so; but after so much preparation, could not expect to be, as I was, surprised, very much surprised, at the boundless power of real genius, which, even in this fastidious, critical age, achieves such unlimited power over the mind, without any of the accomplishments which so often usurp its name, and to vulgar minds supply its place. Dr Chalmers is popular, while avoiding, and seemingly disdaining, the arts which many consider as essential to popularity. No grace of appearance or manner, —no melody of voice,—nothing in the appearance that conveys the idea of dignity or elegance. In short, his power over the will, and even the affections, is a victory over prejudice, and every visible obstacle. He owes nothing to any extraneous aid whatever. It is the genius of a logician, a poet, (for there is much poetry without numbers), an astronomer, a mathematician, a powerful intellect in short, which, after grasping all human science, soars beyond it, inflamed by zeal, and exalted by pure Christianity. No man can sink lower in familiar simplicity of diction, without touching the level of vulgarity; no man can rise higher where

"The grandeur of his subject is his muse," without once approaching the borders of bombast, or false sublimity.

"He is always clear, because he goes directly to the point in view, without deviating in search of studied effect. He is always impressive, because he evidently speaks from the heart, as well as from the understanding. His figures and illustrations, the spontaneous and sudden powers or fruits of a bright and vigorous imagination, illuminate his subject, and enchain attention. It is the privilege of true and high genius, to exercise this engrossing power over minds capable of reflecting its light. What a blessing it is to humanity, when such talents are exercised to the noblest purposes, and when commensurate virtues add force to science so powerful.

"It has been for some time lamented, that the Church of Scotland, rich in pastors, who, with complete learning and exemplary diligence, instruct their people in sound doctrine, enforced by good example, has rather sunk in regard to genius. Of those extraordinary persons who are born to live beyond the limits of mortality, even in the present world, none have appeared since the days of Robertson, Blair, Fisking, and Henry. But the few of the remaining contemporaries who have witnessed the rising of this new star, acknowledge its brightness, and rejoice in its growing celebrity.

"Mr Henry Mackenzie, always cele-

brated for the purity and elegance of his literary taste, and now venerated, as I before observed, as a veteran in letters, and the only remaining light of a constellation of Scottish genius, bore testimony to the merits I have endeavoured feebly to describe. In a meeting of the Literary Society in Edinburgh, he stood forth, and in an eulogium, full of spirit, and all his wonted elegance, paid his tribute of admiration to this extraordinary person."

Miss Spence had now best drop her curtsy, and escape as fast as possible from our critical bar—for though on the whole acquitted, if she remained another moment in our sight, the natural love of jurisdiction, or a high regard to all our lofty functions, might draw down a solemn and suitable admonition.—Her book, besides its cardinal defects, is indeed shamefully full of those petty errors which a child might detect and rectify, and for which we hope she has given her printer a hearty scold.

A SYSTEM OF PRACTICAL MATHEMATICS; containing Geometrical Problems, Plane Trigonometry, Mensuration of Heights and Distances, of Surfaces and Solids, Conic Sections, Specific Gravity, Artificers' Measuring, Land-Measuring, Gauging, Gunnery, and Spherical Trigonometry, with its Application to the Solution of some useful Geographical, Geodesic, and Astronomical Problems.—To which are added, Tables of the Logarithms of Numbers, and of Sines, Tangents, and Secants. Designed for the use of Schools.—By JOHN DAVIDSON, A.M. Teacher, Burntisland.—Bell and Bradfute, Edinburgh, 1817.

IN the year 1809, Mr Davidson published his *Practical Calculator*, or a course of arithmetic, al-

gebra, and mensuration. This work exhibited the rules without illustration, and gave numerous examples. In 1814, a supplement to the *Practical Calculator* appeared, containing answers and solutions of the examples given in that work, with investigations and proofs of the rules. The present system of practical mathematics is made up of the last part of both these treatises, with a few additional illustrations, a short chapter on gunnery, and a set of logarithmic tables.

We may remark in general, that this book excels in having a great number of ingenious and appropriate examples, subjoined to every rule. Some of them, indeed, may seem rather intricate for juvenile students; but as the rules are always sufficiently illustrated by means of more simple calculation, the examples now spoken of are chiefly meant for exercising the ingenuity of the student, and for leading to the application of such cases and theorems as he may have already learned.

It strikes us, that the practical geometry is rather short, and that several problems necessary to a proper understanding of subsequent portions of the work have been left out, whilst the problems marked 12 and 19 appear to us quite superfluous.

His trigonometry, regarded with a reference to practice, is sufficiently full; and as it was no part of his undertaking to treat of the relations, or arithmetic, of sines, we have no reason to complain of omission. It would have been better perhaps, if, instead of taking the demonstration of proposition 3d from Dr Simson, he had adopted that which is to be found in Dr Mackay's navigation, as it is admitted by all to be by far the simplest

which has yet been presented to the public.

The treatise on heights and distances is very comprehensive, but it does not appear that any thing is wanting in it, consistent with the brevity of the author's general plan. The 3d proposition, it may be remarked, not being strictly elementary, ought either to have been printed in a small type, or else removed nearer to the end.

In his treatise on the mensuration of surfaces and solids, he has not omitted any of the very useful rules of Dr Hutton, except such as are expressed in series, and could not therefore be at once fully and concisely expressed in words. It is rather remarkable, however, that neither he nor Dr Hutton has taken notice that the rules for finding the area of a trapeze are equally applicable to parallelograms, otherwise he would not have given the 3d rule for the parallelogram, which is one of the rules for the trapeze, that is, for every quadrilateral figure. This last rule for the trapeze, too, is only applicable to some trapezes; it ought therefore to have been distinguished from the former ones, which are general.

These observations naturally remind us of another remark which we meant to make, on the impropriety of classing together rules which belong to different things. In the 7th problem on mensuration of surfaces, which is the first relating to a circle, he gives two rules for finding the circumference. The first is fundamental, depending solely on the ratio of the diameter to the circumference; a principle which must be assumed in mensuration. The other rule directs us to "divide the area by .0795775, and to take the square root of the quotient." As, however, this rule cannot be explained nor demonstrated, until we have first demon-

strated the 9th problem concerning the area of a circle, it ought therefore to have followed that problem.

Spherical trigonometry, here, is entirely practical, containing no demonstrations. It however supplies to the learner a great variety of examples, and cannot fail to be highly useful. The astronomical problems, too, will be found very serviceable to such as have not access to Dr Mackay's Longitude, or Kelly's Nautical Astronomy. The solutions, although not always the shortest, are unquestionably the fittest for illustrating the doctrines of spherical trigonometry.

The author's object has evidently been to compress a great quantity of useful information within a narrow compass; and he has certainly succeeded in this to a very great extent, for there are few books of 200 pages from which so much can be learned. But as such a plan is incompatible with detailed investigation, he has been sometimes under the necessity of curtailings so much as to create a slight degree of obscurity and confusion. In the next edition of his volume, therefore, we would recommend to his consideration some amendment in the following particulars. The remark on the 3d case of trigonometry, page 31. The construction of the trigonometrical tables, pages 32. and 33. The first solution of the third problem of heights and distances, as being without demonstration, page 37. The proof of the rule for measuring heights and distances by the barometer, page 53. The remark following the rules for the circle, page 69. The construction of the table of the areas of segments, page 71. We have, besides, several demonstrations, not strictly geometrical, such as that for the area of the circle, page 67.; as also in the conic section, the sphere, the cone and the

cylinder. The latter may, however, be viewed as allowable in a practical mathematician.

The notes in this work are uniformly valuable, and contain much useful matter. Perhaps, however, it would have improved the appearance of the book, had the author placed them at the bottom of the page, as is done by Dr Hutton, or at the end of each section, or even of the volume, as has been practised by some other writers.

On the whole, we give our most decided and hearty approbation to this work, considered in the light in which its author meant it to be considered—a book for the use of

schools. The science displayed in it is sufficiently extensive to surpass all the practical rules which he has founded upon demonstration; and these rules, with their illustrations, are sufficiently numerous to answer all the purposes of the man of business, of the navigator, and the astronomer. Indeed, we can pronounce with confidence, that there is no publication on these subjects at present in the hands of parents and teachers, so eminently calculated as this is for the purposes of elementary instruction, and for exciting a love of scientific knowledge, in all its various and important branches.

STATISTICS.

PARISH OF BERWICK-UPON-TWEED.

FOR our information concerning the statistics of Berwick, we are principally indebted to a small volume published lately by the Rev. Thomas Johnstone, minister of the Low Meeting-house, Berwick. The account contained in this work is, we believe, very correct; and it is, in general, conveyed in a perspicuous and easy style. We could, however, have wished that the author had been more minute in his details, and had directed his attention more closely to subjects purely statistical. If he were of opinion that this would have increased his book to too bulky a size, he could have easily avoided that error, by curtailing very considerably the historical part, which, as it now stands, occupies a third of the volume, at the same time that it conveys very little information which is not generally known, or is not,

at least, to be met with in the most usual histories of England and Scotland. Should a second edition be called for, Mr Johnstone, in our opinion, would augment materially the intrinsic value of his volume, by paying attention to these hints.

The parish of Berwick-upon-Tweed is in the diocese of Durham, and is subject to English law. Its name is probably of Anglo-saxon origin; *vic* or *wic*, in that language, signifies a *town* or *castle*, and *bar* is the Saxon word for *naked*, so that Berwick would signify the *naked castle*, which, when we consider its situation on the borders, is perhaps no bad description of it; or by an etymology which may be the juster of the two, it is derived from *Aber*, the *mouth of a river*, by allowing that the *a* only, which has been retained in

Aberdeen, Aberbrothwick, &c. has been, on this occasion, thrown away; thus Berwick will signify the town or castle at the mouth of the river, which points out exactly the situation of the town on the river Tweed. The parish, as is usually the case, took its name from the town. It is called Berwick-upon-Tweed, to distinguish it from North Berwick in East Lothian, and from another Berwick, a small town in Shropshire. In form, the parish resembles the figure of an equilateral triangle; two sides of which are three miles, and the third rather more than three miles, in extent. On the north-west it is bounded by the German Ocean; by the lands of Lamberton, Mordington, Edington, and Paxton, all lying in the county of Berwick, on the south-west; and on the south by the river Tweed. The liberties of the borough extend over the whole parish, and include within their limits several small estates.

Soil, Agriculture, &c.—All the lands in the parish are very fertile, except a few small farms of moorish ground, that are notwithstanding highly improvable. The greater part is of a fine light loam, well adapted to rearing crops of grain, to pasture, or to drill-husbandry; there is a small proportion of the ground of a very strong rich loam.

The course of agriculture followed is much the same as that in other parts of the kingdom.

The manures are stable, cow, and street dung, with lime, and often soot, which is found to be very effective.

The rents of the parish vary from twenty shillings to four pounds ten shillings per acre.

Town of Berwick, its Constitution, &c.—The town of Berwick is situated upon the north bank of the Tweed, and about half a mile from

the place where that river discharges itself into the German Ocean. It lies in $55^{\circ} 47'$ of north latitude, and in $2^{\circ} 3'$ of west longitude from Greenwich: it is distant from London, in a north-westerly direction, 336 miles, and from Edinburgh 54 miles in a south-easterly. The circumference within the present walls is, one mile, one quarter, and 272 yards; but by the site of the old walls, which would include the suburb of Castle-gate, the circumference would be two miles and 282 yards. Berwick was originally a Scotch town, and the head-borough or county-town of Berwickshire, to which it gave name; but it was finally annexed to the English crown on 24th August 1482, and was never after under the controul of the kings of Scotland. In 1551 it was declared a free town, and in a certain sense independent of, and free from, the jurisdiction of either kingdom. In the reign of Mary, Queen of England, it was regularly fortified, and has "five demi-rivetted bastions, with double retired flanks, case-mates, and cavaliers; but the ditch is very shallow, and has either never-been rivetted, or the counter fort is now ruined and obliterated." The sum of L. 6000 was, in 1552, expended in repairing and improving the fortifications; and even so late as 1761, various repairs have been made upon them; since that period, however, they have been allowed to fall into decay.

No one place in the British dominions has been the scene of more battles and treaties, or been so often laid siege to, as Berwick, and this proves sufficiently its great importance at an early period. To give a narration of these contests, that could be in any degree interesting, would far exceed the bounds to which we are limited; we shall therefore relate cursorily those e-

vents only by which it is more particularly distinguished.—It is famous as the place where the assembly of the states of England and Scotland was held, to settle the claims of Bruce and Baliol, those illustrious competitors for the Scottish throne; and this dispute was finally decided in the great hall of the Castle on the 17th November 1292.—In 1305 the body of Sir William Wallace was exposed upon the bridge of Berwick; and at the same period Neil, the brother of Robert Bruce, together with many other persons of distinction, were brought to Berwick, where they were condemned to be hanged, drawn, and quartered.—In its immediate vicinity were fought the famous battles of Halydown-hill and Flodden-field: In the former, fought on the 18th July 1333, the Scots, according to the English historians, lost eight Earls, ninety Knights, four hundred Esquires, and thirty-five thousand private men; but the Scottish writers assert, that the whole loss did not exceed 10,000 men: In the latter, which took place in September 1513, it is reported that the Scots lost from eight to ten thousand men, among whom are included the prime of their nobility, and the heads of their most ancient families. There is not indeed a family of any consideration in Scotland, which was not deprived of some near relation by the fatal battle of Flodden-field.

The constitution of the borough is of a mixed nature, and is composed of a mayor, justices, and the burgesses. Every question relating to the affairs of the corporation is decided by a majority of the burgesses; and their decision is carried into effect by a committee appointed for the purpose. General and quarter-sessions of the peace, at which petty felonies, trespasses, and other misdemeanours are tried,

may, by virtue of the charter, be held four times a-year by the mayor, recorder, and justices; and also, as often as it shall be necessary, a court of gaol-delivery for the trial of capital felonies. We are happy to say that this last privilege has not been exercised for sixty years.

The mayor and four bailiffs act as sheriff for the execution of all writs of the courts at Westminster; for although they, together with the recorder, can hold a court of record on every second Tuesday throughout the year, for the decision of pleas of real and personal property, and to any amount, yet their decisions are subject to the review of the Court of King's Bench. In consequence, few pleas of any importance are brought before the borough-court, unless they be of a local nature.

It is under a charter granted by James I. in the second year of his reign, that the burgesses enjoy, as well their privileges and immunities, as territorial possessions of very considerable extent. It is not to be understood, that these privileges, &c. of the borough, have existed only since the time of James, they can be traced as far back as the time of Richard III. and were confirmed by King James's charter. The extent of the territory, or, at least, of the valuable part, is 4500 acres, that stretch in a direction north and west from Berwick. One part of this landed property is parcelled out into small lots, that are occupied by the burgesses or their lessees, and these are named *meadows*: A small proportion of the rents of the other part, which is leased, is committed to the treasurer to support the municipal establishment of the borough, and the remainder of the rents is divided amongst the senior burgesses and their widows, and these portions are called *stents*. At a guild

meeting held annually in the month of October,—and from the circumstance denominated the meadow-guild,—the senior burgesses and widows, according to their seniority, make choice of the stents and meadows. A meadow extends in general from an acre and a half to two acres; and a meadow and stent together may be estimated from five to fifteen pounds *per annum*; but their value of course depends much upon circumstances, such as the nature of the soil, the manner of cultivation, and other accidents of a more peculiar nature.

The borough has two representatives in Parliament, chosen by all those burgesses who are of age. The present members are Colonel Allan and Colonel St Paul. The number of burgesses amounts to one thousand and seven; of these six hundred and eight are resident, but among them are included those, who, by the peculiarity of situations, are disqualified from voting at general elections. In 1799 the number on the guild-roll was nine hundred and eighty.

By its charter, the town of Berwick is entitled to hold markets on every Wednesday and Saturday in each week, but the latter only is now held. Three high markets for the sale of cattle, horses, &c. are held on the second Wednesday of May, the Wednesday preceding the 26th of August, and the first Wednesday of November. The annual fair takes place on the Friday in Trinity Week.

Ecclesiastical State.—According to Dr Fuller, the name of any clergyman, who may have officiated in the parish, is not recorded anterior to the year 1657. From 1653 to that period, marriages appear to have been celebrated by justices of the peace. Elias Pratt, Stephen Jackson, Andrew Crispe, John Sleigh, who were

mayors and justices, made, during that time, a conspicuous figure in this department.

The present church of Berwick was begun to be built in the year 1648, and finished 1652, at the expense of one thousand four hundred pounds, and under the superintendence of Colonel George Fenwick of Brenkburne, Governor of Berwick. It is capable of containing from sixteen hundred to two thousand people. Divine service was first performed in it, it is said, by a presbyterian minister in the time of Oliver Cromwell. "The living is a vicarage in the patronage of the dean and chapter of Durham, and is rated at about L. 140, arising from surplus-uses, glebe, and salary paid by the corporation of Berwick, as lessees under that ecclesiastical body."

Besides the established church, there are seven other religious establishments in this parish.

1. The Low Meeting-house was built by subscription in 1719, and is capable of containing from six hundred to seven hundred people.

2. The High Meeting-house was built by subscription in the year 1724, and is capable of containing upwards of fifteen hundred people.

The doctrines and church-government of these two establishments are, in every particular, the same as those of the Church of Scotland, with this exception, that the clergyman is chosen by the congregation, and his salary is paid by the rents of the seats. In 1729, Joseph Watson, Esquire, of Berwick, bequeathed twenty pounds per annum to each of these meeting-houses,—five pounds to each of the ministers, and the remaining ten pounds to be distributed amongst poor widows, householders, &c. chosen by the ministers and elders.

3. The Burgher meeting-house

was erected in 1770, and enlarged in 1796. It is capable of containing twelve hundred people.

4. The Antiburgher was built in 1812, and is capable of containing seven hundred people.

5. The Relief was built in 1756, and is capable of containing about nine hundred people.

6. The Methodist was built in 1797.

And, 7. The Baptist was built in 1810, and may contain about two hundred people.

In 1799, Mr Rumney, the clergyman of the parish at that time, estimates, "that the proportion of episcopians to presbyterians, in the parish of Berwick, is as one to two and a-half." This, as far as we can learn, is very nearly the present proportion.

The following Table presents a view of the Religious Establishments in the Parish.

	Patronage vested in	Built	Contains	Salary.
Church	Dean and Chapter of Durham.	1632	1500	L. 140.
Low-Meeting-house.	Congregation.	1719	600	Rent of the Seats.
High Meeting-house.	Congregation.	1724	1500	Rent of the Seats.
Burgher, -	Congregation.	1770	1200	Rent of the Seats.
Antiburgher, -	Congregation.	1812	700	Rent of the Seats.
Relief, -	Congregation.	1756	900	Rent of the Seats.
Methodist, -	Congregation.	1797		Rent of the Seats.
Baptist, -	Congregation.	1810	300	Rent of the Seats.

Under this head we may likewise include a lectureship, which is in the gift of the Mercers Company of London. It was founded in 1625 by Mr Fishboing, and is paid by the corn tythes of Colleton and Barnsford, near Hexham, in Northumberland. The value, therefore, of the gift must vary, but it is said to amount on an average to four hundred pounds per annum. "This would make a comfortable addition," adds Mr Johnstone, "were it annexed, as it ought to be, to the living of the parochial minister, who, at present, discharges the duties of his office with so much credit to himself, and so much satisfaction to his parishioners."

Poor, &c.—In this parish there is a *poor-house*, which is under the direction of the church-wardens, overseers, and trustees. It contains, at present, upwards of four hundred individuals, including forty children, who are under the inspection of a house-governor, a

schoolmaster, and surgeon. The children are taught reading, writing, and arithmetic; the girls are sent to service, and the boys are bound as apprentices to different trades according as their own inclination, or that of their parents, may direct.

Besides the poor that are maintained in the parish work-house, there are five hundred who receive parochial relief. The poor-rates in 1799, amounted to one thousand six hundred and forty-five pounds, and the assessment was two shillings in the pound. The amount of the poor-rates, at present, on an average of four years, is three thousand seven hundred pounds annually, and the average assessment during seven years to 1816 inclusive, is about two shillings and nine pence half-penny per pound.

The following statement exhibits a list of assessments for different years since 1753.

LIST OF ASSESSMENTS.

Year	Assessment	Year	Assessment
In 1753, 1 0		In 1784, 1 6	
54, 1 0		85, 1 6	
55, 0 11		87, 1 2	
56, 0 10		88, 1 4	
57, 0 10		89, 1 2	
58, 1 0		91, 1 4	
60, 0 8		92, 1 4	
62, 0 9		94, 2 0	
64, 0 10		95, 2 0	
65, 0 11		96, 2 0	
66, 0 8		97, 2 0	
67, 0 7		98, 2 0	
68, 0 8		99, 2 0	
69, 0 10		1800, 2 0	
70, 0 9		11, 2 6	
71, 0 9		12, 2 8	
77, 1 0		13, 2 10	
78, 1 0		14, 2 9	
79, 1 3		15, 2 9	
80, 1 6		16, 3 0	

From the above table, it appears that the rate of assessment for the poor has increased to nearly three times what it was little more than sixty years ago; and that the sum necessary to support each pauper is about seven pounds eight shillings annually.

Under the same direction as the poor-house, there is also a *Lunatic Asylum*, containing four cells, which are at this time all occupied. The annual expenditure for the support of these two charitable institutions, is rather more than twelve hundred pounds.

A *charity-school* was founded by Captain Bolton of Berwick in 1725. There are admitted into it twenty-six boys, and six girls of eight years of age, to be instructed in reading, writing, arithmetic, and church-music; which branches they are taught for five years successively. The foundation is supported by voluntary contributions, donations, and legacies. At different times since its institution, the sum of one thousand six hundred and sixty-six pounds has been given and bequeathed to it.

In March 1814, a *dispensary* was founded. It has already ad-

ministered relief to five hundred and twenty persons:—of whom four hundred and forty-five have been either cured or very sensibly benefited;—fifty have died;—and the remaining twenty-five are now reaping the benefits which it is calculated to afford.

A *savings-bank* for the parishes of Berwick and Tweedmouth was commenced in February 1816, and nearly five hundred pounds have been deposited in it. It is to be wished, that this useful institution, which must tend so much to the industry and comfort of the labouring part of the community, was every where set on foot. Of its progress, however there is, as yet, but little reason of complaint; the first outline of such a species of bank was begun only in the year 1800, under the plan and direction of the Rev. John Muckersy of West-Calder, and there is now hardly a place of any consideration in Scotland that is not possessed of one.

Besides the institutions already mentioned, a *Bible-society* was formed in August 1814; but it has been of late gradually declining, and has now little prospect of continuing for any length of time.

Population.—If that account of the population of the parish given in 1799 by Dr. Fuller be correct, Berwick has decreased much in its numbers within the last eighteen or twenty years.

Before that time the increase had been very rapid.

In 1744, computing from the number of funerals recorded in the parish-register, the population amounted to 3816
In 1796, by multiplying the funerals by 36, and the baptisms by 26, the population amounted to 7930

Increase in 52 years, from 1744 to 1796, 4114

The population in February 1799, according to Mr Fuller, was	10,000
From which, if we deduct the population of 1796,	7,930
We have an increase in 3 years of	270
By the last census, taken in 1811 by order of the House of Commons, the population amounted to	7,746
If we deduct this sum from the population of 1799,	10,000
There will be found to have been, in 12 years, a decrease of	2,254
The number of houses which, in 1796, paid church-rate, amounted to	1300
In 1799 the houses that paid church-rate were	1500
Increase in three years,	200
By the census of 1811, the number of houses was	930
If we deduct this number from the number of 1799,	1,500
We have a decrease in the number of houses, amounting in 12 years to	570

From the above account it is apparent, that, during the last 12 years, the parish of Berwick has been decreasing rapidly in its population: we are not acquainted with any cause that can be assigned for this decrease.

Exports and Imports.—It cannot be exactly ascertained at what period the town of Berwick began to apply itself to commerce, or when the coasting-trade between this place and London, which is almost the only trade that it supports, commenced. Anterior to that period, however, various articles of trade, and in particular

salmon, were sent by land-carriage to Newcastle, from whence they were shipped for the London market. The town of Berwick then did not even cure its own salmon; it was carried fresh to Newcastle, and by the inhabitants of that place was cured and sent on to London. So low, indeed, was the price in 1735 and 1736, that the coasting-trade, and so tedious was the conveyance, which in general lasted several weeks, that Marshall, a man belonging to Berwick, and afterwards named Home, formed the project of carrying salmon from Berwick to London on horseback. They accordingly loaded six horses with fresh salmon, and set out for the metropolis. And so well did the speculation answer, that they obtained, after all expences, a profit of twenty pounds more than they could have got had they sold the same quantity of salmon in Berwick. Marshall carried on this trade so regularly, and for such a length of time, that he at length obtained the name of *London John*.

The principal articles exported from Berwick are, salmon, eggs, and grain.

The chief source of the Berwick trade is, without doubt, the *salmon-fishing* on the Tweed, which commences on the 10th day of January, and continues till the 10th day of October. In 1799 the whole fisheries on the river, from its mouth to Norham, which is seven miles from Berwick, drew a rent of ten thousand pounds; and the same extent of water is at present rented at from twenty-five to thirty thousand pounds. In fishing the salmon, seventy boats, each manned with six men, are employed, and from 50 to 100 salmon are usually taken at one draught. Not unfrequently, however, the number drawn ashore greatly exceeds this amount; and Mr Per-

nant has related, that, to his knowledge, "seven hundred fish have been taken at one haul."

Previous to the year 1788 all the salmon caught in the Tweed was cured and put into *kits*, before it was sent to London; since that time it has been conveyed in boxes, stratified with ice. This method of conveying salmon in ice had been originally practised on the Continent, and the origin of the practice is thus related by Dr Fuller:—"Mr Deinpster, a member of Parliament, about twelve years ago, calling on Mr John Richardson of Perth, at his fishing, told him it was a practice on the Continent, to pack salmon in ice, as it had been found to preserve them so fresh, that they might be sent many hundred miles without spoiling. This induced Mr Richardson to make the trial; the result of which not only corroborated the fact, but also proved to be very lucrative to Mr Richardson."

Before the present plan of conveying salmon fresh to London was practised, there have been sometimes forty thousand kits sent in a season. During the course of last year ten thousand two hundred and fifteen boxes, each weighing six stone, were shipped at Berwick; and during the same time, three hundred thousand salmon, gilses, and trouts, were taken in the Tweed. In the winter of 1778

there were seven thousand six hundred cart-loads of ice laid in by the two trading companies, and the expence of the ice alone amounted to four hundred and fifty pounds. At present the yearly outlay for the same article amounts, we believe, to nearly nine hundred pounds.

Eggs are likewise a very lucrative branch of trade. They are brought to Berwick from all parts of the country, particularly from Hawick and Selkirk, and packed in chests, in rows, with a layer of straw between each row. The number of chests shipped from the 10th of October 1797 to the 10th of the same month 1798, was five thousand two hundred and fifty-four chests; and the sum paid annually at that period for eggs may be averaged at twenty thousand pounds *. In the year 1815 there were four thousand seven hundred and eighty-eight chests of eggs sent to London, each chest containing sixteen hundred eggs, which at an average sold at seven shillings and sixpence per hundred; the sum therefore, paid for eggs during that year (1815) amounted to twenty-eight thousand pounds.

The quantity of grain shipped from Berwick is, exceeded by very few ports in the kingdom. By the following table it will be seen what proportion was shipped in the years 1814 and 1815.

Year	Wheat Qrs.	Wheat Flour Qrs.	Barley Qrs.	Barley Flour Qrs.	Rye Qrs.	Oats Qrs.	Oat-meal Bolls.
1814	46,962	7419	16,933	1001	1164	51,368	20,926
1815	43,538	6168	17,122	1639	209	77,935	20,187
In the 2 years,	90,500	13,587	34,055	2640	1373	132,303	43,113

Besides these three principal articles of traffic, there are many other of minor importance. In 1815 there were 4897 tubs of pork exported, each tub weighing eight

stones, and which, at an average, sold for five shillings per stone. During the same year there were

* Fuller's History of Berwick.

also exported 1277 packs of wool, each pack weighing 16 stone.

The following table exhibits a statement of the quantity of goods

shipped annually, taking the average of four years, viz. 1791, 1792, 1793, and 1794.

Packs of wool.	Quarters of corn, Winchester measure.	Sacks of hulled barley oatmeal and wheat flour.	Tons of potatoes.	Kits of pickled salmon.	Tubs of salted pork.	Chests of eggs.	Firkins of butter.	Boxes of Candles.	Barrels of herring.	Bales of paper & count-books.	Tanned leather, hundred-wise.	Tallow, tanned red weight.	Blue, Fanned weight.	Bolls of canvas and sack.
1700	26,887	7277	850	28,100	3500	4000	210	110	400	2000	110	150	330	230

The following Table exhibits the quantities of Goods shipped in 1815.

Boxes fresh salmon.		Chests of eggs.	Pork.		Wool.		Wheat Qrs.	Wheat four Qrs.	Barley Qrs.	Barley four Qrs.	Rye Qrs.	Oats Qrs.	Oatmeal Bols.
No. of Boxes.	Stones.		No. of tubs.	Stones.	No. of packs.	Stones.							
10,215	61,290	4788	1897	39,176	1277	20,432	43,538	6168	17,122	1639	209	17,935	20,187

Berwick does not possess that extent of foreign commerce which, from its central situation, might have been justly expected. At one period, indeed, she stood high as a commercial port; in the thirteenth century the whole foreign traffic of Scotland was conducted by this town. Since that period, however, it has greatly fallen in its importance. This decline was probably occasioned by the illiberal manner in which the burgesses enforced a right in their charter, which right excluded all except freemen from the privilege and advantages of trade. This exclusion operating in preventing adventurers from settling in the town and establishing manufactories, tended much to hurt the commerce of the town; and while ports in the neighbourhood, neither so well situated, nor so extensive, were increasing in wealth, by their exemption from all exclusive rights, Berwick declined, or at least remained stationary. —

The burgesses of Berwick have long seen the error of their former policy, have relaxed the right of exclusive trade which they so rigidly enforced; and, indeed, have in some instances held out encouragement to all persons who were willing to commence in the town any new trade or manufacture.

The chief foreign commerce of Berwick consists in importing wood, iron, &c. employed in the construction of houses and vessels.

We have subjoined to this account of the importation of Berwick two tables: the one exhibiting a view of the kinds and quantities of goods imported annually from foreign countries, taking the average of the years 1791, 1792, 1793, and 1794; the other containing the quantities of commodities imported in 1815. We have avoided to give any enumeration of the articles imported coastwise, as they are by much too various. "They

consist of all the articles of English manufacture, and general merchandise, required for the use and consumption of the town and neighbouring country."

Quantity of Goods imported annually, taking the average of 1791-1794.

Countries.	Loads of timber.	Hundred deals.	Hundred staves.	Tons of iron.	Cwts. of hemp.	Cwts. of flax.	Bushels of linseed.	Cwts. of clover seed.	Cwts. of tallow.	Barrels of tur.	Quarters of wheat.	Quarters of barley.	Quarters of oats.
Norway, -	1080	601	5										
Sweden, -	203	33	250										
Prussia, -	840	61			2						574	196	519
Russia, -	2121	10	24	15	735	445	200		437	56			
Holland, -				5		1622	1012	432					82
Denmark,													520
Average totals,	2162	310	63	270	737	2067	1212	432	137	56	574	196	1121

Quantities of Goods imported in 1815.

Loads of timber.	Hundred deals.	Hundred staves.	Tons of iron.	Cwts. of hemp.	Cwts. of flax.	Cwts. of tallow.	Tons of whale oil.	Tons of fine oil.
2336	57	99	59	795	33	195	177	9.16 cwt.

From these tables it appears, that no very considerable change has taken place in the foreign commerce of Berwick during the last twenty or five-and-twenty years, and that what small alteration has taken place has rather been disadvantageous; in other words, that the foreign trade of Berwick has rather declined.

Custom-House.—This establishment consists of the following appointments; viz. a collector, a comptroller, a landing and tide-surveyor, two landing and coast-waiters and searchers, six tide-waiters, one weighing porter, seven coast-waiters, and preventive officers along the coast. One principal coast-officer, one comptroller and coast-waiter at Almouth; one

cruizer, with a crew of thirty-seven men, including the commander and first and second mates; and two preventive boats, with seven men in each boat.

The receipt of customs for the year 1782 amounted to one thousand pounds; in 1798 it had increased to six thousand pounds; and in 1815 it was seven thousand pounds.

Education.—We extract this article from Johnstone's Account of Berwick. "Instruction in Berwick is free to the children of burghesses; and the corporation, in the year 1798, built a large and elegant school-house, where mathematics, writing, and English, are

* Johnstone's Berwick.

taught. It is much to be regretted, that the public spirit which prompted the building of this school-house, had been allowed to evaporate, until a grammar school had been built also, which, in its present state, is a disgrace to any corporate body, much more to that of Berwick, part of whose ample revenues could not be more properly or beneficially applied than to this purpose.

"The corporation have, however, lately rebuilt the front of the Grammar School dwelling-house, and put it into a proper state of repair. It is therefore to be hoped, that at no distant day they will at least apply the surplus school-funds in rebuilding the Grammar School, and thus wipe off the stigma that must otherwise attach to them, if the same be suffered to remain much longer in its present dilapidated state.

"Besides the Grammar School, the master of which is allowed a salary of eighty pounds a-year, with a free house and garden, and other ~~privileges~~ advantages, the corporation employ six teachers in their academy, who are allowed the following salaries, viz :—

" Mathematical Master, -	L. 70 a-year
" Writing Master, -	70 —
" English Grammar Master, -	70 —
" Three Reading Masters, -	60 each."

Library.—The public subscription library was instituted in 1812, and though of so short standing, contains a very excellent collection of modern authors.

Miscellaneous Observations.—Of the *Castle*, which is situated about four hundred yards from the Scotch gate, there is almost nothing remaining but heaps of stones, and a confused mass of foundations. The antiquity of this building cannot be well ascertained; but, if one may judge by its present appearance, it must have been founded at a very

early period. The first mention of it is made by Hector Boethius, in his history of the reign of King Donald, successor to Kenneth II. who died in 858. A tower, which stands a few yards north-east of the castle, and which had been used as a watch-tower, is apparently of equal antiquity with the castle itself. This tower is called the Bell-tower, from the circumstance of the approach of an enemy being announced by the ringing of a bell.

At different periods there have been dug up, either in Berwick or its immediate vicinity, skeletons, several gold and silver coins of the Edwards, David, Bruce, &c. and some leaden balls.

We close this account of Berwick, with the account of a very curious circumstance, communicated to Dr Fuller by the Rev. Mr Rumney, whom we have had occasion to mention before, namely, that pure quicksilver has been dug up in the town of Berwick.

"About 50 years ago, (1794) in digging for a foundation and cellar within a few yards of the Cat-Well in Hidehill, great quantities of quicksilver were found mixed with the stiff earth or clay which was dug out. Several cart-loads of this clay were carried to the shore, before it was known to be so mixed with the quicksilver; and this stratum of clay and quicksilver extended for some yards, as far as the proprietor had occasion to dig. And four or five years ago, the proprietor of the house adjoining up the hill, found the same stratum, I am credibly informed. I myself took up a piece of the clay, about the size of an egg, and, upon breaking it in two, the quicksilver sparkled and rolled out in little globules; and that piece of clay produced as much quicksilver, to the best of my recollection, as

would have filled a tea-spoon. The query is, how came it there? I cannot conceive that any person could have had such a quantity in his possession, and that it had been spilled; nor, if it had been spilled, that it could have insinuated itself

so equally in such small globules throughout such extent, and to such depth, of a stiff earth or clay; but am inclined to believe, as many others do, that there is some sort of mine of that metal in that neighbourhood."

SCIENTIFIC INFORMATION, &c.

NOTICES.

SAFETY LAMP.—A considerable improvement has been added to Sir H. Davy's safety-lamp. This is done by applying a lens to one side of it, by which the light is rendered five or six times greater over a large space, and is thrown into the most obscure and narrow places. This appears to have been taken from Dr Murray's safety-lamp, of which it formed a principal part; and he had pointed out very fully the advantages it afforded in increasing and throwing the light in the most favourable direction, so as to illuminate long and obscure passages; and also the safety derived from it, in its being rendered capable of illuminating from a distance, situations where, from the state of the fire-damp, it would be dangerous to place a lamp of any kind, or where it would be difficult to support flame.

PERPETUAL MOTION.—An ingenious mechanic, in the town of Linlithgow, has invented a machine, in which, by employing magnetism as the moving power, he has realized the boasted discovery of perpetual motion thus far, that the machine, without the application of any other force than the magnetic influence, will move as long as materials will last.—The construction of this machine is very simple.

—A small wooden beam, with a piece of steel at one end, is put in motion by two magnets, the one placed about an inch above the piece of steel, and the other as much below it. The magnets are covered by valves, which are opened alternately by the beam itself, and the motion is communicated by a crank from the opposite end of the beam to a fly-wheel.—These are the principal parts; but there are other contrivances which could not be easily understood without seeing the machine itself. Our correspondent affirms, that the machine has continued in motion for two months without stopping.

GAS-LIGHT.—Mr William Muir, of Kelso, has, by a very simple process, constructed an apparatus which produces gas sufficient to supply ten different burners, the flame of each far surpassing that of the largest candle, and which completely illuminate his shop, workshop, and dwelling-house. The whole cost is only about threepence a night.

Wax-cloth bags have been invented, which, when inflated with gas, are removed at pleasure from place to place, and when ignited, answer all the purposes of candles.

ACROLITE AT PARIS.—It is observed from the French papers, that an acrolite of considerable size fell at Paris, in the Rue de Richlieu,

on the morning of Nov. 3. It descended with such a force as to displace part of the pavement, and sink to a considerable depth into the earth. It was attended by a very sulphureous smell, and appeared to have been lately in a state of ignition or combustion.

NAVIGATION.—Mr Hunter, of Edinburgh, is said to have invented an instrument of great importance in navigation. From two altitudes of the sun, and the time between the observations, he can determine within five minutes after the second observation, the latitude of the places, the hour from noon, and the variation of the compass.

According to the common form for double altitude, the latitude by account is supposed to be known, which is not necessary in the use of this instrument. It has been tried in several examples, and the results found always near the truth. If a vessel was driven from her course, if the reckoning were altogether lost, and no meridian observation could be obtained, with his instrument and a chronometer, a few minutes after the observation, the place on the ocean might be accurately ascertained.

SCULPTURE.—The celebrated *Moses* of Michael Angelo, a colossal figure of the most exquisite proportions, and finished in a state unrivalled to this day, has, by the Pope's permission, been withdrawn from its niche, in St Pierre in Vinculo, in order that Mr Day, an English artist, might take a mould of it to bring to England. It has arrived safe, and is now setting up in company with the *Monte-Cavallo* figure, in that capacious room in the *Stable Yard*, which the Prince of Wales allotted to these exhibitions of colossal sculpture. It is to be followed by the *Marcus Aurelius* of the Capitol. When these noble objects are got together, it will be, in the opinion

of men of taste and talents, the finest room in the world.

HYDRAULICS.—M. Eib, professor of philosophy at Heidelberg, has invented a cheap and simple hydraulic apparatus, by which ships and vessels of all kinds, from the smallest to the largest, may be propelled, with a small exertion of force, against the strongest currents and most violent storms, in constant uniform motion, with a rapidity capable of any increase, without the use of oars or sails. Ships, when sinking, may be prevented from sinking farther by means of this apparatus, according to the direction to be given to it. It governs the motion of the largest ship, so as to move it at pleasure from a state of rest, by the small difference of an inch, on a line; or without progressive motion, to turn it round on one point in every direction.

FRANCE.—The Society for the encouragement of the arts at Paris has proposed a number of prizes for the year 1818, as follows:—1500 francs for a machine for making pack-thread; 100 francs for a machine for cutting the fur from the skins used in hat-making; 6000 francs for the manufacture of steel-wire for needles; 3000 francs for manufacturing articles of cast-iron; 2000 francs for a method of salting meat; 2000 francs for the manufacture of isinglass; 2000 francs for manufacturing enamelled metal vases; 1500 francs for the cultivation of the plants which supply potash; 1000 francs for making pipes without seams; 600 francs for the discovery of stones for lithography, and 1200 for their artificial composition.

M. Benvenuti, of Florence, has invented a machine, by means of which any person, though unacquainted with drawing, is enabled to copy paintings in oil or fresco.

and it is said to be capable of doing as much in one day as formerly required the labour of a month.

Some of the Professors of the University of Halle have undertaken an Universal Encyclopædia of Arts and Sciences, which is to consist of thirty volumes 4to. Four hundred literary men have already engaged in this work, and each article is to be signed by its author:—a specimen is published. It is expected to be finished in about six years.

SIR H. DAVY.—The proprietors of collieries in the counties of Durham and Northumberland have presented to Sir H. Davy a service of plate, valued, it is said, at nearly £2000. It is a tribute of respect to which he is justly entitled, from the happy union of profound scientific research, with the direct application of it to purposes of practical utility, which mark his inquiries into the properties of the fire-damp, and the methods by which the fatal accidents that so frequently occur from its explosion may be prevented.

PATENT MALT.—This patent promises to be of great importance, being a new and improved method of preparing brown malt, by D. Wheeler & Co. The colour and flavour of porter were originally obtained, by mixing with the pale malt commonly made use of for brewing ale, a certain proportion of malt dried at a somewhat higher temperature, and, in consequence of being a little scorched, capable of communicating to the water in which it is infused a deep tan-brown colour, and a peculiar flavour. It appears the patentees have discovered that, by exposing common malt to a temperature of about 430° Fahr. in close vessels, it acquires a dark chocolate-brown colour, and is rendered so soluble in water, either hot or cold, that,

when mixed with pale malt in the proportion of one-eightieth, it communicates to the liquor the perfect colour and flavour of porter. From this it follows, that the brewer, by employing four parts of pale malt and one-twentieth of a part of patent malt, may obtain a stronger liquor than from his usual proportions of three parts of pale and two parts of brown malt. The saving thus obtained, ought in equity to be divided between the patentees, the brewer, and the public. The revenue would be benefited by the increased consumption which will necessarily result from an improvement in the quality of the porter; and both the revenue and public morals will derive advantage from the greatly diminished temptation to fraudulent practices.

We are happy to intimate, that in 1814 Baron Beroldingen, of Hanover, offered a prize for the best Latin ode on the benevolent spirit of England, and representing her as the tutelary genius of the liberties of Germany. One of 43 poems sent for this competition, two were judged worthy of the prize, which was shared between them. The authors of the latter are Professor Messerschmidt of Altenberg, and M. Wagner of Lunenburg. The judges made honourable mention of seven others. All these pieces will be printed in London, at the expence of the founder, in the most splendid form.

LITHOGRAPHY.—The art of lithography continues to make most rapid progress in France, from the rival exertions of Count Lasteyrie and M. Englemann; their spirited emulation has done for it what a monopoly would not have accomplished in a century. Under Count Lasteyrie's care it rivals copper in almost every line of engraving, and possesses besides, advantages peculiar to itself. A series of litho-

graphic prints by Count Lasteyrie is now publishing in Paris, under the title of "a collection of different kinds of lithographic impressions, which may be advantageously applied to the sciences, and the mechanical and liberal arts." The second number, containing 6 plates, has just appeared; an account of them cannot fail to be interesting. The first is the original design of a great master, a pen and ink drawing, which is rendered with perfect fidelity and spirit. Lithographic designs upon stone may be kept any length of time, like a copperplate. If a person writes a letter, composes music, or makes a drawing upon paper in the ordinary way, excepting that he must make use of a peculiar kind of ink; this is transferred to the stone by simply passing it through the press, and the stone, without further preparation, is ready to print off thousands of proofs, all of them equally perfect. This quality of lithography has secured its admission into all the public offices in France; by means of this art 60,000 or 70,000 proclamations, in the autograph of the minister, may be taken off and dispatched before the plate for such a purpose could be engraved.

BRILLIANT METEOR.—*Ipswich*, December 18. 1817.—On the 8th instant, at three minutes before one o'clock in the morning, about midway between the two horns of the Bull, whose position is near to the star in the Bull's northern horn, a fiery body, resembling a red-hot ball of iron, four or five inches in diameter, was suddenly perceived, which having passed three or four degrees, in a direction between the principal stars in Capella and Canis Minor, burst into a spherical body of white light nearly as large as the full moon, of so great lustre as scarcely to be borne by the eyes, throwing out a tail about three de-

grees in length, of a beautiful rose colour, tinged round the edges with blue. It proceeded thus in its course without apparent diminution towards the principal star in the head of Hydra, (very near to the ecliptic), a little beyond which it suddenly disappeared, it is supposed, with an explosion, as a rumbling noise, like that of cannon discharged at a distance, was distinctly heard about ten or twelve seconds afterwards. Its duration, as near as could be estimated, was about five seconds; during this time it traversed a space of nearly sixty degrees. It is scarcely possible to give an adequate description of the vivid splendour which accompanied this extraordinary phenomenon. It cast a light around equal to the noon-day's sun; and could be compared to nothing so much as the beautiful dazzling light exhibited by the combustion of phosphorus in oxygen gas. It is supposed, that the distance of this meteor must have been about two miles, and the height rather more than a mile and a half.

EXPLOSION.—In the county of Durham, the following account of another of these fatal accidents is given, in the *Tyne Mercury*, December 25.

On Thursday 18th December, an explosion of fire-damp occurred in the Plain pit at Ranton colliery, near to Houghton-le-Spring. The total number of lives lost amounted to 26; 10 men, and 16 boys. The explosion took place at three o'clock in the morning, before the hewers had descended the pit, and from this circumstance about 160 lives have been preserved. Every exertion was made to render assistance to those in the mine; and it is with regret we add, that two men fell a sacrifice to their humane exertions, having been suffocated by the impure air. The viewers and agents

were extremely active, and had nearly shared the same fate.

Although Dr Clanny's safety-lamps have been generally employed in other pits, it so happened, that this pit had always been so free from fire-damp, that no safety-lamp had ever been used in it. All the bodies were got out by Sunday; thirteen were buried at Houghton, and four at Chester, and nine at the former place on Sunday.

DR BREWSTER'S EXPERIMENTS ON SURFACES.—Dr Brewster has lately completed a series of experiments on the action of the surfaces of crystallized bodies on the polarization of light; and has determined the laws according to which the forces emanating from the surface are modified by the polarizing forces which emanate from the axes of crystals. As it has always been taken for granted, in consequence of some incorrect experiments by Malus, that these last forces had no influence whatever upon the first, the results obtained by Dr Brewster must be considered as very interesting and important, particularly as they lead to new views respecting the ordinary attraction of repulsive forces, by which the phenomena of refraction and reflection are produced.

CIVIL ENGINEERS.—A society has lately been formed in London, consisting of young men following the profession of civil engineers, for the purpose of mutual communication on the many important topics immediately or more remotely connected with their professional pursuits. The principle of their association is the diffusion of useful knowledge among all the members; on which account the society is restricted to practical engineers, and to such students of general science as have especially directed their attention to those subjects which

particularly concern the civil engineer.—Their meetings are held once a-week during the winter-season; business commences with the reading of an original essay, to which succeeds the discussion of a topic previously agreed upon at a former meeting; information relative to projects, inventions, public works in progress, and so on, closes the sitting. A society so constituted, and supported by a proper spirit, must prove of the greatest advantage, both to the individual members and to the public at large.

Letters and papers to the 18th November, from the Cape of Good Hope, state, that government had ordered surveys to be made of the coast lying to the east, where there is a very extensive district producing the finest wheat. So flattering are the future prospects, that about three hundred emigrants had lately arrived at the Cape from the northern parts of England, to take the management and direction of the extensive agricultural districts. His Majesty's ship *Durpatch* had been sent by the governor to open the navigation of the river, to complete the surveys, to fix upon a harbour, and found the new colony.

ECLIPSE IN INDIA.—On Friday the 16th May, an almost total eclipse of the sun was observed at Madras. The following is the result of the observations of Captain Basil Hall of his Majesty's ship *Lyra*:—"From the difficulty of observing the first contact, the time of its occurrence is perhaps, as usual, recorded somewhat too late; but the termination was, I think, observed with precision. The latitude of the station is $13^{\circ} 5' 7''$ N. being N. 37° E. distant $1\frac{1}{2}$ mile from the Madras observatory, and west 2 miles from the flag-staff of Fort St George.

	<i>h.</i>	<i>m.</i>	<i>s.</i>
Beginning of the eclipse,	10	32	55.
End of the eclipse,	2	31	59.
Duration,	3	22	4.
Greatest obscuration at	0	38	8.
Digits eclipsed,	10° 36' nearly.		

"The digits eclipsed were inferred thus:—The versed sine of the un-eclipsed part was measured with a sextant at the same time of the greatest obscuration, and found to be 3 45' of a degree, or 225. — The diameter of the sun was 31' 10", or 1900", consequently one digit, or twelfth part, amounts to 158" very nearly; and thence, by dividing the seconds in the whole diameter by 158, we get 13.6, or 10d. 36m.—Thermometer stood at 106° in the sun before the eclipse, and fell to 90° at the greatest obscuration. — The day was beautiful, serene, and favourable for the observation, and not a passing cloud interrupted the observation of the progress of the eclipse."

NORTH-WEST PASSAGE.—England appears never to have abandoned the hope of effecting a north-west passage to the East Indies since the first proposal in 1527. An offer by Parliament has been made of L. 20,000 to any of his Majesty's subjects who shall sail through any passage between the Atlantic and Pacific Oceans northward of fifty-two degrees; and also a reward of L. 5000 to any British ship which shall approach within one degree of the North Pole.

Orders have been issued to Woolwich dock-yard, that four vessels should be fitted up for a voyage of discovery in the northern seas of America, Europe, and Asia; the crews, each fifty men, are to be selected from among seamen who have been accustomed to the Greenland trade, who are to receive double wages, and a gratuitous supply of warm clothing. As the vessels will take no other kind of ballast

but what will serve as fuel, such as coals and wood, &c. they will have a supply of this necessary for five years' consumption; the ships will be ready to sail early in March.

Canova's colossal statue of Bonaparte, which was said to be presented to the Duke of Wellington by the king of France, is arrived in England, and is placed in Apsley-house, the Duke's London residence.

A set of casts from the Elgin marbles are to be immediately prepared for the Imperial Academy of Arts at Petersburg, under the direction and superintendence of Mr Hydon, to whom M. Olenin, the president, has written in the most flattering terms for that purpose.

ASTRONOMY.—M. Biot has been appointed by the Institute of France to visit this country, in order to join the gentlemen who conduct the trigonometrical survey of Great Britain, in making astronomical and other observations, at or near the northern extremity of the British Isles. Dr Olonthus Gregory, of the Royal Military Academy, was joined with them for the same purpose. In the months of May and June, M. Biot, assisted by Captain R. Mudge, son of Colonel Mudge, made experiments at Leith Fort, on the length of the second's pendulum. The apparatus employed is of the kind recommended by Borda for that purpose, with slight modifications. When the experiments and connected astronomical observations at Leith were finished, Dr Gregory, Captain Colby, and Captain Mudge, went with M. Biot to the Isles of Zetland, for the purpose of carrying on the proposed experiments. The station chosen by these gentlemen in concert for their common operations, was Balta, a small island in north latitude 60° 45'. But as this island had no permanent resi-

dences upon it, M. Biot removed to the neighbouring island of Unst, as having more comfortable accommodations, and a more convenient building in which to fix and arrange his pendulum apparatus. None of these results will be published till the proposed series of operations is terminated. It is hoped that the deductions from the whole of these experiments will prove highly useful, in reference to the real length of the second's pendulum, the variations of gravity in different latitudes, and the approximate figure of the earth.

COMMUNICATIONS.

ON ARITHMETIC.

TO trace the history of any science through a succession of ages, cannot fail to engage the attention of the inquisitive. The elementary part of geometry remains nearly the same as it was about two thousand years ago, and forms the most approved introduction to the mathematical sciences. The recent discoveries in mathematics are principally owing to the great improvements in calculation. Arithmetic, like other human inventions, arrives at maturity by degrees. If we consider the slow and very cumbersome methods of the Greeks and Romans, we must rejoice at the happy revolution that has taken place in this useful department of the mathematics; in the present improved state, it is acknowledged to be far superior to its state at any former period. Arithmetic has an undoubted claim to be considered as a branch of liberal education, both from its elegance and its usefulness; and it has this advantage

attending it, that as it is the most immediately useful of all the mathematics, so it is to a certain degree the most easily acquired. It is necessary; then, in order to acquire a considerable knowledge of arithmetic, that we should immediately apply to it as it stands in its present improved state, and learn the different operations, which are few and easy; this method is certainly preferable to that which is sometimes recommended, to begin first with palpable arithmetic, and to trace the operose methods practised in the earlier ages of society, through all the tedious and intricate modes made use of by the ancients. This, we believe, is a position which is not likely soon to meet with general approbation. A capital defect is said to exist in our systems of public instruction, and which this system of palpable arithmetic is understood to supply, without saying exactly what that defect is. If a defect really exist, the system of arithmetic cannot be blamed, as it is acknowledged by every one well acquainted with its properties, to be one of the most perfect of all the branches of the mathematics: there may, no doubt, be defects in the methods of teaching it, but other branches of our education are equally liable to the same charge.

The common complaint against arithmetic is, that it is abstract. If this mean, that numbers and their operations are employed about things that are not present, which is generally the case, we maintain that this is by far its most excellent property; and it is certainly not more abstract than many other parts of instruction, and not more so than language itself, for every word, sentence, and expression, generally refers to objects that are not present. Besides, if we view language in its fullest extent, we

will find that number really constitutes no inconsiderable part of it. We are told, that the idea of number is nearly coeval with the formation of language, which is saying nothing more than that language is coeval with itself. We find children, as soon as they begin to speak, begin also to make use of number, and to mingle little calculations with their sentences, and consequently, calculation to a certain extent, is quite familiar to children by the time they begin to operate scientifically. The general principles of arithmetic are fewer, and much more simple, than those of any other science whatever, and children at the age of seven or eight years could not enter with equal facility, and equally prepared, upon the study of any other science. It is sometimes objected also, that the memories of children are cruelly overloaded with rules and tables; we think, on the contrary, that there is no other part of instruction where the memory has less to do, and no where is it more supported by the judgement, than in arithmetic. If we attend to the vast number of rules a pupil has to commit carefully to memory, in learning the Latin and Greek languages, we shall soon be convinced of the truth of this assertion; in these no new improvement or invention must be introduced, or even attempted, by the most adept scholars, it is sufficient to know them as they are; but the various properties of the nine digits combined systematically, are capable almost of an infinite variety, and new fields for invention and improvement lie open for every succeeding generation.

The Numeration table is commonly the first thing we are required to be acquainted with, and this any child of the ordinary age, and of moderate abilities, for less cannot

be taken into the account, may understand very well to a certain extent in a few minutes. It may be thought sufficient at first to be able to express numbers by means of this table, the length of ten or twelve figures; afterwards, when they are pretty well acquainted with other operations, they will ascend the scale of numeration with very little effort. The table of multiplication must be well fixed on the memory, which, considering its extensive use, is a very moderate task; the other tables, containing the divisions of money, weight, and measure, although sometimes complained of, are certainly neither very multifarious nor difficult. It is common in school books of arithmetic, to give certain rules at the beginning of every new process; yet a judicious teacher will have less dependence on these rules than is generally supposed, as one or more appropriate examples wrought and properly explained, will have much more effect than the best rules delivered in words. In the Rule of Proportion, no rule, however well expressed in words, could point out to us sufficiently what two terms should be multiplied together, and which should be the divisor, in order to bring out the true result, without a proper knowledge of the question, and of proportion in general. The various properties in arithmetic are capable of being illustrated from its own simple principles, without the intervention of things foreign to its nature, among which may be included the idea of palpable arithmetic. We are firmly of opinion, that in our system of instruction, as far as arithmetic is concerned, to introduce this palpable arithmetic as a preparation, would be nearly equivalent to learning to swim before going into the water. Some would have every class of beginners to be provided

with an abacus, or Swanpan, consisting of a system of wires and counters; but perhaps a preferable method would be, to furnish them to a certain extent with pounds, shillings, and pence in real specie, which would have the advantage of being much less abstract than any other method, as the money employed as counters would for the most part refer directly to itself.

In considering this palpable arithmetic, we ought to be on our guard not to be deceived by the comparison; as it is evident that we could not count these different bars and counters without the knowledge of our present system of numbers, which we really employ in assisting ourselves to understand this palpable calculation. In considering all the different scales, none of them are so simple and comprehensive as the denary scale itself. The author of "*Palpable Arithmetic*" seems to think, that the mind of the learner should be accustomed to severe investigation, in order to fit him either for the labyrinths of business, or the more dignified pursuits of science; but if we wish to be fitted for arithmetical investigations, we should be employed in arithmetical calculations, in the same manner as those who wish to acquire a complete and accurate knowledge of geometry, commonly employ their time in geometrical exercises.

Although we cannot agree that this system of calculation should be first learned, or ever introduced into arithmetical schools, yet the author of *Palpable Arithmetic* has certainly conferred no small favour upon the public by his very elaborate treatise, for it certainly could not have fallen into better hands; and as a subject of curious research, it certainly has no small claim to public praise.

New Instrument for finding the Sun's Altitude, the Latitude, &c.

MR EDITOR,

SHOULD it be consistent with the plan of your most respectable Literary and Statistical Magazine, to publish the subjoined statement, it may be the mean of bringing forward from obscurity and narrow circumstances, a deserving young man of much original genius; by turning the attention of philosophers to his invention, and by securing for him, in due time, the generous consideration of the commercial interest. Your frequent and liberal insertion of similar scientific notices, is a public pledge, that while you are anxious to make known whatever is of general utility, your heart is alive also to the just sentiment of the Roman poet—

"Haud facile emergunt, quorum virtutibus
obstat
Res angusta domi;"

And though, in presuming to forward you this communication, I wish to be understood as making it with the diffidence which becomes one whose knowledge of the subject to which it refers is but limited; I have no hesitation in adding, that should White's new instrument be finally approved by competent judges, he will have rendered a service to navigation and commerce, greater than they have hitherto experienced, since the days when the compass and the quadrant were invented.——I am, &c.

W. B.

Banks of the Forth,
Jan. 5. 1818.

• "MR GAVIN WHITE, (a native of Aberdour in Fife, now resident in Kyross, the author of a late improvement on the Astronomical Quadrant, *vide* Blackwood's Edinburgh Magazine, No. II. for May),

completed in September last, an entirely new and most ingenious instrument, (in the construction of which he had been most assiduously engaged during the preceding year), which promises to confer on navigation a facility and precision hitherto unknown.

After repeated trials for the purpose of having its powers verified, he is confident that, by means of this instrument, the mariner will be enabled, *with perfect accuracy*,

I. To find the Sun's altitude at sea, *independently of the natural horizon*,—a point of the utmost importance in fogs and hazy weather.

II. To find the latitude of the place, by double altitudes taken with Hadley's Quadrant, *without the aid of the usual Tables, or of any calculations*.

III. To find (having the latitude and the Sun's declination) the hour of the day, *without any calculation*.

IV. To find, *at any hour of the day, and without any calculation, by a single observation*, (having the Sun's declination and the apparent time) the latitude of the place; the amplitude and the azimuth;

and consequently also, to determine the variation of the compass."

PHENOMENON ON A CANDLE.

MR EDITOR,

LATELY, when my mind was in a half-absent, half-meditating mood, my eyes turned on the top of my candle, where they were arrested by a phenomenon which appeared curious to me, and which (if it be not too familiar) I hope to hear accounted for by some of your ingenious correspondents. It was the alternate attraction and repulsion of the small motes that floated in the liquid tallow. To me the appearance was new, and probably its novelty gave it a charm which it would not otherwise have possessed. Should the explanation given dissolve that charm, I shall at least have the satisfaction of having made a small addition to my small stock of knowledge.

I am yours, &c.

IGNORAMUS.

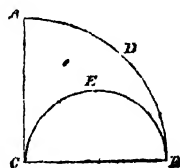
ANSWERS TO QUERIES.

23. By M. J.—Let a = the whole line x , and $a - x$ = the two segments, and $a - x : x :: 2x : a - x$, whence $x = a(\sqrt{2} - 1)$, and $a - x = a(2 - \sqrt{2})$.

The same by J. C.— $AC : CB :: CB : \frac{1}{2}AC$; and $AC^2 = 2CB^2$.

24. By A. J.—Since the semicircumference is proportional to the diameter, $CEB : CB :: 2ADB : 2CB$, whence $CEB = ADB$.

The same nearly in the same way, by M. J.



25. By M. J.—Let n equal the number of sides of the polygon, r the radius of the inscribed circle, p = the perimeter, s = sum of the perpendiculars. Lines drawn from the given points of the polygon, will divide it into as many triangles as the figure has sides; the sum of their areas, or the area of the polygon, is equal to the sum of the rectangles under each perpendicular, and half one of the sides. But the area of the polygon is also $\pm r \times \frac{p}{2}$, therefore $s \times \frac{p}{2} = r \times \frac{p}{2}$, or $s = nr$ = to as many times the radius of the inscribed circle as the polygon has sides.

The same by A. J.

26. By M. J.—Put x = height of the tower, h = height which a heavy body falls through in one second, b = velocity of sound in one second. $a : x :: 1^2 : \frac{x}{a}$ = square of the time the body is in falling, $\frac{x}{b}$ = time, and $\frac{x}{a} = \frac{b^2}{a^2}$, or $x = \frac{b^2}{a}$ = height.

The same by A. J.—Let x = height of the tower: Then $\frac{x}{1142}$ = seconds of time the sound reaches the ear = time of the fall. Wherefore $\frac{x^2}{(1142)^2} \times 16 = x = \frac{130416}{16} = 81510$ = height.

The same by J. D.— x = height of the tower in feet, the time the stone will take to reach the bottom will be represented by $\sqrt{\frac{x}{16.087}}$, and the time the sound will reach the top by $\frac{x}{1142}$. As these times, by hypothesis, are equal, we have the equation $\frac{x}{1142} = \sqrt{\frac{x}{16.057}}$, whence $x = 81069.434$ = height.

The same by P.—Let t = time,

$t^2 \times 16 \frac{1}{2} = 1142 \times t$, and $t = \frac{1142}{16 \frac{1}{2}} = 71 \frac{1}{193}$ seconds.—From which the height would be nearly = 81087.917, or 81088. The time would be exactly 72 seconds, if sound moved through 1158 feet in one second. The height would then be 83376 feet nearly.

The same by J. C.

28. By M. J.—Let x = number of acres required, a = number of square feet in one acre; the side of the square will be $\sqrt{ax} = \frac{15x}{4 \times 3} = \frac{5x}{4}$, $ax = \frac{25x^2}{16}$, and $x = \frac{16}{25} = 27878.4$ acres.

The same by G. B.—Let x = number of acres = number of rails, a = square feet in an acre. Then $\sqrt{ax} = \frac{5x}{4}$, $ax = \frac{25x^2}{16}$, and $x = 35046.4$ by the Scotch chain of 74 feet.

The same by C.—Suppose the land to be inclosed by one rail;—then $\frac{15}{4} \times \frac{5}{8} = \frac{5}{4}$ = feet length of the side; and $\frac{5}{4} \times \frac{5}{4} = \frac{25}{16}$ = area in square feet, and 43560 square feet in an acre; $\frac{25}{16} : 43560 :: 1 \text{ rail} : 27878.4$, the number of rails in the fence = number of acres of land, $\frac{27878.4 \times 15}{4 \times 3} = 34848$ = length of the side in feet.

QUERIES.

29. GIVEN the distance from each other of three points in a horizontal plane, but not in the same straight line, and the angles of elevation at which an object is seen from these points; it is required to

investigate a theorem by which the position and altitude of the object may be determined.

30. The rectangle under the semiperimeter of a triangle, and its excess above the base, is equal to the difference between the square upon half the sum of the sides, and the square upon half the base.

31. The base of an isosceles triangle is 100, and each of its sides is 60; required to draw a right line from the vertex to the base, so that the continued product under it, and the two segments of the base, may be a maximum.

32. A ball falling from the top of a tower, fell half the height in

the last second of time; required the height, and the whole time of descent.

33. A ladder 24 feet long is placed perpendicular to the horizon, and close to an upright wall. If the under end of the ladder be drawn along the ground in a perpendicular direction to the wall; required the equation to the curve, which is the locus of a point one-third from the top of the ladder.

34. A red hot ball is dropped from a balloon, and fires a cannon right below; the report reaches the balloon in thrice the time the ball was in falling; required the height of the balloon.

POETRY.

On the Death of the PRINCESS CHARLOTTE.—By THOMAS CAMPBELL.

BRITONS! although our task is but to shew
The scenes and passions of fictitious woe,
Think not we come this night without a part
In that deep sorrow of the public heart;
Which, like a shade, hath darken'd every
place,

And moisten'd with a tear the manliest face.
The bell is scarcely hush'd in Windsor's piles,
That toll'd a requiem through the solemn
aisles,

For her, the royal flower, low laid in dust,
That was your fairest hope, your fondest
trust.

Unconscious of the doom, we dreamt, alas!
That e'en these walls, ere many months
should pass,

Which but return sad accents for her now,
Perhaps had witness'd her benignant brow;
Cheer'd by the voice ye would have rais'd
on high,

In bursts of British love and loyalty.

But Britain, now thy chief, thy people
mourn,

And Claremont's house of love is left for-
lorn;—

There, where the happiest of the happy
dwelt,

The 'scutcheon gleams!—and royalty hath
felt

A grief, that every bosom feels its own:—
The blessing of a father's heart o'erthrown;
The most belov'd, and most devoted bride,
Torn from an agonised husband's side;
Who, long as memory holds her seat, shall
view

That speechless, more than spoken, last
adieu!

When the fix'd eye long look'd connubial
faith,

And beam'd affection in the trance of death.
Sad was the pomp that yesternight beheld,
As with the mourner's heart the anthem
swell'd,

While torch succeeding torch, illu'd each
high

And banner'd arch of England's chivalry.
The rich plum'd canopy,—the gorgeous
pall,—

The sacred march,—and sable-vested wall.
These were not rites of inexpressive show,
But hallowed as the types of real woe.

Daughter of England! for a nation's sighs,
A nation's heart, went with thine obsequies:
And oft shall time revert a look of grief
On thine existence, beautiful and brief.

Fair spirit! send thy blessing from above,
To realms where thou art canonis'd by love!
Give to a father's, husband's, bleeding mind,
The peace that angels lend to human kind.

To us, who in thy lov'd remembrance feel
A sorrowing, yet a soul-ennobling zeal,

A loyalty that touches all the best
 And loftiest principles of England's breast :
 Still may thy name speak concord from the
 tomb,
 Still in the muses' breath thy mem'ry bloom.
 They shall describe thy life,—thy form
 pourtray,
 But all the love that mourns thee swept a-
 way,
 'Tis not in language or expressive art
 To paint—ye feel it, Britons, in your heart.

From AGNES, a Poem. By DR THOMAS
 BROWN.

THERE is a wasting power in every woe ;
 But that which must be shut within the
 heart,
 Feeds there most wasteful, where the living
 food
 Is life's own fount. The grief, that preyed
 within,
 Found easy spoil in Agnes. On her cheek,
 The pale faint bloom, which still had lingered there,
 Soon faded ; and her feeble limbs no more
 Allowed the solace of the walks she loved.
 Yet, in the very bondage of her couch,
 There was no sign, save weakness and decay,
 Of inward malady ; and smiles as sweet,
 When Albert was a gazer, round her brow
 Play'd, as in gladdest hours of health. The
 eye,
 That mark'd from morn to morn the sad-
 d'ning change,
 Trembled at each new day ; yet oft in hope,
 When not a voice or look of pain was there,
 Could scarcely think 'twas sickness :—as
 when floods
 Dark-raging from the river's wonted bank,
 Burst o'er the mead,—the storm, that
 quench'd a while
 The brightness of the Summer's glowing
 sky,
 Is calm once more ; and on the flowery sod
 A little lake, from broomy tuft to tuft,
 Spreads its soft mirror :—every sunny eve,
 Sees less and less the waters, which at dawn
 Glitter'd beneath the ray ; yet still it glows
 As pure, as tranquil,—and the last light
 wave,
 With skies and shadowy flowers is smiling
 still.
 One morn, the pludge which Edward's love
 had left,
 Was in her hands unaltered, but that now,
 Close mingling with her own, she had en-
 twin'd,
 A tress of him who gave it. Albert came

From his short slumber. As he stoop'd,
 once more
 To clasp her in a father's eager arms,
 She could not rise to meet, as she was wont,
 The sad sweet kiss ; but she had still a
 voice
 Of grateful blessing for him. While he
 hung,
 Silent and pale as the pale cheek he press'd,
 His thin grey locks waved o'er her, and she
 sought
 One little ringlet. It was given with tear-
 With tears received. Faultering and slow,
 she bound
 The thread, like silver, round the darker
 braid :—
 " And O ! " she sighed, " my father ! may
 thy years
 Be long on earth ; for every day of thine
 Is joy to many ! Ere our dust shall mix,
 There will be frequent sorrows to require
 Thy bounteous aid.—But this, at least, no
 wretch
 Can grudge a daughter. Be it mine—still
 mine—
 Here in the grave."—She clasp'd it to her
 heart,
 But had not strength to fix the silken tie
 In which she strove to bind it. One fond
 look
 Turn'd upward :—'twas a smile, like those
 which oft
 Had bless'd the gazer ;—but what then was
 life,
 Was a cold stillness,—mute and change-
 less now !

LIFE'S LIKENESS.

Written in imitation of the Poetry of the
 17th Century.

(From the Royal Gazette and Bahama Ad-
 vertiser, printed at Nassau, New Pro-
 vidence, Sept. 20. 1817.)

LIFE is—what ?

It is the shooting of a star,
 That gleams along the trackless air :
 And vanishes, almost ere seen, to nought.
 And such is Man—
 He shines and flutters for a space,
 And is forgot.

Life is—what ?

It is the vermeil of the rose,
 That blooms but till the bleak wind blows,
 Then all emboded, in sweets, doth fade and
 rot.
 And such is Man—
 He struts in bravery for a span,
 And is forgot.

Life is—what ?
 It is a dew-drop of the morn,
 That quiv'ring, hangs upon the thorn,
 Till, quaff'd by sunbeams, 'tis no longer
 aught.
 And such is Man—
 He's steep'd in sorrow for a span,
 And melts, forgot.

Life is—what ?
 A stone, whose fall doth circles make
 On the smooth bosom of the lake,
 Which spread, till one and all forsake the
 spot.
 And such is Man—
 'Midst friends he revels for a span,
 And sinks, forgot.

Life is—what ?
 It is a bubble on the main,
 Rais'd by a little globe of rain,
 Whose heir destroys the fabric it hath
 wrought.
 And such is Man—
 Swell'd into being for a span,
 And broke, forgot.

Life is—what ?
 A shadow on the mountain's side,
 Of rock, that doth in ether ride,
 Driven by the Northern gale, with tempests
 fraught.
 And such is Man—
 He hangs for greatness on a span,
 And is forgot.

Life is—what ?
 It is the sound of cannon near,
 Which strikes upon the startled ear,
 And ceases ere we can distinguish aught.
 And such is Man—
 He frights and blusters for a span,
 And is forgot.

Life is—what ?
 It is the swallow's sojournment,
 Who, ere green Summer's robe is rent,
 Flies to some distant bourn, by instinct
 taught.
 And such is Man—
 He rents his dwelling for a span,
 And flits, forgot.

And is this—Life ?
 Oh yes ! and had I time to tell,
 An hundred shapes more transient still :
 But while I speak, Fate whets his slaugh-
 t'rous knife.
 And such is Man—
 While reck'ning o'er Life's little span,
 Death ends the strife.

ORIGINAL.

THE GIPSY, OR TINKER, A SONG.
(Said to be by Burns.)

Will, ——— was a tinker bold,
 As ever crockery bought and sold,
 Or stoke a lambkin from a fold,
 Or whistled o'er the lave o't.

Strong was he built :— in his braid face
 There were not many marks of grace,
 But some of whisky you might trace,
 Sing whistle o'er the lave o't.

His wealth consisted in an ass,
 And Meg, his mate, a sturdy lass ;
 With heart of steel, and face of brass,—
 She whistled o'er the lave o't.

He made his bread by selling cans,
 And sometimes mending pots and pans ;
 But Will had many other plans,
 For whistling o'er the lave o't,—

As many an honest farmer knew,
 And in the morning look'd awfu' blue,
 When cocks and hens were unco few,
 To whistle o'er the lave o't.

Sometimes a soldier from the war,
 He shew'd a hundred cuts and scars,
 While country donnies bless'd their stars,
 And whistled o'er the lave o't.

Sometimes a shipwreck'd sailor bold,—
 A blunt but piteous tale he told ;
 Most gave him brass, some even gold,
 He whistled o'er the lave o't.

And sometimes bruised by scaffold's fall,
 He had a wife and family small ;
 Sometimes by fire he lost his all,
 Sing whistle o'er the lave o't.

And sometimes, too, his tongue was tied,
 And utterance unto him denied,
 And then by signs he prophesied,
 Nor whistled o'er the lave o't.

And to each fair and carter's play,
 Will and his doxie used to stray,
 Nor went with empty creels away,
 To whistle o'er the lave o't.

Thus free from care, though not of strife,
 He led a wild and wandering life,
 With many a strange adventure rife,
 Sing whistle o'er the lave o't.

STANZAS to ———.

LADY, mine is a weary lot,
I bear with me where'er I go;
Of pleasure sweet the antidote,—
Of happiness the overthrow!

Yes, though my soul's unstain'd with crime,
Yet let me wander where I will,
In every place—at every time,
I feel unblest and hopeless still.

Like others in the days of youth,
That words were things, fool, I believ'd;
But soon experience taught the truth,
That man but trusts to be deceiv'd:

That friendship is an empty name,—
And love, self-interest in disguise,—
And gratitude a feeble claim,
• When future favours hope denies.

On every side it stood confest,
That man is wratched from his birth;
That imperfections stain the best;
That all is vanity on earth.

And now of it my heart is sick;
No more with joy mine eyes behold,
The rose that blooms on beauty's cheek:
All things to me are wholly old.

And thou, even thou, were I to stay,
Would fail, ere long, my breast to warm,
But I will quickly haste away,
While yet thou hast for me a charm.

Yes, fairest lady! let us part,
Before my love hath time to wane;
That through the future, in my heart,
Some feelings of regret may reign:

That I may have to sing of one,
Who never gave me cause to mourn,
That e'er I hail'd her beauty's sun,
That e'er by me her chains were worn.

Sweet lady, then, a long farewell!
When thou and I are distant far,
The wild notes of my harp will swell,
To laud thee oft, thou lovely star!

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ELEGY ON THE DEATH OF THE PRINCESS CHARLOTTE OF WALES.

*Supposed to be written in the neighbourhood  
of Windsor Castle on the night of the  
Funeral.*

BENEATH the ocean-waves the sun is gone,  
And all the labours of the day are o'er;  
The silver moon ascends her silent throne;  
The breeze amidst the woods is heard no more.

Mild is the eve and clear;—the tapestry  
Upon the azure dome delights to gaze,  
To mark pale Cynthia beaming from on  
high,  
And each bright star that lends its twink-  
ling rays.

The pensive soul enjoys a sacred calm;  
Sweet is the breath of heaven diffused  
around—  
Though scarcely felt, it sheds a pleasing  
balm:  
• While dove-wing'd peace sits "brooding  
on the ground."

But hark! what mournful music slowly  
swells,  
To break the soothing silence of the night?  
Ah! why so sadly toll those muffled bells?  
Or send those torches forth their flaming  
light?

Alas! it is the dirge of death we hear!  
Those torches glare to light the darksome  
tomb;

Those bells, so sadly sounding on the ear,  
Proclaim to Britain her disastrous doom!

The form that moved in loveliness is dead!  
Dim is the eye that rich in lustre shone;  
Each "sweet attractive grace" for ever fled,  
And all a nation's fondest hopes are gone!

So rears in summer's pride the lovely rose  
Its fragrant head beneath the smiling sky,  
When suddenly the ruthless tempest blows,  
And soon in dust its fleeting glories lie.

Cold as the marble shrine that holds her clay,  
Is now that heart which late so warmly  
glowed

With generous sympathy's enlivening ray;  
And mute those lips whence soothing ac-  
cents flowed.

With all the graces of the fair adorned,  
With every noblest energy of mind;  
By all with tears of deepest sorrow mourned,  
The much-lamented CHARLOTTE has her  
breath resigned.

What words can tell, what heart conceive  
the woe,  
That must her husband's, parents' breast  
enfrail,

For such a sudden, dire, heart-rending blow  
• As crush'd the joys, the brightest hopes  
of all!

Yet, royal Consort, let not bitter tears  
For ever from thy downcast eyes distil;  
Thus the sovereign doom of Heaven ap-  
pears,  
And man must bow submissive to its will.



Relieve <sup>from</sup> every anxious mortal care,  
Thy Charlotte now enjoys the realms di-  
vine,  
And breathes above the pure celestial air,  
And still remembers that her heart was  
thine.

Perchance even now she lends a pitying eye  
To see thy gushing tears, thy load of woe ;  
Perchance even now she heaves the angelic  
sigh

Of sympathy for him she loved below.

When heaven ordains thy mortal race to end,  
Swift to the mansions of eternal rest,  
On wings of joy thy spirit shall ascend,  
To meet its kindred soul among the blest.

EDINBURGH, } W. C.  
November 1817. }

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THE FAREWELL.

I.

THE damp, damp dews are falling fast,
The streaks of day are fainter growing,
The moon's pale beams a languor cast
O'er nature, late with splendour glowing.
Yet soon the sun's returning ray,
Shall chase the cloud of night away ;
But dark despair, an endless way
Shall ever hold o'er me, Menie !

II.

Soft as Aurora's roses shine,
When morning in the Orient's stealing,
Thy charms around my heart did twine,
And turn'd to rapture every feeling.

Oh could you say I was to blame,
For drinking in the fatal flame ?
Could mortal man but do the same,
That ever gaz'd on thee, Menie ?

III.

How oft I've hung upon thy charms,
My eyes with tears of transport filling !
How oft I've clasped thee in my arms,
My heart with speechless rapture thrilling !
But now these visions all are o'er,
Life's dreary prospect lies before,
A boundless sea—without a shore—
Or place of rest for me, Menie.

IV.

Lay, oh lay my bosom bare,
Would you know how I adore thee ;
Read, oh read my passion there—
With my inmost thoughts before thee :—
Aye—mine is love unchill'd by scorn,
Clings to this breast the sorer torn,
And stronger grows the more forlorn !
Oh ! shed one tear for me, Menie.

V.

Maid of my choice ! and must we part ?
Has fate decreed that we must sever ?
Then would to heaven that from my heart
Thy image—I could blot—for ever !
No—tho' distraction fire my brain,
Tho' madness burn in every vein—
Welcome the fond tho' galling chain,
Th' undying thought of thee, Menie.

EXSPECT.

ACADEMICAL INTELLIGENCE.

DEATHS.

July — Mr William Hiddelstone, Stu-
dent of Divinity in the University of Edin-
burgh.

Dec. 2. At Kirkcudbright, Mr James Broad-
foot, aged 19 years, youngest son of Mr Wal-
ter Broadfoot, in Rigg, parish of Closeburn,
of the consequences of a fever into which he
had relapsed, shortly after his arrival at Kirk-
cudbright, in the capacity of assistant to the
rector of the Grammar School. He was a
young man of the most amiable qualities,
and highly educated. His premature death
will be long and deeply felt by his afflicted
parents, and has excited the deepest sym-
pathy among the inhabitants of Kirkcudbright.

— 11. At Jedburgh, aged 80, Mr W. L.

lian Christie, upwards of 30 years a teacher
in that place. As a friend, a father, and a
husband, he was alike exemplary. He died
as he lived,—respected as a man, and re-
vered as a Christian.

Jan. 5. At Perth, after a short illness,
Mr John Scott, one of the English teachers
there ; the duties of which office he dis-
charged for 26 years.

— 19. At Wigton, Robert Cräper,
M. D.

— 21. At Barr, Mr John Bisset,
Schoolmaster, aged 86.

— 24. At Edinburgh, Robert Beat-
son, L. L. D. late Barrackmaster at Aber-
deen, and author of the Political Index, &c.

Nov. — The sciences have lately sus-

tained a great loss, by the demise of the Abbe Scoppa, at Naples. He was a nobleman of Messina, director of the schools on the English system lately established in that kingdom, and in the very prime of life. His work "On the Poetical Beauties of all Languages, considered in respect to the accent and rhythmus," obtained, in 1816, the prize given by the French Institution.

Nov. Rev. John Forquharson, Superior of the Scots College in Paris. He was long Principal of the Scots College of Douay in Flanders, which he was obliged to abandon at the period of the Revolution, and went to Glasgow, where he remained (greatly respected) many years, discharging his duty as a Catholic clergyman.

Dec. 11. Rev. Henry William Coult-hurst, D. D. Vicar of Halifax, and late Fellow of Sidney College, Cambridge, in the 64th year of his age.

— 14. At Newcastle, after one day's illness, the Rev. Robert Clarke, classical assistant in Mr Bruce's Academy, Newcastle, and minister of a Presbyterian congregation in the neighbourhood of that city.

— At Paris, Mr James Fraser Ross, Student of Divinity.

— 18. In the 25th year of his age, after an illness of a few days, at his lodgings, in Cambridge, the Hon. and Rev. Charles Fox Maidland, A.M. Student in Trinity College, and youngest son of the Right Hon. JAMES, Earl of Lauderdale.

— 21. At Hoxton, Rev. Robert Simpson, D. D. late Theological Tutor of the Dissenting Academy there, in the 72d year of his age. He only demitted that office a few months ago, and was much esteemed by all connected with him.

Jan. 4. At Berlin, M. Privy-Counsellor Walter, first Professor of Physics, Anatomy, and Midwifery, and Member of the Academy of Sciences, in the 84th year of his age.

— 10. At Utrecht, the very learned Professor Sebaldus Ran, in the 91th year of his age. It is very remarkable, that the two oldest Professors in Europe should have been buried together almost in one grave, having died within six days of each other.

— 11. At New-Haven, North America, Rev. Timothy Dwight, D. D. L. L. D. President of Yale-College*, in the 65th year of his age, and 22d of his Presidency.

* Yale-College, Connecticut, United States, was founded by Governor Yale, and established at Killingworth in 1700; it was removed to Saybrook in 1707; and to Newhaven in 1716, where it has since remained.

Jan. 12. At Hitchin, Rev. A. Bailey, classical tutor at Wymondley Academy.

— 27. The Most Noble JOHN, Marquis of Abercorn, &c. one of the Governors of Harrow School*, Middlesex, in the 64th year of his age. For several years he was the only nobleman that held a peerage from all of the three united kingdoms.

— At Coventry, in his 87th year, Robert Simson, Esq. M. D. for more than half a century an eminent physician in that city. He was the son of the late Thomas Simson, M. D. Chandos Professor of Medicine and Anatomy in the University of St Andrew's, and nephew of the late Robert Simson, M. D. the celebrated Professor of mathematics in the University of Glasgow.

— Sir Claude Champion de Crespigny, Bart. and L. L. D. now 50 years Receiver-General of the Droits of Admiralty.

PROMOTIONS.

Elections. — *May.* Mr — Carnichael, Schoolmaster of Crieff, in room of Mr Davidson, resigned.

Oct. 3. Mr Nicol, teacher of a Subscription-school, Coldstream, (after a competition)—Schoolmaster of Carstairs, vacant by the demission of Mr John Boyd.

Nov. 6. Mr Lawrie, teacher, Harelaw, Carstairs, (after a comparative trial) Schoolmaster of Dunsyre, in room of Mr Adam Nicol, demitted.

— Mr James Moncrieff, teacher, Athelstanford,—Schoolmaster of Whitkirk, in room of Mr Archibald Dickson, resigned.

— 25. Mr John Macqueen, A. M. second teacher, (after a comparative trial, which lasted five hours), Rector of the Academy, Fortrose; vacant by death. Vol. I. pages 330. and 430.

Jan. — Mr William Black, teacher, Newbigging, Carnwath, (by Heritors)—Schoolmaster of Libberton, Biggar, in room of Mr Thomas Galloway.

Nov. — Rev. William Harris, Cambridge, Theological and Resident Tutor of Hoxton Academy; vacant by the resignation of the Rev. Robert Simpson, D. D. See Deaths.

— 30. Mr W. D. Longlands, Rev. T. A. Ogilvie, and Mr C. T. Collins,—Fellows; Rev. W. M. Tucker,—probationary Fellow; and Mess. Masters, Plumer, Mat-

* Founded in 1385 by John Lyon.

thews, and Williams, — Exhibitioners, Balliol College, Oxford.

Dec. — John Millington, Esq. Lecturer on mechanical subjects in the Royal Institution, — Professor of Mechanics in the said Institution.

— 18. Henry Tasker, Esq. A. B. of Pembroke Hall, Cambridge, — Fellow of that Society.

— — Mr Thomas Smith Tugbush, A. B. of Gonville and Caius College, Cambridge, — Fellow of that Society, on Dr Erse's Foundation.

Feb. — Sir James Mackintosh, Knight, LL. D. (author of *Vindiciae Gallicae*, &c.) M. P. for Nairnshire, and late Recorder of Bombay, — Professor of General Laws of England in the East India College, near Hertford, in room of Edward Christian, Esq. A. M. resigned.

Presentations. — *Jan.* — Thomas Thomson, Esq. M.D. (elected Sept. 3. Chemistry); and Robert Griffiths, Esq. M.D. (Botany), Lecturers in the College of Glasgow, (by the Prince Regent), — Professors of those sciences in the University of Glasgow.

Admissions. — *Jan. 9.* The Right Hon. George, Earl of Glasgow, &c. (Vol. 1. p. 431.), — Rector of the University of Glasgow.

Dec. — Mess. Henry Washington, Robert Grant, and George Robinson, Fellows of New College, University of Oxford.

— 9. Mr Daniel Jones, A. B. of Jesus College, Oxford, — Fellow of that Society.

PRIZES.

UNIVERSITY OF EDINBURGH.

Dec. — Harvean. Mr Joseph McSweeney, *Cork*.

COLLEGE OF FORT-WILLIAM, Bengal.

July — Medals for Persian, *First class*, Mess. Dundas*, Millett*, McFarlan*, and Robertson*.

— *Second class*, Mr Reade.

Military students, Lieutenants Macdonald* and Moodie*.

Arabic. Mr Dundas.

— *Military* — Lieutenants Moodie and Macdonald.

Hindustani. *First class*, Mess. Millett*, Dundas*, Scott*, Robertson*, Reade*, and McFarlan.

* Those marked *, received degrees of honour, and books in addition.

— *Second class*, Mess. Macnaughton and Wyatt.

Bengali. *First class*, Mess. Clarke and McFarlan.

Persian Writing. Mr Millett.

UNIVERSITY OF CAMBRIDGE.

Dec. 18. Hulcan. — Mr John Waller, A.B. of Emmanuel College.

Feb. 6. Dr Smith's annual *. — Mr John G. Shaw Levevre, of Trinity, and Mr John Hind, of St John's Colleges, the first and second wranglers.

Proposed. Dec. — Hulcan. "The probable influence of Revelations upon the writings of the Heathen Philosophers, and the morals of the heathen world."

— Chas. Celliers's third gold medal, (English Poem) "Imperial and Papal Rome."

Given by Members of Parliament.

For the senior Bachelors.

Antique Musææ species et natural.

For the middle Bachelors.

Inter Græcos et Romanos Historiæ Scriptores comparatione facta, quænam styli-imitatione maxime dignus esse videtur.

Sir Wm. Browne's gold medals.

For the Greek ode. In Obitu Illustrissimæ Principissæ Carolettæ Augustæ, Georgii Walliæ Principis Fælix. — Latin ode. In Memoriam Ricardii Vicecomitis Fitzwilliam, Fundatoris Munitæ. — Epigramm. Magna Civitas, Magna Solitudo.

Poison. — The passage fixed upon for the present year, is SHAKESPEARE'S *HENRY VIII.* Act 3. Scene 2. beginning with, "Cromwell, I did not think to shed a tear;" and ending with,

"He would not in mine age,
"Have left me naked to mine enemies."

which is to be translated into Iambic Acatalectic Trimeters, according to the laws laid down by the Professor, in his preface to the *Heccuba* of Euripides.

UNIVERSITY OF OXFORD.

Proposed. Dec. — Chancellor's.

Latin verse. "Titus Hierosolymum expugnans."

English Essay. "Biography."

Latin Essay. "Quam vim in Moribus Populi conformandis exhibent Rerum Publicarum subite Mutationes?"

Sir Roger Newdigate's.

"The Coliseum."

* Of L. 25 each to the two best proficient in Mathematics and Natural Philosophy amongst the commencing Bachelors of Arts.

EDINBURGH.—Last year, the Commissioners appointed by act of Parliament for managing the funds, and superintending the erection of new buildings in the University fixed upon a plan by Mr William Playfair, Architect, for having the buildings that so long disgraced the city and nation finished. The original plan by Mr Adam, at least the exterior part of it, has been retained with very little alteration; in the internal arrangements, however, the departure will be very considerable. Since the adoption of the plan, the work has proceeded with considerable rapidity: the exterior of the west side, intended for the public Museum, is finished; and is allowed, by all judges, to be one of the most beautiful and chaste pieces of architecture in Scotland. Preparations are making for fitting up the interior according to the plan conceived by Mr Playfair. In the east side, apartments have been fitted up for the accommodation of the Theological Faculty, in a style of neatness and simplicity that deserves great credit. The south side of the quadrangle is intended to be occupied by the Library: and the remaining parts of the east and north sides, to be chiefly occupied as class rooms. The apartments for the grand Museum of the College, are intended to be on a great scale, and when filled with the numerous objects of natural history in the present Museum, and distributed throughout different parts of the College, with such collections as may be added by the liberality of Government, and the patriotism of individuals, will contribute in an eminent degree to the advancement of natural history in this Kingdom. It is pleasing also to inform the public, that already individuals, sensible of the importance of a national Museum in the metropolis of Scotland, have intimated their intention of contributing to its support and increase. Colonel Hurie, well known to the public by his mineralogical writings, has been the first to set the example of contributing to this public establishment. We understand he has presented to the College Museum the valuable Collection of Minerals he made in Greece and the Greek Islands, and has accompanied this interesting donation with a splendidly printed catalogue, and engravings of classic Grecian scenery, made from original drawings, and engraved at his own expense, by one of our most eminent artists.

GRADUATION.—Two new Professorships have been instituted in the University by the Crown.—see PROMOTIONS.

WATERS.—Oct. The expenses of a Col-

lege education, says a London Paper, are become so serious, that few have access to the Principality of North Wales are now educated for the ministry. The consequence has been an alarming deficiency of Clergy to fill the vacancies which occur in the dioceses of Bangor and St Asaph. To remedy this defect, a plan for erecting a College at Bangor, for the purpose of qualifying Englishmen for Welsh preferments, has received the sanction of the Bishops of Bangor, St Asaph, and Chester. The principle upon which it is to be conducted, is a very novel one, and several experiments have been made, to show the extraordinary facility with which the pronunciation of the Welsh language can be acquired in the course of a few days.

NORTHERN ACADEMY.—Nov. 12. A meeting of ministers and others was held at Newcastle-upon-Tyne, to consider the propriety of establishing a Seminary for educating young men for the ministry, among the Dissenters of the three denominations; when a provisional Committee was appointed to prepare a plan for such an institution, to consider the most suitable place for its establishment, to endeavour to raise funds for its commencement, and to call a public meeting for carrying the plan into execution.

THE INDEPENDENT ACADEMY, York-shire.—Rev. William Vint, Tutor.—The Annual Report of this institution states, that the number of the students has considerably increased, there having been fifteen in it during the past year.

AHO, in FINLAND.—Oct. 30. The University was consecrated by His Grace the Right Rev. Dr Tengstrom, Archbishop of Finland.

MINICH.—Dec. A Greek Athenæum, or College, for modern Greeks, has been founded on a liberal plan, by Professor Thunsh.

FRANCE.—The rapidity with which the Lancasterian system of education is prosecuted almost exceeds belief. No less than 252 general and central schools are established in the different departments. The Duchess of Duras has established one in Paris for 150, and the Duke of Orleans another in Neauly, for 100 poor children, on their own private expences.

BENGAL.—The Hindu College, Fort-William, was opened on 20th January 1817. The scholars assembled amounted to twenty. The Hon. Sir Edward Hyde, Knight, Chief Justice, Mr Harrington, Sir Fering, Mr Barnes, and a number of the principal natives, were present.

LIST OF NEW PUBLICATIONS.

VOYAGES AND TRAVELS.

TRAVELS in the Interior of America, in the years 1809, 1810, and 1811; including a Description of Upper Louisiana, together with the States of Ohio, Kentucky, Indiana, and Tennessee, with the Illinois and Western Territories; and containing Remarks and Observations useful to persons emigrating to those Countries. By John Bradbury, F. R. S. 8vo. 8s. 6d.

Narrative of my Captivity in Japan, during the years 1811, 1812, and 1813, with Observations on the Country and the People. By Capt. Golownin, of the Russian Navy. To which is added, an Account of a Voyage to the Coast of Japan, and of Negotiations with the Japanese, for the release of the Author and his Companions. By Capt. Rikord. 2 vols. 8vo. 18s.

A Narrative of the Rev. C. J. Luthers late tour in South Africa; together with some Account of the State of the Missions of the United Brethren in that interesting Country. 4to. with engravings.

Notes on a Journey from Virginia to the Illinois. By Morris Birkbeck, Esq. 6s.

MISCELLANEOUS.

Letters from the Hon. Horace Walpole to George Montagu, Esq. from 1736 to 1770, now first published from Originals in possession of the Editor. Royal 4to. L. 2, 2s.

The Edinburgh Encyclopædia; or, Dictionary of Arts, Sciences, and Miscellaneous Literature. Conducted by David Brewster, L. L. D. Vol. XII. Part I. Price L. 1, 1s. boards.

Transactions of the Society of the Antiquaries of Scotland. Vol. II. Part I. 4to. L. 2, 2s.

A Complete Collection of Scottish Proverbs, explained and made Intelligible to the Reader. By James Kellie, M. A. 12mo. 7s.

EDUCATION.

A Summary Method of Teaching Children to Read, upon the Principle discovered by the Sieur Berthand; considerably improved, with an entire New Arrangement, adapted to the English Language; illustrated with Plates. By Mrs. Williams. 12mo. 9s.; royal 12mo. 12s.

Self-Cultivation; or, Hints to a Youth

leaving School. By Isaac Taylor of Ogbour. 8vo. 5s. 6d.

Galligani's Grammar and Exercises, in twenty-four Lectures on the Italian Language, third Edition, with numerous Additions and Improvements. By A. Montucci Sanges, L. L. D. 8vo. 8s.

Italian Extracts; being an extensive Selection from the best Classic and Modern Italian Authors; intended as a Supplement to the above Grammar and Exercises. By A. Montucci Sanges, L. L. D. Second Edition, 8vo. 9s.

A Greek Primer, by Dickinson; containing the various Inflections of Nouns, Participles, and Verbs, with numerous Vocabularies, and an Appendix of Verbs, Simple and Compound, conjugated in full. 3s. 6d.

The Latin Work-book; containing 3000 words, Latin and English, for Preparatory Schools and the Youngest Classes. By M. P. Abbe Bonnet. 1s.

The Latin Phrase-book; containing many hundred Idioms, Colloquies, &c. By the same Author. 1s.

Nature displayed in her Mode of Teaching Languages to Man; or, an Infallible Method of acquiring Languages with unparalleled Rapidity; adapted to the French. By N. G. Dufick. 2 vols. 8vo. L. 1, 4s.

The Ladies' Encyclopædia; being an Introduction to those Branches of Science essential in the Education of Young Females. From the French of Madame de la Mennardiere. 12mo.

The Music, or Melody and Rhythmus of Languages; in which are explained and applied to their proper purposes, on Principles new in this Country, the Five Accidents of Speech, viz. Accent, Emphasis, Pause, and Force, or Quality of Sound, illustrated with Symbolical Marks, and a Musical Notation; by which are Exhibited, and may be Perpetuated, the True Cadence, Metre, and Rhythmus of the English Language; the Rational Mode of Scanning Poetry by Cadences as it ought to be read, and not by the Rules of Prosody; the Tune and Time of Composition, and the Correct Manner of Reading and Speaking. To which are added, Outlines of Gesture, and a Selection of Poets in Verse and Prose. By the Rev. James Chapin, Author of the Orator, and Teacher of the Science and Practice of Elocution, Edinburgh. 8vo. 19s. 6d. boards.

BIOGRAPHY.

Anecdotes of the Life of Richard Watson, Bishop of Landaff, written by himself at different intervals, and revised in 1811. Published by his son, Richard Watson, L. L. B. Prebendary of Bath and Wells. With Portrait, 4to. L. 2: 12: 6.

A Biographical Memoir of the Princess Charlotte's Public and Private Life; with an engraved likeness, a view of Cleonmont, and a fac-simile of an original letter. 8vo. 12s.

Memoirs of the Public and Private Life of Benjamin Franklin, L. L. D. now first published from the original MS. written by himself to a late period, and continued till the time of his death by his grandson, William Temple Franklin Esq. 4to. L. 2, 2s.

Madame de Staël's Memoirs of the Private Life of her Father. To which are added, *Miscellaneous* by M. Necker. 12s. The same in French, 10s. 6d.

MATHEMATICS.

Outlines of a Theory of Algebraical Equations deduced from the Principles of Har-

riot, and extended to the Fluxion and Differential Calculus. Only 80 copies printed. By William Spence. 8vo. 11s.

The Principles of Mechanics, in Three Lectures; designed as an Introduction to this Branch of the Mathematics. With an Appendix. With Plates. By William Shives, formerly Nautical Master in the Royal Navy. 8vo. 3s.

The Gentleman's Diary, or Mathematical Repository, from its commencement in 1741 to 1800; and the Supplements, with additions. 3 vols. 12mo. L. 2, 2s.

The Gentleman's Annual Mathematical Companion. No. 21. 1814. 2s. 6d.

NOVELS.

Rob Roy, a Novel, by the Author of *Waverley*, &c. 3 vols. 12mo. L. 1, 4s.

Frankenstein; or the Modern Prometheus. 3 vols. 16s. 6d.

Northanger Abbey, and Persuasion, by the Author of *Pride and Prejudice*, "Mansfield Park," &c. with a Biographical Sketch of the Author. 4 vol. 12mo. L. 1, 1s.

NOTES TO CORRESPONDENTS.

ARDITUS and J. D. have been received.

We have to thank G. B. for the continuation of his correspondence. His paper will appear in our next.

B. writes well; and the only objection we have to his paper is, that it does not appear from it that the calculations have been founded on facts. We shall, however, probably insert the paper for the purpose of provoking discussion.

The interest in the subject of M. A.'s communication has in a great measure subsided but it may be worth while to preserve its memory.

D. M. will be inserted.

We have not had time to consider A. F.'s poetry, as we received his communication on the eve of publishing. His promised statistical article will be very acceptable, if he give us the necessary additions to Sir John Sinclair's account.

G. obliged us greatly by undertaking to furnish an account of the System of Education in the University of Glasgow: but we are sorry that his residing at a distance from that city has prevented him from entering much into particulars.

We thank W. C. for the continuance of his correspondence. His last two poems will be inserted if possible in our next.

PATER's valuable papers were received only a day or two before the present Number was ready for publication. We expect much from the communications with which he has promised to favour us from time to time.

QUATRI MOTS in our next.

An excellent Statistical Account of *Reedsburgh*, written by a learned and intelligent friend in that parish, will be given in next Number.

excellent, and ten times more valuable than his text.

The next attempt is by a gentleman of the name of Alexander Strahan, Esq. of whom I know nothing, except that he published the first six books of the *Æneid* in blank verse, though without success. The following specimen is from B. 1. where Juno repairs to the abode of *Æolus* :—

These things, with heart inflamed, the Goddess thus

Deep in her mind revolving, sudden seeks
Æolia's stormy isles, of tempests fierce
The native land, with furious south-winds
fraught.

Here *Æolus*, in cavern vast and huge,
The struggling winds and sounding storms
supreme

Commands, and binds with chains in prison
strong.

They round the rocky vaults, with tumult
loud.

Impatient rage. High on a royal throne
sits *Æolus*, and calms with sceptred sway
Their madd'ning minds, and moderates their
wrath;

Lest they, in wild confusion, earth and seas,
And heaven with all her number'd stars,
should blend,

And sweep together thro' the void immense.

This must, I think, be allowed to be much superior to the other blank verse translators already quoted. There is here some elevation of style, as well as a general majesty, by no means far distant from the tone of *Virgil*. But, whatever may be the cause, blank verse translations of the classics have not obtained any great degree of public approbation. Even *Cowper's Homer*, though four times reprinted, is comparatively little known or esteemed, while *Pope's* is printed in every variety of form, and is universally admired.

I now come to the Rev. Christopher Pitt, the translator who for some time maintained a rivalry with *Dryden*. He was highly commended by the critics of his day, and was by some of them even pre-

ferred to his predecessor. Afterwards, however, Dr Johnson seems to have given Pitt's work nearly a death-blow, by asserting the superior vigour of *Dryden*, and maintaining, with justice on his side, that the beauties of Pitt are neglected amidst the languor of a cold and listless perusal.

Mr Pitt was born at Blandford in Dorsetshire in 1699. He was a member of New College, Oxford, where he took the degree of M. A. in 1724. On entering into orders, he obtained the living of Pimperm in his native country, where he died in 1748.

The following quotation from B. 2. must make it apparent how closely Mr Pitt imitates *Pope's* style of versification, as I observed at the beginning of this essay :—

Then fell proud Ilium's bulwarks, towers,
and spires;

Then Troy, tho' raised by Neptune, sunk
in fires.

So when an aged ash, whose honours rise
From some steep mountain towering to the
skies,

With many an axe by shouting swains is
plod,

Fierce they repeat the strokes from every
side;

The tall tree trembling as the blows go
round,

Bows the high head, and nods to every
wound:

At last quite vanquished, with a dreadful
peal,

In one loud groan rolls crashing down the
vale,

Headlong with half the shatter'd mountain
flies,

And stretch'd out huge in length th' un-
measur'd ruin lies.

This is unquestionably fine versification, spirited, glowing, and harmonious. But is it not somewhat laboured? Is there not a mighty effort to make the fall of the tree as tremendous as language can express? I cannot resist here giving the same passage in *Dryden*, and, if I be not much mistaken, it

will be allowed, that he displays a more simple majesty, (if I may so speak), and a more genuine spirit of poetry:—

Troy sunk in flames I saw, (nor could prevent),
And Diom from its old foundations rent—
Rent like a mountain ash, which dared the winds,
And stood the sturdy strokes of labouring binds.
About the roots the cruel axe resounds.
The stumps are pierced with oft-repeated wounds:
The war is felt on high; the nodding crown
Now threatens a fall, and throws the leafy hours down.
To their united force it yields, though late,
And mourns with mortals groans th' approaching fate:
The roots no more their upper lead sustain,
But down she falls, and spreads a ruin thro' the plain.

As I have not seen or heard any thing of the merits of the next in order, namely, a translation of the *Æneid* in blank verse, by a person of the name of Hawkins, I proceed to the most extraordinary of the whole. I allude to a complete translation of Virgil into blank verse, by Robert Andrews, whose work was splendidly printed in 8vo. in 1766, by the famous John Baskerville at Birmingham. I cannot find any account whatever of this Mr Andrews.

Though the translation of Mr Andrews is written quite seriously, I will venture to say that a more complete burlesque was never printed. It is lamentable to think that there could have existed a person so utterly destitute of common sense as to have presented to the world a single page of such arrant, and at times such *incomprehensible* nonsense.—To do Mr A. proper justice, however, I shall first give one of his most tolerable passages, from the opening of B. 5. :—

Troy's Chief, as he pursued his destined course,
Cleaving before the breeze the sable waves,

Saw from afar th' unhappy Dido's walls
High blazing, nor knew whence the kindred flames:

But the dire pangs of mighty Love befooled,
And well-known outrage of a woman's spleen,
Full'd with sad omens every Trojan breast.
Now gained the ocean, seeing land no more,
But all invested round with sea and sky,
Wide o'er their heads a gathering tempest

black
Spread night, and storms, and hideous darkness thick.

Loud from the poop the pilot Palinure,
Ah! why involve these tempests thus the heavens?

Or what, sire Neptune, mean'st thou? then commands,

Lower your canvas, ply your mighty oars,
And turn, my boys! oblique your swelling sails.

Take now the following part of Venus's speech to *Æneas* in B. 2.

What trouble, Son! so wakes thy head—
strong wrath?

Why raving? Where for me thy wonted love?

Not see then first thy old decrepid sire
Anchises? Where now he: if lives thy Creusa,

Thy young *Ascanio*: all beset with Greeks
Dire hovering; and but that my fun protect,

Were now absorbed in flames, or thirst steel.

Mr Robert Andrews, I suppose, is the first who has informed the world of Venus having worn a fan! and of a latent power in steel of absorbing men, women, and children, when it is thirsty!

Before dismissing Mr Andrews, it may amuse some of your readers, to give a few more specimens from a complete translation of Virgil, splendidly printed.

Lo! twelve chariots mounting, whom the bird of Jove

Dropping from th' *Ether*, routs now through the air

Dispersing: now they o'er the humbled earth

Screech a long tract and with a grovelling eye.—P. 142.

When fraught with tempests sudden rose Orion

Plaging his spoils.—P. 118.

While fed th' *æthereal stars*.—P. 151.

Hic! Heroes! Hic! for why so late delay?

They you demolish, burn, spoil, ransack Troy:

You not till now *trudge lingering* from the shore.—P. 172.

Howlings and beating breasts ring thro' the court

The female woes, and *stun the tinkling stars*.—P. 177.

Mr A. makes Dido utter the following Billingsgate against Æneas:—

Blast the damned stroller's eyes these blazing flames!—P. 216.

Speaking of the serpent which Æneas saw while sacrificing to his father's *raques*, in Book 5. Mr A. says:—

Astonished saw Æneas, how his train
Winding at length among the plates and bowls,
He sight the dainties.—P. 252.

Twenty-one years after Mr Andrews's, there was published a part of the *Æneid*, (I believe in rhymed verse), by a Mr Morrison, of whom or his work as I know nothing, I come to the last blank verse translator, Mr Beresford, Fellow of Merton College, Oxford; who published the whole of the *Æneid* in 1794. This is by far the best *Æneid*, in this sort of verse, which has yet been offered to the public. The Analytical Reviewers thus express themselves with regard to its merit: "To an ear not unmusical, and a verse of his own, he joins a sufficient comprehension of that necessary variety of period which alone can carry a reader of taste through an extensive poem. Let the work, by which he has now distinguished himself, receive the improvements of time and meditation, and it must rank with the first translations the language offers."

The specimen I shall give of this translation is the beautiful apostrophe to Marcellus in Book 6.

But here Æneas, for he saw beside
Proceeding with the Chief along, a youth
Of form transcending, in refulgent arms,
But with sad eyes down-fixed, and joyless brow.

"What's he, my father, tell who companies
The Hero on his way? A son is he?
Or some descendant from his mighty line?
What restless clamour of surrounding friends!

How lives in him Marcellus o'er again!
But round his youthful brow, lo! scowlous night

Her pinions flags with melancholy shade."
Anchises then, tears rushing to his eyes:

"Dive not, my son, into the griefs profound

Of thine own flesh: Min shall the Destinies
But shew to earth, nor grant his longer stay.

Were such blest gifts perpetual, O ye Powers!

Too potent would ye deem the Roman name:

That plain of Mars, before the mighty walls,
What groans of heroes shall it send! and thou,

Tyber, what pomps funereal see, while flows
Beside his recent tomb thy passing stream!
Nor any youth of Ilium's line shall raise
The Latian sires to hopes so high, nor e'er
So proudly glory the Romulean land
In any son her fostering breast shall rear.
Ah piety! Ah pristine faith! and thou
Bright hand unquelled in war!—no son of Mars

Unmischief'd had opposed his mailed front,
Whether on ground he sprang upon the foe,

Or dug with armed heel his foaming horse!
Ah! youth deplored! if thou canst but avail

To burst the bonds of rugged destiny,
Thou then shalt be Marcellus! Lilies bring
With lavish hand, that I may strew around
The purple flowers, and my descendant's shade

Heap with such gifts at least, discharging due

This empty tribute."—

In justice to this living translator, I must observe, that there are here evidently the tone and language of poetry. The style is not only dignified, but the pauses are judiciously varied, the verse too is in general smooth and flowing. No former blank verse translator of the *Æneid* comes any thing near the excel-

lence of Mr Beresford. The above passage, indeed, is a fine instance of great fidelity, combined with harmony and spirit. It is precisely Virgil speaking his own majestic and beautiful composition in English, nearly as glowing and correct as the original Latin. I say *nearly*, because there are in the above some verbal inaccuracies, such as "the griefs profound of *thine own flesh*." *Unmischief'd* is hardly a word, and to *dig a horse* is not English at all. Such slips as these, however, which occur now and then through the whole work, could have been easily rectified by a careful revisal. But the work has now been published for twenty-four years, and has not only never reached a second edition, but has fallen, I think very unjustly, into oblivion. I own, I should have been glad to see it reprinted in a corrected state, as I am confident it would have exhibited the most truly exact model of the *Æneid* which has ever existed in the English language.

I now come again to the last translator, Dr Charles Symmons, who was stimulated to the attempt by the great commendations which the critics bestowed upon a translation of the 4th Book published by him some years ago. You have inserted some remarks of mine upon the translation in your 4th Number, and I therefore only repeat here, that though, in my humble opinion, he is inferior to Dryden, he must be placed next to him among the translators of Virgil.

The following specimen is from a passage extremely well known in Book 2.

Meanwhile the city groans with mingled
woes ;
And, though retired my father's mansion
rose,
Bosomed in trees that buried it in shade,
The deep recess the storming sounds invade.

Strong, and more strong, the dire alarms
prevail,
And growing horror rides upon the gale.
Bursting from sleep, I gain with swift ascent
The mansion's roof, and stand with ears attent.
As when the flame o'er fields of crackling
corn,
In ruddy triumph, by the wind is borne,
Or the fierce torrent, swell'd by mountain
rains,
Headlong precipitates, and wastes the plains ;
Baffles at once the labours of the steel ;
Quells all the laughing plenty of the year ;
And, strengthening as its fury is withstood,
Bears from their roots the giants of the
wood ;
On some high steep aghast the shepherd
stands,
And listens to the roar that shakes the lands.
Now the dire truth I see ; and know too
late
The frauds of Grecians in our ruined state.
Now sinks Deiphobus' superb abode ;
Now feels Ucalegon the fiery god.
Victorious Vulcan mounts on wreathing
spires ;
And the Sigeon wave is bright with fires.
Straight the fierce trumpet's shrill alarm I
hear,
And shouts of men rush pealing on my
ear.
Frantic I seize my arms ; yet scarcely
know
In arms my purpose 'mid the torrent woe :
But my soul bursts to gather war, and
bring
My banded friends in succour to the king.
With rage and with revenge my bosom
glows ;
And death looks beautiful met on slaughter'd
foes.

The fidelity and spirit of these lines will be at once apparent to the classical scholar ; and I have quoted this particular passage, because the parallel one in Dryden is generally known. It must, I think, be admitted, that great as the merit of the above is, the majesty and sublime spirit of Dryden are still greater.

I have now brought my account of the translators of Virgil, and specimens from their works, to a close, and I fear that I may be considered as having said more than enough on this subject. I hope,

notwithstanding, that I may have given entertainment to such of your readers as are curious respecting translations of the classics. Some of them may perhaps have it in their power to send to your Work specimens from a few of those translations which I have not been able to procure. This would be very desirable, as some of them I know are curious, particularly that of Stanyhurst, who wrote in English Hexameters.

It was by no means generally known that there have been so many attempts at translating Virgil; but it only shows his great excellence, since so many writers have been anxious that their names should go down to posterity in conjunction with that of this far-famed and truly admirable Roman.

I am, with respect, Sir,

Yours, &c.

W. C.

CLOSEBURN SCHOLARS.

To the Editor of the Literary and Statistical Magazine.

The insertion of the accompanying notice in your valuable Magazine will oblige,—Your's,

—April 2. } H.

1818.

WALLACE Hall is well known as the seat, for more than a century past, of one of the most celebrated academies in the kingdom. It owed its rise to a gentleman of the name of Wallace, who left the sum of nearly L. 2000 Sterling for the erection of a free school in his native parish of Closeburn. This sum being early and judiciously laid out in the purchase of land, has provided an income, which, rising with the growing prosperity of the country, has secured to this seminary masters of the first eminence, and maintained them in a state of the highest re-

spectability. This, together with the natural beauty and healthiness of the situation, the roominess and even splendour of the buildings, has long made Wallace Hall the resort of ingenious youth from every part of the British empire. A seminary, which, for such a number of years, has contained within its walls 50 young gentlemen as boarders, and has sent out every year a portion of the sons of the surrounding peasantry, with the powerful aids of learning and virtue, to make their way in the world, can stand in need of no eulogy to spread its fame. Its merits have been acknowledged at all the universities in the kingdom, and its name is deeply engraven on the hearts of many gallant youths, who are now toiling for fortune or honour in every part of the globe where British enterprise and valour are known.

Some years ago a number of Closeburn scholars residing in Edinburgh, formed themselves into a society, which meets once a-year, for the simple purpose of retracing together the scenes and feelings of their youth, and for expressing their regard for the worth, and their gratitude for the services, of Mr Robert Mundell, their master. Wishing to convey to Mr Mundell some memorial of those feelings and sentiments with which they are animated, the society resolved at their annual meeting in February 1817, to present to him a piece of silver plate; and on Saturday the 7th of March last they met at dinner in the Royal Exchange Coffeehouse, Michael Stuart Nicolson of Carnock, Esq. in the chair, for the purpose of having this piece of plate submitted to their inspection, before presenting it to their much-esteemed and beloved master. It consists of a silver Punch Bowl and Salver, of very fine and curious workmanship, value 130 guineas. The bowl bears the following inscription:—

Viro Doctissimo Spectatissimo,
 Roberto Mundell, A. M.
 Academicæ Closeburnensis Rectore Celeberrimo,
 Ingenio Comitæ Humanitatē
 Eximie ornato,
 Discipuli:
 Quorum ex Mentibus,
 Ab eo litt. humaniorum amore imbutis,
 Memoriam beneficiorum bonitatisque,
 Nulla dies eximet,
 Hoc observantia benevolentiaque pignus
 Gratis animis
 Satiatum esse voluerunt.
 1818.

On the Silver also are the following words --

Viro
 Omni pietate colendo,
 Roberto Mundell, A. M.
 Discipuli.
 1818.

ON FRIENDLY OR BENEFIT
 SOCIETIES.

*To the Editor of the Literary and
 Statistical Magazine.*

SIR,

THE plan of Friendly Societies in Scotland seems to have arisen from the regulations of the incorporated trades in the royal burghs. These corporations, besides the privileges they enjoyed, and the laws by which they were regulated under the Royal Charter, appear at an early period to have appropriated a fund to the support of such of their members as might fall into indigence or distress: these funds were levied and disbursed under regulations known by the title of *bye laws*.

Some of the lodges of Free Masons also adopted similar regulations for the same benevolent purposes.

The great advantages arising to members in distress from these pro-

visions, were soon observed, and duly appreciated by other classes of the community, who were not connected with any of the public bodies, but who, from this example, have gradually entered into voluntary associations for the same useful purposes.

That the first Friendly Societies in this country took the plan of their regulation from the incorporated trades of the royal burghs, appears from this circumstance, that all the earlier Societies adopted, and still retain, the title of some particular trade or handicraft; thus in almost every town we have the *Weavers' Society*, the *Wrights' Society*, the *Shoemakers' Society*, &c. although very few of them have any connection, now with the trade from which they derive their name.

At their first institution, besides the principal object,—the relief of their distressed members,—they generally adopted some laws

for the regulation of the particular trade, and none were admitted but such as were either craftsmen, or some way connected in their business with the craft; but in process of time these regulations and restrictions were found of little avail, as the Societies possessed no power to enforce them. And in some respects they were found to be detrimental to the interests of the Society: for as it could not be expected that any member would forego the private advantage he hoped to gain in his business, merely for the sake of continuing a member of the Society; so when any restriction came to trench on his private interest, his connection with the Society was terminated. The natural consequence of this was, that those laws peculiar to the trades were gradually laid aside, and those regulations only retained which provided for the relief of their sick members, and thus the Societies were thrown open for the admission of all persons, independently of their occupation, provided they were in other respects eligible.

These Societies at first partook of the nature of *charitable institutions*. Sickness or infirmity did not in themselves entitle to any benefit from the funds, unless coupled with *indigence*. And still farther assistance was given, in whatever proportion the Society or its managers judged proper, according to the estimate they formed of the necessities of the applicants. Many Friendly Societies still exist upon this principle, and are generally known by the name of *Optional Boxes*.

A second class of Societies has since arisen, distinguished from those already mentioned in this respect, that as every member is bound to contribute equally to the general fund, so every member is alike entitled to a fixed weekly ali-

ment when sick, if he choose to apply for it.

This second class of Societies is instituted on the tacit understanding, that certain members who may be in easy circumstances shall decline applying to the Society's funds, although by the regulation they are entitled to do so; and this is the more necessary, as the funds provided would by no means meet the expenditure, were every member without exception to avail himself of his privilege.

There is a third class still, where the principle of an independent provision during sickness or infirmity is attempted to be carried to its full length. The principal point in which this differs from the second class is, that such liberal provision is made towards the funds, as to insure the benefit to all the members, independently of their circumstances.

All the Friendly Societies I am acquainted with, or have heard of, may be classed with one or other of these three schemes, although they may differ in many of their particular provisions, and modes of management; and I now proceed to consider their respective advantages and disadvantages.

The advantages of the first class (or *Optional Boxes*) are, *first*, that as the disbursements at all times depend on the vote of the Society, the capital is in no danger of being consumed; and *secondly*, that the Society has the power to bestow a more liberal provision in cases of great distress.

This kind of Society, however, is exposed to the danger of exciting dissatisfaction in distributing the alms, from the real or supposed partiality with which it is done; and farther, the members who are less worthy, are apt to impose upon the Society by the plea of poverty, while the more re-

dustrious will suffer the inconvenience of poverty and distress, rather than submit their private circumstances to public investigation. These disadvantages are, however, inseparable from all public charitable institutions.

The advantages arising from the second class, which is free, in some measure at least, from the disadvantages just stated, are, that every member, when labouring under disease or infirmity, can conscientiously claim the benefit arising to him from the Society's funds, as he has paid the full price demanded for it; and that the circumstance of a number of the members declining to avail themselves of the privilege, enables the Society to make the weekly provision more liberal to those who do claim it, than could be otherwise obtained; or, which amounts to the same thing, if the weekly alimient is fixed, this is provided by a smaller yearly payment from each member, than would be requisite were all the members to avail themselves of their privileges.

The principal disadvantage arises from not knowing exactly what proportion of the members may demand the benefit when they happen to be entitled to it; and thus, as there is not provision supposed to be made for all, the funds will be in danger of being dissipated, from a greater number making the demand than was expected. Besides, as the accepting or declining depends entirely on the spirit of the different members, it may frequently happen, that some of the more public-spirited members will (from a laudable pride) rather struggle with many hardships than apply to the funds; while others, from mercenary and avaricious motives, will without scruple demand the weekly allowance, although from their circumstances in life they should be

under no necessity of making such application.

The third class, or what we have termed the independent Societies, is free from the disadvantages of the other two. All the members not only possess the right, but may with the utmost propriety claim the privilege, of a participation in the Society's funds as their own property, as soon as they happen to be entitled to them by the regulations,—the provision made being intended to secure the weekly allowance to every member without exception.

I am not aware of any disadvantages that are peculiar to this class of societies, but what are inseparable from all public institutions, where the disbursements are dependent on casualties, which cannot with certainty be brought under a fixed rule of calculation.

We must here again remark, that to give permanency and security to the objects of these institutions, every thing depends on this cardinal point,—That the yearly income be sufficient to meet the disbursements after the society has existed such a length of time as to give it fair trial. This leads to a very essential and important inquiry, namely, what proportion the annual payment would require to bear to the weekly distributions.

It is plain, that in the first class of Societies, where the disbursements are optional, this inquiry is unnecessary, as they have it at all times in their power to regulate the expenditure by their income; it is therefore wholly in reference to Societies of the two last descriptions, that we submit the following observations.

It is necessary to remark, in the outset, that no society can be fairly established upon a scheme that experience has proven to be permanently effective, until it has exist-

such a length of time, that the aged members bear as large a proportion to the younger, as they may be supposed to do at any future period.

Let us therefore suppose a Society, containing 100 members, to have existed such a length of time as to comprehend a regular gradation of ages, from 25 to 70 or 80, and allowing young members (under the prescribed age) to enter in the same proportion as others die out, or withdraw, so as to keep the total number nearly the same; we shall then have such a Society as will be a proper foundation on which to form our data: and the query resolves itself into this, What annual income *per* member will such a Society require for each shilling *per* week that sick members have a right to claim? To resolve this, it becomes necessary to ascertain as nearly as the nature of the case will admit, what proportion of the hundred members may be reasonably expected to labour under sickness or infirmity at the same time.

The surest way, to attain this would be, to have a census taken in some particular town or district, at two or three separate times, of the number of male inhabitants above 20 or 25 years of age, distinguishing what proportion of them were at the time incapable of pursuing their ordinary occupations;—and, as is the case in all calculations upon probabilities or casualties, the more extensive the district in which the census was taken, the nearer would we arrive at the true average.

I do not know that any thing of this kind has ever been attempted, but merely suggest the plan, as the best that occurs at the time, to form a ground-work to proceed on in the present inquiry.

On the result of this experiment, I cannot of course speak with any

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certainly, but by the contrast exhibited between the number of members contained in some of the older Societies in Hamilton, (to which I formerly alluded), and the numbers receiving the benefit of them, on the average of the last three years, I have reason to apprehend that the proportion exhibited by such a census as has been suggested, would be nearly as 1 to 16. But admitting (in the absence of more accurate information) this general proportion to be just, and taking into account reasons arising out of their special regulations, which will be noticed afterwards, when we come to treat more particularly of these, it will be sufficient that the Society's funds be provided for 1 in 20 or thereby.

Such a Society, then, as above stated, would require to provide funds for the constant support of five members on the average, at the stipulated rate of weekly allowance; and supposing this to be fixed at 5s., or £.13 a-year, the total disbursements will be £. 65, being equivalent to 13s annually for each member, provided there were no interest arising from capital: But if the Society does not admit members above 56 or 40 years of age, (which is generally the case in these institutions), it is evident that from 50 to 40 years must elapse from its erection, before there can be a fair proportion of aged members connected with it, and, of course, before the disbursements arrive at their maximum: for although the young and middle-aged are equally liable with others to disease or accident, yet, generally speaking, it is of short duration; whereas the aged, when once rendered incapable of following their occupation, through the infirmities incident to advanced life, must, in the nature of things, remain pensioners on the fund for life.

Now, as the disbursements must be comparatively small for a number of years at first, a considerable capital will be gradually accumulated, although the yearly payment does not exceed 6s. 6d. or half of what the income (per member) will require to be when the Society has arrived at maturity; and if the capital ultimately increase to £. 650, which upon this scheme it will stand a fair chance to do, this capital, at 5 per cent. will produce £. 32, 10s. which is equal to the yearly accounts, making up the total income required of £. 65. Thus the demands made on the Society will not be greater than the money collected, and the capital thus accumulated will give permanency and security to the object of the institution.

If we are correct, then, in our original data, a Society of the third class will require about 1s. 4d. of yearly payment for every shilling of weekly alms allowed. In those of the second class some abatement may be made in this proportion, on account of part of the members declining to avail themselves of this privilege; but we may venture to say it would not be prudent to risk the annual payment at less than the weekly alms, nor indeed ought it in any case to be so low.

I have reason to believe that many of the existing Societies of the second class have their annual payments below this rate. But so far as my information reaches, wherever they are so, and have existed any considerable length of time, the capitals have been materially impaired; or to prevent that, either the original payment has been augmented, or the alms reduced, and in some instances both.

As I am afraid, Sir, I have already gone beyond the limits you can afford to a paper of this kind,

I shall refer to another time the remarks which I mean to make on the rules and regulations by which these institutions should be managed.

G. B.

ON THE DECAY OF ROMANCE AND
ROMANTIC FEELING.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

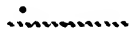
IF you have half as much romance in your composition as I have, you will not hesitate to give the accompanying letter a place in your interesting Miscellany. The author was my earliest friend, a young man of much promise, but who was misled at first by an ill-directed enthusiasm, and afterwards rendered permanently unhappy from a disappointment in love.

Unless I am much mistaken, there are a number of good remarks in this letter, while you will not fail to perceive a dash of extravagance in it, that to me is not unpleasing. When I first read it, it struck me that my friend had not taken time to discriminate very nicely between the romantic feelings as they variously exist in different stages of society, and as they strengthen or decay in a man's own mind. But, on farther consideration, it is obvious, that the changes in the individual very much resemble the changes in society, and that as we find our romantic feelings to be blunted by an acquaintance with the world, we shall discover as surely, that the increasing intercourse and refinement of mankind have a tendency to cause their decay. The illustration of these, therefore, throws light upon one another. It occurred to me also

that he had not attended to a distinction which might be stated between the feelings originating from a romantic belief of our own, and those which we experience in contemplating the effects of such a belief in others. But neither is this perhaps of much consequence; for our own romantic feelings, and our interest in those of others, are, after all, only modifications of the same general class, differing in degree rather than in kind. In contemplating those of others, we feel from sympathy a part of what we think they feel; and romance will ever be found to exist in the mind which is deeply interested in the romance of other people.

It, however, I am only to state objections for the purpose of obviating them, I had better have done, and allow your readers to begin the letter itself, which is much more interesting than any remarks of mine concerning it.—I am, &c.

Y. Y.



WHEN I write to you, my first, and now my only friend, I have the happiness to know, that though we sometimes differ in opinion, there has never been any change in our affection. In our earlier years, a similarity of taste and pursuits attached us to each other, and we have still, I am sure, retained one virtue of romance,—constancy of friendship. The bustle of active life has in your case, indeed, softened down the romantic feelings which you then possessed; while in mine, more retired habits, and a misfortune of the tenderest kind, has superadded a shade of gloom, perhaps of misanthropy.

In one of the discussions which we had the last time you were here, and into which you kindly led me, as I perceive you often do, for the

purpose of dispelling my melancholy, I recollect we talked much of the causes and effects of romantic feeling, and of its growth, flourishing, and decay. The conversation was interesting to me at the time, and I have since received pleasure from committing in a connected form to paper, the hints then suggested to my mind. I now send them to you, in the hope that, if you find them at all amusing, you may not stop to criticise the very imperfect form in which they are conveyed. What I mean by romance and romantic feeling, will come out as I proceed, for I pretend not to frame a definition.

It is in our early years that our minds are most deeply subjected to romantic feelings. Our minds are then, if ever, alive to sentiments of generosity, friendship, and love. Ignorant of the characters of men, we think them actuated by our own openness and warmth of feeling; and in the full enjoyment of vigorous bodies and elastic minds, we can more easily go out of ourselves to associate with beings of a higher order than those around us, and wander in regions of a more benignant influence. All the passions have at this season a softer character. Love is almost entirely separated from sensual appetite,—ambition points to virtuous aims,—envy is emulation,—and hatred is manly disdain, or generous indignation. Men of melancholy dispositions have in youth a fine enjoyment in what may be termed, not the gloom, but the twilight of their minds. And those even whose spirits are ardent and buoyant, have a gallantry about them which borders on romance. Manhood, however, comes on apace; the finer feelings are blunted by the selfishness of the world; general rules come in place of the innate dictates of feeling; we learn

to know at what post in society we are designed by nature to be stationed; and we begin to smile at the visions which formerly charmed us. Similar to this is the progress which takes place in society; and it seems to me that we have been long at that stage where there exists much activity of mind without much feeling. I hope we are still at a distance from the imbecility, into which many nations, once cultivated, are plunged; where the strength of intellect, and the beauty of imagination, have alike fatally decayed.

• Alas! my friend, romance is rapidly disappearing from every rank of society. The romantic superstitions of the people of former times, are now visible only in their expiring remains. The belief in the visiting spirits of their friends when life is drawing near to a close, or when body and soul are separated for ever*, still exists in considerable strength. That, however, is always more appalling than romantic; and it would seem, that the grosser part of their superstitions has remained, amid the decay of that which is more interesting. For where now is the lighter and more aerial train, the Pucks and Axiels of their hills and streamlets? These were too tiny to be terrible. They did not ride on the midnight blast, but sported under the decaying streaks of a summer twilight. Then there was the household visitant,—the very abstraction of good nature, who laboured entirely for love,—

“Till, in a luckless hour, some erring maid
Spread in thy nightly cell of viands store:
Ne’er was thy form beheld among their
mountains more.”

These superstitions I would not consider alone as amusing from

* We suspect these are only lengthened expressions for ghosts and wraiths.

then absurdity. They are interesting from the effects which they produced on the character of the lower orders. The people felt a conscious importance, when, as it were, a visible chain thus united them to the incorporeal world. But still more, these superstitions kept alive in their minds a thousand interesting associations with the place of their nativity: And the gently sloping valley where the fairies have been seen to sport in their garbs of green, was wont to raise in the simple rustics, emotions as strong as the playground of the village-school, on which they had gambled in all the spring and activity of youth. Even sights and traditions of greater terror attract, with a mysterious charm, those who believe in them to the place of their nativity. And thus, when I have seen the gradually contracting circle round the glowing embers of a decaying peat-fire, settle every shadow thrown back on the rafters seemed a coming spirit, I have deemed that each tale, which brought the listeners closer together, added another tie to their affection for one another, and for scenes endeared by such interesting associations.

When we consider these romantic superstitions in this point of view, we shall probably not err greatly in attributing to them an intimate connection with the character of a people. In mountainous countries, where the inhabitants are more superstitious than elsewhere, they have also deeper feelings of patriotism; and the one has, no doubt, some share in the production of the other. Wherever the popular belief is romantic, we will find the social feelings proportionally strong. It is only when mankind have reached a more cultivated and artificial state of society, that patriotism is weakened by expansion, or from a perception of

real or imaginary grievances in the existing order of things. The light which is let in upon the minds of the lower orders, dispels indeed the shadowy forms that hovered around them; but it at the same time displays the nakedness of that situation which has been assigned to them by fortune. In great towns, accordingly, we find the inferior ranks of the people to be more discontented than in remote parts of the country. This arises in part from the decay of romantic feeling. No fairies dance by moonlight in their dingy alleys; no *brownie* finishes the half-woven web; even a ghost in Cock-Lane is viewed only as a matter of curiosity or ridicule.

While the belief in supernatural agents is thus gradually declining in the minds of the lower orders, they are likewise losing much of their respect for their superiors among mankind. There is always something romantic in that state of society where the people are connected with chiefs to whom they look up with feelings of devotion, and where these have a fatherly interest in the concerns of their adherents. In place of this condition of things, our feudal chieftains have either given place to a race of morbid upstarts, or have been carried from the respect which they enjoyed in their own fields, to a luxurious court. Their retainers no longer carouse in their halls; and when these at distant intervals resound with the echoes of revelry, it is at feasts where the guests would be contaminated by the presence of ignoble dependants.

For the want of our former state of manners, however, we have got in return all the refinements and freedom of cultivated society. The meanest of the people, if he cannot claim the protection of a chief, needs not fear the tyranny of a master.

Then, if we have lost much of our feudal clauslup, how interesting is the patriarchal authority of the manager of a cotton-mill over his spinners! Such are the boasted improvements of society, and on such foundations are placed our hopes of advancing to a state of perfection which can never be attained. We exchange the rough vices and the boldly-defined virtues of ruder times, for the luxury and sickly feelings of a state of refinement, and become gradually debased as we approach to this fancied perfection.

When I look at the boasted improvements of these latter times, I am more ready to weep than to rejoice. The polish lies on the surface, and we look in vain for refinement beneath. Thus we have exploded all grossness from our writings, and the works of our older novelists and dramatists are talked of with detestation. But, when our authors have most properly banished obscenity from their productions, do we not tolerate a style and manner, less offensive indeed, but more seducing and dangerous? Have we less immorality, because we are hurt by its appearance? On the contrary,—

- “ Our birth is vice at second hand,
- We blith because we understand.”

The circumstances I have mentioned are the evils of refinement, and it would be consolatory if it were these only that prove fatal to romance. The very improvements of cultivated society, however, have this effect; for exaggerated notions and imperfect knowledge are infinitely more romantic than philosophical principles and true science.

There is something very satisfactory, and even striking, in the phenomena of chemical combination and decomposition. Yet compare these results with the object at

which the ancient alchemist aimed, and how poor and barren do they appear! The alchemist,—retiring with his crucible and alembic from the observation of men,—wrapt up in visions of boundless wealth and interminable existence,—exhibits a fine picture of philosophy and superstition. In our times, not only the romantic schemes of those interesting visionaries; but even the grand theories of more rational philosophers, are exploded. Every thing must be subjected to dry experiment, and the human mind, instead of ranging over an extended common, creeps on step by step between walls and hedge-rows, cautiously feeling the ground before it will venture to advance.

All the progressive additions to human knowledge, are steps gained upon romance. How romantic is the history of the first voyage to the New World!—the fact of the existence of that world so doubtful, the conjectures about it so various, the attempt to sail through trackless seas so daring. The nations of Europe listened with all the eagerness of children, to the account of its appearance and inhabitants; and the baubles which were brought home occupied the attention, not only of interested princes and adventurers, but of men of romantic and speculative minds. America is now the least romantic quarter of the globe; we have no new worlds to hope for; and we are so much habituated to discoveries, that they have lost their power to charm. A more intimate acquaintance with the countries of the old world, has also destroyed many of the interesting associations connected with them. I still remember with enthusiasm the feelings with which I first read *Don Quixote* and *Gil Blas*. The recollection is romantic, but I no longer enjoy the same feelings when I return to a perusal of the novels

themselves. Not only was the whole country romantic, but each individual name had this character, and Valladolid, and Salamanca, and Toledo, and Segovia, were never thought of without feelings of interest. The peninsular war has done much in a few years to tear away this romantic robe with which Spain was invested. Instead of the quiet repose of her former scenes, we have now

“Gun, drum, trumpet, blunderbuss, and thunder,”

and all her finely-sounding names are associated in our minds with sieges and battles. Of places whose appearance formerly existed in our imagination, the localities are now laid down to us with all the precision of military description; and we cannot turn the corner of a street without meeting with some one, who dryly declaims about his own adventures on the very spots that were endeared to our minds by the most interesting associations.

If the fact now alluded to be true in science, it is no less so in religion. The Presbyterian form is more rational than the Roman-Catholic, but infinitely less romantic. In the former, the clergy are like other men; in the latter, they were an insulated body,—the ligaments which bound society together, rather than part of its materials. There was a mystery about them, which was not lessened by a suspicion that their celibacy extended to the forms of marriage only, and did not imply singleness of heart. The veil which hung round their fine buildings, was torn off by our forefathers when these were reduced to ruins; and while we still meet with the “round, fat, oily man of God” among the pastors of a purer church, we have lost the monk, “with the little story of the wants of his convent, and the poverty of his order.”

In governments, the freest are

the least romantic. We look back with enthusiasm on the transactions of the Roman Forum, but they were all "spirit-stirring," and they shed over the mind none of the softening influences of romance. The scene of a book like the *Arabian Nights Entertainments* could not be laid in ancient Greece or Rome; and even their interesting mythology has failed to give a romantic character to their history and manners. Their very amusements were devoid of this interesting feature, and the equality of the citizens had as much effect as the absence of the fair, in making the Olympic games have a cast so very different from the tournaments of chivalry.

Nor is romance more founded on a vague and undefined state of human knowledge, than it is on inequalities in society. These, accordingly, are the very groundwork of what are in strict language called romances; for in them there was not only a strange intermixture of supernatural with natural agents, but the heroes themselves, though men, were distinguished by more than human virtue, and endowed with more than human powers. But the something, though indeed in an inferior degree, is observable in the manners of the times in which romances had their origin. All the institutions of feudalism had a tendency to foster a spirit of inequality. The laws of succession were formed to keep the wealth and power in the hands of one, to the exclusion of those who were equally entitled to them, as well by the laws of nature as by the institutions of the countries whose polished manners had shrunk before the energy of a barbarous people. The feelings of the people went naturally along with the spirit of the government, and to the character of those whom the

laws rendered great in external circumstances, they attributed every thing manly and noble. A state of society like this, gave room for the finest displays of generosity and heroism. Considered from their infancy as beings of a higher order, the chiefs learned to act as such; and whether in the exercise of the social and patriotic virtues, or in the tumult of disorderly passions, they "towered above their fellows." The modes of warfare, too, as they then gave greater field for the display of personal heroism, had no inconsiderable share in stamping this character on the people.

In our times, the system of inequality has given place to one entirely the reverse, which may be traced in the minutest, as well as the most prominent circumstances of our existing manners.

I will not enlarge on the freedom of opinion in political matters which has now become prevalent; for the fearlessness with which all ranks are accustomed to canvass the character and conduct of those in authority, are too notorious to require any comment. It is the boast of our country, that all its citizens are in the enjoyment of equal rights, and these would seem not to be secure, unless the fact of their existence were perpetually thrown in the face of those who have the chief share in the management of public affairs. But this stroke levelled at the claims of the great to superiority, is not confined to those of men in public office, but extends to all the classes of society. The extravagance of the great on the one hand, and the increasing wealth of the middling ranks on the other, have brought these nearly to an equality; and the modern system of education, which in the scholastic part is almost the same to all above the lower classes, has had a great tendency to pro-

mote the same end. The man whose mind has not been early trained with a view to a particular pursuit, is not so easily affected by its pedantry when he is at last directed to it; and there is something, besides, in the liberality of a general education, that powerfully counteracts the tendency which a devotion to one pursuit has, to give a peculiar tincture to the character. Pedantry is accordingly a fault of much rarer occurrence than it was in former times, and the danger now to be guarded against by the instructors of youth, is the very reverse of it, — a taste for general information, and general study, which distracts the mind, and prevents a man from attaining proficiency in that pursuit to which his attention should be chiefly directed.

Authors in former times formed a commonwealth of their own, with all the gradations which we find in civil society. They had parties, and chiefs of parties; quarrels that will never be understood, and intrigues that have never been unravelled. There was something romantic in the situation of the Literati of those times; they lived more distinct from the world at large, and had a character peculiar to themselves. It is one of the improvements of the present age, that men of letters are not to be distinguished from others; literature is the pleasure rather than the business of their lives, for they have had the wisdom to discover that wit and learning, though good things in themselves, are much the better for the support of a good office, or a lucrative occupation. But who now form the literary world? The time seems fast approaching when it will embrace in its extended arms all mankind. Every body almost is now a literary man; and the ques-

tion is only, to what branch he is peculiarly devoted. In these circumstances, it is not wonderful that a scholar has no longer that air of mystery and importance with which the Spectator found himself invested, when he was stared at from a cautious distance, and considered as a being of a different order. Our literary jests, too, are much diminished in number; poverty is not now the characteristic of a poet; and while we still have an abundance of literary hacks, Grub Street has ceased to be a standing joke.

An unhappy quality of an artificial state of society like ours, is, that it levels the marked distinctions of character among men, and moulds them into an unnatural state. This has been lamented by all who have investigated the causes of the striking decay which has taken place in all kinds of writing that depend for their interest on vivid and humorous displays of character. Observe the young ladies and gentlemen of the present generation, and you cannot fail to be struck with their similarity to one another in manners and sentiments. The former have their bodies early twisted into a fashionable shape, and their minds into a shape as fashionable; and learn from their cradle to consider these processes as of nearly equal importance. Fashion is followed in their education, not nature; for the course is the same to all. They are taught music, though destitute of ear; drawing, while devoid of taste for it; and all trifling acquirements, though capable of the nobler exercises of reason. Their passions are moulded into a cold and correct uniformity; their manners, like their accomplishments, are formed to dazzle rather than to delight. When they are thus gilded over to pass for prizes in the lottery of life, they

are thrown into the wheel, and if the gloss will remain till they are drawn, it matters not how soon after it tarnish and decay.

Let us not, however, be too fearful of the consequences of this mode of female education, or imagine that the effects will be dangerous to our young men, when they find that what they got for use proves only a gilded toy. The times of *their* romantic feelings are gone by. Early brought into society, and considered as men, they are taught to regard the ladies without those chivalrous sentiments which prevailed in more romantic times. They are introduced at an early age to an acquaintance with the loose part of the sex, and learn from their example, and from the maxims of the impure among their own companions, to consider female virtue as imaginary. There is a conceit, too, in the minds of our young men, that they have a choice among the other sex which tends to prevent the growth of deep feelings of love. This works even when its agency is least suspected. It causes our youth to keep loose from forming strong and lasting attachments, and makes them run from object to object, till their feelings are deadened by the frequent successions of excitement and its decay.

From this picture of insipidity, how does the mind love to look back on more romantic though

der times, when men were distinguished for constancy in love; when a proper seclusion from mixed society left to the ladies all the graces of character with which nature had endowed them, when their charms both of person and mind were seen as through a perpetual veil, which deprived them of no beauty, but rather shadowed around them a mysterious and awful purity, that repelled every loose idea, and made their lovers feel as in the presence of an angel!

I have thus, my dear friend, felt a momentary pleasure in giving vent to my regrets for the disappearance of all that is most interesting among mankind. The mental intoxication is gone, and I now feel oppressed with a languor and despondency more deep than before. All my early hopes and feelings rise to my recollection, and remind me of the wretchedness of that state in which I can find nothing to interest me. The sunny spots at a distance behind, only throw a melancholy gleam upon the surrounding darkness. I look forward, and find nothing but the deepest gloom. I strive to look upwards, even to another and a better world, but my soul is clogged and weighed down to this by the burden of its sorrows, and I continue to live only because I am afraid to die.— Farewell.

EXTRACTS FROM RECENT PUBLICATIONS.

Extract of the Journal of the Voyage of the Brother G. Kmoch and his Wife, and the single Brethren, Korner and Beck, in the Brig Jemima to Labrador, in 1817.

(Written by Brother G. Kmoch.)

AFTER describing the circumstances alluding to their departure from London on the 2d of June, and the voyage to the Orkneys as having been remarkably favourable, he proceeds:—

We arrived at Stromness on the 12th of June. Our abode in that place was rendered very pleasant, by the kindness we experienced from many friends, among whom was the minister of the town.

On the 14th we set sail, and had pleasant weather, with variable winds and calms. On the 24th, we were half-way between Great Britain and Labrador, and pleased ourselves with the prospect of an expeditious voyage. Many sword-fishes and porpoises played about the ship. Of the latter, the shoals were so numerous, that the sea seemed to swarm with them in all directions.

Between the 4th and 5th of July we heard and saw many ice-birds. This bird is about the size of a starling, black, with white and yellow spots, and is met with about 200 English miles from the Labrador coast. When the sailors hear it, they know that they are not far from the ice. It flies about a ship chiefly in the night, and is known by its singular voice, which resembles a loud laugh.

On the 6th, the weather was remarkably fine. In the afternoon

the wind shifted to the south-east, and during the night brought us into the ice. We tacked, and stood off and on.

7th. The morning was cold and rainy. In all directions drift ice was to be seen. In the afternoon, it cleared up a little, and we entered an opening in the ice, looking like a bay. The continual roaring and rustling of the ice reminded us of the noise made by the carriages in the streets of London, when one is standing in the golden gallery of St Paul's Cathedral. The mountains and large flakes of ice take all manner of singular forms, some resembling castles, others churches, waggons, and even creatures of various descriptions. As we or they changed positions, the same objects acquired a quite different appearance; and what had before appeared like a church, looked like a large floating monster. Sitting on deck, and contemplating these wonderful works of God, I almost lost myself in endeavouring to solve the question, For what purpose these exhibitions are made, when so few can behold them, as they so soon vanish by returning to their former fluid and undefined state? But surely every thing is done with design, though short-sighted men cannot comprehend it. Having in vain exerted ourselves to penetrate through the ice, we returned at night into the open sea.

8th. The wind was north and strong, and we hoped that it would open a way for us to Hopedale, for we were in the latitude of that place.

From the 9th to the 13th we were continually on different tacks.

sometimes on the outside, and again among the ice, with various kinds of weather, and often prayed to the Lord to grant us soon to reach the end of our voyage.

13th. Towards evening we discovered an ice mountain of immense height and length, flat at its top. As we approached it we were enveloped in a thick fog, and could not see a yard from the ship, which increased the danger we were in of running foul of it and being lost, especially as the wind was in a direction that it appeared scarcely possible to keep clear of it, the ship being likewise beset on all sides with fields of ice. In about an hour's time the fog dispersed, and we perceived that we had just passed by at a short distance, which excited us to praise our Almighty Saviour for our preservation.

14th. Land was discovered ahead. It was the coast of Labrador, sixty or eighty miles south of Hopedale. We were close to the ice, and as a small opening presented itself, the captain ventured to push in, hoping, if he could penetrate, to find open water between the ice and the coast. For some time we got nearer to the land, but were obliged at night to fasten the ship with two grapnels to a large field. This was elevated between five or six feet above the water edge, and between fifty and sixty feet in thickness below it. It might be 300 feet in diameter, flat at the top, and as smooth as a meadow covered with snow. The wind has but little power over such huge masses, and they move slowly with the current. There are small streams and pools of fresh water found in all these large pieces. Our situation now defended us against the smaller flakes, which rushed by, and were turned off by the large fields without reaching the ship. We were all well pleased with our place of

refuge, and lay here three whole days, with the brightest weather, and as safe as in the most commodious haven; but I cannot say that I felt easy, though I hid my anxiety from the party. I feared that a gale might overtake us in this situation, and carry fields larger than that at which we lay, when the most dreadful consequences might ensue; and the sequel proved that I was not much mistaken.

On the 17th the wind came round to the south, and we conceived fresh hopes of the way being rendered open for us.

18th. The weather was clear; and the wind in our favour; we therefore took up our grapnel, got clear of our floating haven, and again endeavoured to penetrate through some small openings. Both we and the ship's company were peculiarly impressed with gratitude for the protection and rest we had enjoyed, and the warmth of a summer's sun felt very comfortable among these masses of ice. The clearness of the atmosphere to-day caused them to appear singularly picturesque. It seemed as if we were surrounded by immense white walls and towers. In the afternoon we had penetrated to the open water, between the ice and the land, but we durst not venture nearer, as the sea is here full of sunken rocks, and the Captain knew of no harbour on this part of the coast. Having found another large piece of ice convenient for the purpose, we fastened the ship to it. In the evening a thick fog overspread us from the north-east, and we were again quite surrounded by ice, which, however, was soon after dispersed by a strong north-west wind.

In the night between the 19th and 20th we were driven back by a strong current to nearly the same situation we had left on the 17th, only somewhat nearer to the coast.

On the 20th the morning was fine, and we vainly endeavoured to get clear, but towards evening the sky lowered, and it grew very dark. The air also felt so oppressive, that we all went to bed, and every one of us was troubled with uneasy dreams. At midnight we heard a great noise on deck. We hastened thither to know the cause, and found the ship driving fast towards a huge ice mountain, on which we expected every moment to suffer shipwreck. The sailors exerted themselves to the utmost, but it was by God's merciful providence alone that we were saved. The night was excessively cold with rain, and the poor people suffered much. We were now driven to and fro at the mercy of the ice, till one in the morning, when we succeeded in fastening the ship again to a large field. But all this was only the prelude to greater terrors. Deliverance from danger is so gratifying, that it raises one's spirits above the common level. We made a hearty breakfast, and retired again into our cabins. At one the cook, in his usual boisterous way, roused us by announcing dinner, and putting a large piece of pork and a huge pudding upon the table, of which we partook with a good appetite, but in silence, every one seemingly buried in thought, or only half awake. Shortly after the wind changed to north-east and north, increasing gradually till it turned into a furious storm. Topmasts were lowered, and every thing done to ease the ship. We now saw an ice-mountain at a distance, towards which we were driving, without the power of turning aside. Between six and seven we were again roused by a great outcry on deck. We ran up and saw our ship, with the field to which we were fast, with great swiftness approaching towards the mountain ;

nor did there appear the smallest hope of escaping being crushed to atoms between it and the field. However, by veering out as much cable as we could, the ship got to such a distance, that the mountain passed through between us and the field. We all cried fervently to the Lord for speedy help in this most perilous situation ; for if we had but touched the mountain, we must have been instantly destroyed. One of our cables was broken, and we lost a grapnel. The ship also sustained some damage. But we were now left to the mercy of the storm and current, both of which were violent, and exposed likewise to the large fields of ice, which floated all around us, being from ten to twenty feet in thickness. The following night was dreadfully dark, the heavens covered with the blackest clouds, driven by a furious wind. The roaring and the howling of the ice, as it moved along, the fields shoving and dashing against each other, was truly terrible. A fender was made of a large beam, suspended by ropes to the ship's sides, to secure her in some measure from the ice ; but the ropes were soon cut by its sharp edges, and we lost the fender. Repeated attempts were now made to make the ship again fast to some large field ; and the second mate, a clever young man, full of spirit and willingness, swung himself several times off, and upon such fields as approached us, endeavouring to fix a grapnel to them, but in vain, and we even lost another grapnel on this occasion. The storm indeed dispersed the ice, and made openings in several places ; but our situation was thereby rendered only still more alarming, for when the ship got into open water, her motion became more rapid by the power of the wind, and consequently the blows received from the

ice more violent. Whenever, therefore, we perceived a field of ice through the gloom, towards which we were hurried, nothing appeared more probable, than that the violence of the shock should determine our fate, and be attended with immediate destruction to the vessel. Such shocks were repeated every five or ten minutes, and sometimes oftener, and the longer she remained exposed to the wind, the more violently she ran against the sharp edges and spits of the ice, not having any power to avoid them. After every stroke we tried the pumps, whether we had sprung a leak; but the Lord kept his hand over us, and preserved us in a manner almost miraculous. In this awful situation we offered up fervent prayers to him who alone is able to save, and besought him, that if it were his divine will that we should end our lives among the ice, he would, for the sake of his precious merits, soon take us home to himself, nor let us die a miserable death with cold and hunger, floating about in this boisterous ocean.

It is impossible to describe all the horrors of this eventful night, in which we expected every approaching ice-field to be fraught with death. We were full ten hours in this dreadful situation, till about six in the morning, when we were driven into open water not far from the coast; we could hardly believe that we had got clear of the ice, all seemed as a dream. We now ventured to carry some sail, with a view to bear up against the wind; the ship had become leaky, and we were obliged to keep the pump a-going with only about ten minutes rest a time; both the sailors and we were thereby so much exhausted, that whenever any one sat down he immediately fell asleep. During the afternoon the wind abated.

and towards evening it fell calm. A thick mist ensued, which, however, soon dispersed, when we found ourselves near a high rock, towards which the current was fast carrying us. We were now in great danger of suffering shipwreck among the rocks; but by God's mercy, the good management of our captain succeeded in steering clear of them, and after sunset the heavens were clear from clouds. A magnificent north light illumined the horizon, and as we were again among floating pieces of ice, its brightness enabled us to avoid them. I retired to rest, but after midnight was roused by the cracking noise made by the ice against the sides of the vessel. In an instant I was upon deck, and we were forcing our way through a quantity of floating ice, out of which we soon got again into open water; the wind also turned in our favour, and carried us swiftly forward towards the Hopedale shore. Every one on board was again in full expectation of soon reaching the end of our voyage, and ready to forget all former troubles; but, alas! arriving at the same spot from which we had been driven yesterday, we found our way anew blocked up with a vast quantity of ice. The wind also drove us irresistibly towards it. We were now in a great dilemma. If we went between the islands, where the sea is full of sunken rocks, we were in danger of striking upon one of them, and being instantly lost; again, if we ventured into the ice, it was doubtful whether the ship would bear many more such shocks as she had received. At length the former measure was determined on, as in case of any mishap there might be some possibility of escaping to shore.

On such occasions, it is seen how strongly the love of life operates.

Having entered in among the islands, we found the sea more free from ice, and our hopes began to revive anew, till from the mast-head the passage to Hopedale was discovered to be entirely blocked up. The weather turned to fog and rain, and we soon perceived ourselves beset with ice mountains, which betrayed themselves through the mist by a white glaze. We tacked against the wind between them and the rocks, the proximity of the latter being known by breakers.

In this situation, we spent the 23d and 24th; the weather continued rainy and cold; we were in an unknown sea, among hidden dangers, and the poor sailors without a dry shroud upon them, and not being able to get any rest, being under constant alarm whenever any extraordinary noise was heard in the fog.

25th. The sky was clear, and we found ourselves nearly in the same place where we had spent the 22d, but a large bay opening to view, we steered into it.

26th. The morning was fine, but our hearts were heavy. We were all filled with deep concern and sorrow, when we reflected on the continual disappointments we experienced, and that, while on this day our brethren and their Esquimaux congregations were surrounding the Lord's Table, and partaking of the Holy Sacrament, we were still detained at sea, and prevented reaching their peaceful habitation, and joining in their devotions. We turned to the Lord our Saviour with prayer, for resignation to his holy will, and that we might be delivered from every kind of impatience, knowing that his ways are full of wisdom, and that we should find cause at length to praise him for his goodness and mercy towards us, even under every afflictive dispensation. He heard our prayers, and spoke peace to our troubled hearts.

27th. We discovered open water on the other side of the ice, and wind and weather being favourable, we penetrated through the ice, and got on well; but after all, found the passage to Hopedale still choked up. We were therefore obliged to keep tacking all night in a narrow channel.

28th. Having worked our way, by God's good providence, through some very heavy ice, and considering whether we should again make fast to some large field, the dread of the ice seemed so forcibly to have possessed all our minds, that we resolved rather to endeavour to find an anchoring place in an adjoining bay; the water however was so deep that it was six in the morning before we could cast anchor in twenty-two fathom; being here defended from the wind, our ship's company could enjoy some rest. In the afternoon the mate went in the boat farther into the bay, to search for a better anchoring place, in which he succeeded; towards evening we anchored in it, but were closely pursued by floating ice, which soon beset us all around, and gave us little rest. Fearing that it might cut our cable, we strove by every means to turn it off.

31st. I accompanied brother Beck and the captain on shore. We climbed up the highest hills, from whence we could plainly see the Hopedale islands and hills, but also the sea yet filled with ice. We kindled a large fire, hoping that perhaps the Missionaries or the Esquimaux might discover our arrival. The island on which we had landed, was almost entirely covered with wood and brushwood of almost impenetrable thickness. The musketoes troubled us much.

Aug. 2. We saw a large black bear on shore, and set off after him with proper weapons, but he escaped into the wood.

From the 3d to the 5th of August, a strong wind from the shore cleared the bay of ice; and on the 6th the mate and brother Körner having climbed the highest hill, and discovered open water towards Hopedale, came running back with the pleasing intelligence. But our frequent discouragements had rendered us so unbelieving, that it made but little impression upon us. We however set sail, and reached the entrance into the Hopedale islands. In the evening the wind turned against us; our way was again choaked with ice, and we lay all night fastened to a large field, and spent the day following in tacking between the ice and the land. At night, we made fast again, but the field breaking into fine pieces, we were carried back to the southward by the current, and obliged to disengage ourselves from the fragment,* and suffer the wind to drive us to sea, as soon as it was light. On the 8th, we used every exertion to get again within the Hopedale Islands, which at length, after much uncertainty, owing to variable winds, we effected, and cast anchor between 8 and 9 o'clock at the island Ukkalek, two hours sail from Hopedale: here we were soon visited by brother Stork and several Esquimaux. Words are too weak to describe the joy we felt on this occasion, and we spent the evening very happily together. On the 9th about 8 o'clock we cast anchor at Hopedale. In the words of the text appointed for this day, we could say with truth, and with experience, "The heavens declare the glory of God, and the firmament sheweth his handy work." Wonders of his power had been displayed before us, but also wonders of his mercy and truth.

G. KNOCH

N. B.—The captain and mate report, that though for these three years past they have met with an unusual quantity of ice on the coast of Labrador, yet, in no year since the beginning of the mission in 1769, has it appeared so dreadfully on the increase. The colour likewise of this year's ice was different from that usually seen, and the size of the ice-mountains and thickness of the fields immense, with sand-stones imbedded in them. As a great part of the coast of Greenland, which for centuries has been choked up with ice, apparently immovable, has by some revolution been cleared, perhaps this may account for the great quantity alluded to.

MEMOIRS, &c. OF MRS HAMILTON.
By Miss Benger.

[The following forms one of a series of papers, contained, in these volumes, which were written by Mrs H. for a proposed periodical work in the style of the *SPECTATOR*. The idea was, however, very soon given up, the parties being convinced that this species of composition was obsolete in England.]

THE title Great Moralist has been long and universally applied to Johnson; but however highly we may estimate his merit, and however useful we may on the whole deem his writings, the epithet Great may perhaps justly be objected to.

To be great implies more of eminent superiority than can often be claimed. The man who is a great, must be an almost perfect moralist; but in Johnson, if there is much to be applauded, there is much also which may mislead. He viewed life with a keen and scrutinizing eye; but his imagination, morbid and irritable, distorted every object from its true place, and expanded his own gloom over the whole surface of creation. We should scarcely select him as the guide of our

journey, who thought only of hurricanes and quicksands, who saw in every shadow an assassin, in every passing cloud an overwhelming torrent, in every quiet stream an unfathomable abyss.

Among the striking features of Johnson's page, none are more obvious than a propensity to aggravate the ills of life, a fixed habit of depreciating all human excellence. If Johnson is to be credited, we shall no longer retain a friend, than whilst self has neither claims nor wishes with which friendship can interfere. If we rise in the world, what was once affection is now envy; if we fall, it is contempt. The fidelity of a mistress may be expected till some more splendid admirer shall approach; and that son is gifted with no common portion of filial regard, who shall fail to number the wrinkles on his father's brow. The poor man pants for riches, whilst the rich man, in the vain hope to purchase happiness, squanders his wealth around. He who is idle sinks into joyless languor, and he who is busy feels each hour a torment, till he shall again be at rest. Such are the views of life with which Johnson so often presents us, views at once contrary to truth and to religion. He who sees nothing in the being with which he is endowed, but the unnumbered modifications which wretchedness may assume, will be inclined little to value the gift itself, and not much to regard the hand which gave. As a moralist, the character of Addison is far more unexceptionable. He contemplated the scenes of life without prejudice, and described them with fidelity. He laughed at the follies of mankind, and rebuked their vices; but their virtues he described with ardour, and threw every colour around them which could either attract or delight.

Few persons have read the Spectator without improvement both in virtue and in wisdom; but how many have laid down the Rambler, disgusted with the state of existence in which they were placed! more indifferent than before to the well-being of their species; more cold, more hardened than ever to all the charities of life!

It is not my present intention to discuss the general principles of Addison and of Johnson. I mean to view them as authors, rather than as moralists; and to compare them as to style, rather than as to matter. I have yet thought proper to prefix these few observations, lest it should be supposed, that in admiring the writer, I preferred the man.

The subject of my discussion is not new, unless that may be considered new which has been laid aside till it is forgotten. It is, however, worthy of revival; the writers of the present day having agreed to call feebleness nature, and to stigmatize strength of language with the charge of turgidity. That there is policy in this conduct, is not to be denied, for every man can be feeble; but to combine elegance with force, is the lot of those alone, who to natural vigour have added the labour of cultivation. Whatever may be said of his imitators, the characteristic of Addison himself is not feebleness, but want of positive energy. He has not the prowess of a giant, yet he is no dwarf. At the same time, a careful examination of his style will produce little else than a string of negatives. He is not coarse, he is not harsh, he is not vapid;—but expression eminently beautiful, language modulated to positive harmony, thoughts pointed and energetic, have seldom proceeded from his pen. The merit of Johnson, on the other hand, is far be-

beyond negative, his conceptions are forcible, his numbers varied and sonorous, and his phraseology has a fertility and precision which have rarely been equalled, and never excelled.

These two writers shall speak for themselves. For a moment, let me compare them with their contemporaries and their imitators. Addison's papers in the *Spectator* are readily distinguished from those of his associates, but it is rather from the assiduousness of care, than from pre-excellence of manner. Steele is in general vulgar, loose, and slovenly, perpetually offending against decency, good manners, and good sense; but where he does take the trouble to think, and attends to the expression of his thought, he is scarcely to be distinguished from his more celebrated coadjutor. Addison's papers* are not known from one or two sentences, or from particular beauty of parts, but from the correctness of the whole. His mind was elegant, his observation acute, and his ear rejected whatever was harsh in composition; yet he rarely attained to positive excellence of manner. He had nothing which was peculiarly his own, — nothing which others laboured for without attaining. The case of Johnson is widely different; it is allowed by all, by adversaries as well as admirers, that his style is marked and peculiar: the number of his imitators is almost countless; yet, perhaps, not one of them ever put three sentences together, without laying himself open to detection. Hawkesworth, in the *Adventurer*, approaches nearer to the manner of Johnson than any other man has done; but though

nearest, he is yet far distant. If Hawkesworth wrote the first *Adventurer*, he has a claim to be excepted from the above assertion, for it is throughout Johnsonian; but that he wrote this *Number* may well be doubted. Johnson's contributions to the work were numerous, and though he ordinarily assumes the signature T. all the papers marked T. are not his, and others which have no distinguishing mark proceeded from his pen. Independent of internal evidence, there is a probability that this paper was Johnson's. His regard for Hawkesworth is well known, and the solicitude he at various times expressed for the success of the *Adventurer*, was great. The composition of prefaces, dedications, and introductory essays, was Johnson's peculiar forte. Is it then unlikely he should give assistance to a friend in the most difficult part of his labour, in the production of an unimpressive Exordium?

Whatever may be the case with respect to this individual paper, if Hawkesworth for a moment wound up his strength to the pitch of his great master, his nerves became again speedily relaxed. Allowing him a general resemblance to Johnson, it is that resemblance which the miniature bears to the man; the features may be similar, but the size and dignity of the figure are lost. If Hawkesworth followed Johnson with a feeble pace, perhaps it cannot be said of any other man, that he even entered on his path. To him who possesses a dictionary of the English language, the selection of rumbling polysyllables is a task of little labour; and to pile up loads of cumbrous epithet is not less easy. This has frequently been done, and this has been called an imitation of Johnson; but the occasional use of uncouth words is Johnson's vice, and not his ex-

* It must be remembered, that the humour of Addison is not meant to be detected; in that he is unrivalled.

cellence ; and never did any writer use epithets with an appropriation so exact and forcible.

Addison was well acquainted with polite literature ; his judgment was sound, and his taste correct ; but for the characteristic of energy, his writings will be examined in vain. His perceptions were distinct, his language flowing and easy ; but with that glowing ardour, that towering and animated spirit which distinguish Johnson, his mind was unimpressed. Though admirably delicate in passages of humour, his stores of imagination were not great or varied ; neatness of elucidation, rather than splendour of ornament, was what he aimed at, and what he attained. His style may be called truly Attic, if, according to some, clearness of expression, and a careful selection of words, were the sole characteristics of the Attic style. We say of Addison as was said of Demosthenes by Cicero, that he was one "*quo ne Athenas ipsas quidem magis credo fuisse Atticas.*"

Far different from these are the characteristics of Johnson. He conceived with ardour, and never failed to infuse his feelings into those whom he addressed. To excel was his passion, and from the earliest period of his life he was on all occasions determined to do his best. Whatever was his subject,—a tailor's thimble, or a butcher's block, he clothed it with dignity and importance, and he could detail the composition of

a pudding with more force than another could picture the horrors of a battle. His reading was miscellaneous and extensive, his memory in a high degree tenacious, and his efforts to improve incessant. If he read much, he reflected more, and his mind became a store of imagery, of language, and of observation.

It is most clear, that Johnson's energy never sunk into the languid tone of ordinary existence. He was at all times himself, and hence, though never little on great occasions, on little occasions he might be sometimes too great. If Addison, on the contrary, was thinking better than other men, he was feeling as they felt. Johnson's feelings were as peculiar and as elevated as his thoughts.

What is eloquence but the effusion of an animated mind ? The elaborate efforts of cold industry may construct an harmonious sentence, or carefully select a well-adapted epithet ; but the vigour which is not felt can never be inspired. The style of a calm and equable temper is naturally contracted ; when once the thought is expressed, the desired object is complete, and the author proceeds in his course. Eloquence, on the contrary, is expansive, we unwillingly relinquish that by which we are interested and occupied. Simply to express the idea is not enough ; we dwell on it, repeat it under varied forms, and scarce pause till the powers of diction are exhausted.

R E V I E W.

ACCOUNT OF THE LIFE AND WRITINGS OF JOHN ERSKINE, D. D. late one of the Ministers of Edinburgh. By SIR HENRY MONCREIFF WELLWOOD, Bart. D. D. 8vo. pp. 537. Constable & Co. Edinburgh. 1818.

It is now many years since "some expectation was given of this work;" and from the high character of Dr Erskine and his friend, and from their influence in the Church of Scotland, its appearance has been looked forward to with no common interest. The expectations that have been excited will not be disappointed. The volume is in every respect worthy of Dr Erskine, and of his biographer. The part that is strictly biographical, is equally honourable to the piety, the friendship, and the abilities of the author. The narrative is relieved and enlivened by much valuable information on various important subjects, and an infinite effect is added to the whole, by the manly and unreserved manner in which Sir Henry has communicated his just and original sentiments upon every topic that comes in his way. It is natural to suppose, that this work will be peculiarly interesting to those who are attached to our national church, and still more so to those who entertain the same views respecting church-politics as Dr Erskine; but it will by no means be confined within this comparatively limited circle; it will find readers and admirers among all the lovers of learning of talents, and of goodness.

Sir Henry has, we conceive, been very happy in seizing, and in conveying, a vivid feeling of the peculiar excellence of Dr Erskine's character. Nor was this an easy a mat-

ter as might be supposed. Dr Erskine was distinguished by many valuable and estimable qualities, and engaged in various pursuits; and we know of no other author who would not have paid an exclusive attention, or at least have given an undue prominence, to those which were most congenial with his own ideas of interest or excellence. One would have dwelt upon his superior talents and varied attainments. Some would have been in danger of conveying the idea that he was little better than an enthusiast or devotee; and others would have confined themselves chiefly to the share he took in the management of church affairs. But Sir H. has spoken of him as he really was, as a man of eminent intellectual powers, of unwearied application, united with high advantages of rank and fortune, but who considered all these, and even the exercises of devotion themselves, chiefly valuable as means for directing, animating, and assisting him in the discharge of the active duties of piety and benevolence. It was the nice adaptation of the various parts of his mental constitution to each other, more than to the superiority of any single quality or attainment, and the subordination of all his powers, and the subjection of all his passions, to the higher principles of our nature, that formed the distinguishing excellence of Dr Erskine's character; and the clear and striking representation of this makes the volume before us one of the most admirable moral pictures that has for many years been presented to the public. It is this that has given a unity to unconnected materials, and made up for the want of those details that are generally expected in biographical works. There

are here no curious analyses of the passions, no tracing of the effects of circumstances in the formation of character; the events that are recorded are few, and far from remarkable; and yet there is a charm in the narrative of this life that we would in vain expect to find in the account of the eccentricities of genius, of the labours and the triumphs of learning, of the still more dazzling career of the statesman or general. It is a charm with which virtue alone is invested. Nor does it belong to the virtue that is of earthly origin,—it is to be found only in those who are animated with the spirit, and who are made conformable to the image, of him who came down from heaven.

While we speak thus highly of this work, we cannot look upon the account of Dr Erskine's life as a specimen of perfect biography. It is faulty, not from any failure or imperfection in the execution, but from the erroneous ideas that Sir H. entertains respecting this species of history. We see too little of Dr Erskine. The work is not indeed so deficient in this respect as Mr Stewart's life of Dr Robertson, where we have nothing concerning Dr R. at all, but rise as ignorant of his character as when we sat down. We have here a very striking likeness of Dr E. Indeed we are convinced, that though Sir H. had recorded every action and every saying with all the particularity of a Boswell, we could not have had a more perfect and just idea of the Doctor's character than we now have. But in the life of a person, we expect something more than a just view of his character, with the bare dates of the time of his birth, death, &c. The one of these we can get in a funeral sermon, and the other on his tombstone. In a biography we expect to be admitted into the familiarity of the person, to hear

him speaking, and see him acting; to accompany him to his favourite haunts, and to witness his habits and peculiarities in actual exercise. We have no wish, indeed, to be with him at all times, to be introduced to all his friends, or to have a list of every article of dress in his wardrobe. But we should like to know as much respecting each as is necessary to give us a vivid idea of the manners and peculiarities of the individual*. Now there is nothing of all this in the volume before us. We are told, indeed, what Dr E. was as a minister, and a scholar, and a friend; but we are not admitted into his church, his parlour, his study, or his closet. This must be felt by every person who reads the volume. We regret it the more, as it appears from several of the notes, how well Sir H. could have succeeded in this department, had his notions of the nature of biography permitted him to make the attempt. The few anecdotes he has there given are excellent, and, as might have been expected, are all such as are permitted by the well-known canon of a fair critic, being either characteristic of the individual, or illustrative of some principle of human nature. It is now, however, more than time to turn to the life of Dr Erskine.

Dr Erskine was born in 1720–21. It is well known that he had every advantage of high and respectable family connections. By the father's side he was nearly related to the family of Buchan; and by the mothers to the families of Leven and Melville. An account of considerable length is given of his grand-father, Lieut.-Colonel Er-

* Even the philosophic Mr Stewart has thought it proper to inform us, that Dr R. was rather above the middle size, and that "he appeared to greatest advantage in his complete clerical dress."

skine, a warm supporter of the Revolution, and a zealous Presbyterian; and in the notes there are some amusing anecdotes, illustrative of the warmth, or rather irritability of his temper. This was common to him with his grandson, but in both was far removed from vindictiveness, and especially, with the latter, was under the habitual controul of religious principle. We should have liked to have had a fuller account of Dr Erskine's father, the author of the *Institutes of Scotch Law*. But his life affords few materials for an author with Sir Henry's ideas of Biography. He was, during the greater part of his life, Professor of Scotch Law in our University. His *Institutes* contain the substance of his Lectures. He was without his father's peculiarities, and took little part in the politics of the day, devoting himself almost entirely to literary and professional pursuits.

The account of the early part of Dr Erskine's life is rather meagre. It appears from his classical knowledge, which was of the first order, and from the number of his common-place books, that he must have been a most industrious student from his earliest years. We are not told, however, what the pursuits were that principally occupied him. From the circumstance of the papers that he has left being written in short-hand, it would not perhaps be very easy to ascertain this. It is certain that he had always a strong predilection for theological studies. His resolution to devote himself to the church was rather against the wishes of his father and grandfather; it did not, however, at any time alter their affection for him, and his father lived to be convinced of the wisdom of his choice, and to consider him as the pride of his family. He received his licence in

1743, and was inducted into the parish of Kirkmilloch in May 1744.

Before this, however, so early as in 1741, he had distinguished himself by an answer to the work of Dr Campbell of St Andrew's, on the "Necessity of Revelation," a subject that was at that time much agitated. Dr Erskine, in opposition to Dr C. undertook to prove "that God has afforded even the heathen world, such advantages for discovering and receiving the doctrines which relate to the existence and perfections of God, and the immortality of human souls (in the knowledge and belief of which all religion is founded), that their ignorance or disbelief of them could be owing to nothing but their own negligence or perverseness." This is allowed by all to be a work of great learning and acuteness. A compliment that it contained to Dr Warburton, attracted the attention of that eminent prelate, and led to a correspondence between him and Dr Erskine, which lasted till near the end of the Bishop's life. There are several of Warburton's letters in the volume, but none of his correspondent's. Warburton's Letters were certainly worth preserving, as highly honourable to Dr Erskine, and as throwing some light upon the character of our church at that time. In other respects they are not very valuable. Warburton, in 1766, applied through Lord Mansfield, that Dr Erskine should be appointed one of his Majesty's chaplains in Scotland. The application was unsuccessful. As every body knows how Court favours are in general bestowed, this ought to excite no astonishment; but we cannot refrain here, though rather out of place, from expressing our surprise, that the church of which he was such a distinguished ornament, should never have conferred

on Dr E. any mark of their respect. He was once, we believe, proposed to be Moderator of the Assembly, but it was carried by a small majority in favour of another. Dr Robertson, not much to his credit, voted for the successful candidate*.

The account that is given of Dr E.'s residence at Kinkintilloch is very interesting. His duties as a pastor, which he discharged with uncommon ardour and fidelity, did not prevent him from prosecuting his literary studies; and his proximity to Glasgow, gave him the command of society in every respect suited to his taste and habits. He here, however, lost one of his most intimate friends, Mr Hall, a student of divinity, son of Lord Hall of Dunglass. He published a short but interesting memoir of him. In 1746 he married the Hon. C. Mackay, a daughter of Lord Reay, of whom Sir H. has given a very high character.

In 1753 Dr E. was translated to Culross; and in 1758 to one of the churches of Edinburgh. It is remarkable, that Dr Robertson and he were introduced to Edinburgh on the same day.

Here his time was much occupied with his parochial duties. He continued, however, to maintain a regular intercourse with his friends, and to pursue his studies with unabated ardour.

"While he enjoyed good health in the midst of his important occupations, he mixed a great deal in society, both in the city and at home. And they who had the happiness to associate with him frequently, either in his own house or in more general society, will always recollect with delight,

* He had of course the common pretext that his vote was promised, but if he had been very anxious, he could have brought in Dr F. for next year. We have been told, that after the house adjourned, Dr Nisbet of Montrose was asked by some one whether his friend had been successful: "Not this man, but Barabbas," was the Doctor's reply.

the native simplicity and good-humour, the cheerful and amusing conversation, the variety of sound information, and the kind and affectionate manners, by which they were uniformly attracted to him."

His publications, which are so numerous that we are prevented from even giving a list of them, afford the best evidence of his unremitted application to study. It is to be regretted that so many of his productions were of a temporary nature, and on that account have ceased to attract much attention. But there are several of them which will be permanently interesting, and will always secure for him a high rank, as a man of extensive and accurate learning, and of superior talents.

The short space in which, at an advanced period of life, he made himself master of the Dutch and German languages, is a striking proof of his industry and abilities. When he had reached the age of 60, he borrowed from Lord Elphinstone a German Grammar and Dictionary, and returned them in six weeks. Lord E. at first naturally supposed that his friend had relinquished his attempt; but being informed of his mistake, he was curious to learn what progress had been made in so short a time with so little assistance. "He produced a German book, of which he requested Dr E. to give him the satisfaction of hearing him read a few sentences.

"Dr E. had never heard another person read German, and had never pronounced a single sentence. He could not therefore literally comply with Lord Elphinstone's request. But without attempting to pronounce any part of the original, he readily translated into English a great part of a page in a book which he had never before seen; so as to convince his Lordship that his Grammar and Dictionary had indeed been turned to good account."

The object of Dr E. in acquiring these languages, is even more

honourable to his character than the perseverance and ability which he displayed in making himself master of them. It was to facilitate his correspondence "with learned men on the continent, from whom he received communications, on which he set a high value." The fruit of his labours on these subjects was a work which he published in 2 vols. entitled, "Sketches and Hints of Church History and Theological Controversy, chiefly translated and abridged from modern foreign writers." In the first volume, eight of the articles consist of translations or abridgements of Dutch or German books. They contain much curious information "on the character, the substance, the progress, the divisions, and the opponents of the Christian church."

What a contrast is Dr E.'s conduct in this affair, to that of Dr Johnson! He too, at a still farther advanced period of life, applied himself to acquire the Dutch language with equal ardour, and it is scarcely necessary to add, with equal success; but it was not to obtain the command of new stores of information, or that he might exert his great powers to the best purpose for his own good, and the good of others; it was to gratify an idle curiosity whether his powers remained in full vigour.

A rapid but spirited sketch is given of Dr E.'s conduct in church-courts. In the appendix, there is a short outline of the ecclesiastical history of Scotland, which will make Dr E.'s views intelligible to those who are not acquainted much with the politics of our church. As a public speaker, we are told, that though he had some disadvantages of manner, "there were few individuals whose arguments were closer or more forcible; who had a quicker discernment of the precise points on which a question depended, or

who was more uniformly successful in stating them clearly; whose legal and constitutional knowledge was more exact, or whose research or authorities supplied them with more incontrovertible statements."

"We know not whether this is not rather a flattering representation; but certainly there never was a more admirable view of a perfect business-speaker. It ought to be studied by those who aim at this species of oratory. And thus they see a living model of all these excellencies, we could point to one, who unites them all, unobscured too by the only shade that darkens this picture.

From his regular and temperate habits, Dr E. enjoyed good health during 70 years; after that, however, he began to decline. But his faculties were in their full vigour to the last hours of his life.

"On the very night before he died, and within a few hours of his decease, he was eagerly employed in reading a new Dutch book, of which the leaves had been till then uncut. His family observed the first symptom of his immediate dissolution, when he complained that evening that he did not see to read distinctly, and with some impatience asked for more candles. He had never used spectacles, and till that moment his sight had never failed.

"The latest effort in his studies, is the last incident to be related of his ardent and honourable life.

"He went to bed about eleven o'clock, and by two in the morning his bodily organs were at rest for ever, and his pure and active spirit was with God.

"He died on the 19th of January 1803, in the 82d year of his age."

The character that Sir H. gives of Dr E. is truly admirable; we can afford room only for a few paragraphs.

"It must be evident to every one who attends to the leading facts in the preceding pages, that the habits of personal religion, and a constant solicitude to promote the interests of Christianity, as far as his influence

or his opportunities extended, form the leading features of Dr Erskine's life.

"—During the whole course of his ministry, he seemed to make every part of his conduct, of his personal habits, of his time, of his public activity, and of his literary pursuits, to bear directly and constantly on his public or professional usefulness in the service of the gospel, as the great object of his life."

"His indefatigable industry in preaching; in his pastoral duties among the ignorant and the sick; in the acquisition or the application of ancient or modern languages; in his literary researches, or in his familiar correspondence; in the business of Ecclesiastical Courts, or of public institutions,—was, in all its various forms and aspects, the perpetual instruments of his zeal and sincerity in the service of practical Christianity."

"In the private exercise of his pastoral functions, he was as indefatigable among the lowest of the people intrusted to him, and in the minutest services he could render them, as in the most conspicuous efforts of his literature and talents. No matter what their situations were, or what the service was which they required of him, if he only saw that he had the means of being useful to them, (to instruct, to admonish, or to console them), he spared neither his labour nor his time, during any period of his active life."

"His domestic life, divided between his family-duties and private studies, was uniformly distinguished by the noble order and tranquillity, and by the cheerful and affectionate manners, on which all domestic happiness depends; by the intimate union and affection of his domestic society; by the good sense and sound discretion which everywhere appeared in his domestic arrangements; and above all, by the charm of "simplicity and godly sincerity" which the visible habits of the most ostentatious piety gave to every circumstance in the intercourse of his family."

"*The Life of Dr Erskine*, from his birth to his grave, as he was seen in his early and in his latest years, in the vigour of his faculties, and in his last decline,—in his pastoral functions, and in his literary researches,—in his active pursuits, and in his private intercourse,—in the friendship of his youth and of his age,—and in every view of his domestic habits,—entitles his name to be transmitted to posterity, with the most estimable and venerable characters of his time; and with a distinction to which no external rank or honour could have added any thing."

Such is the life and character of Dr Erskine; a character which it

is impossible to contemplate without admiration. It certainly approached as near perfection as the present state of our nature will admit. But this volume ought to excite feelings of a higher kind than mere admiration. If it does not, the highest object of the biographer is unattained; that (to use the language of Bacon) of instructing us unto virtue. But this object will be gained. It is impossible, we should conceive, for any one to read the account of Dr E.'s Life, without having more enlarged ideas of the capacities of our nature, and of the end of our being; and without feeling more love for virtue, and greater desires of being virtuous. To men of every description the "Life of Dr E." is instructive, for it shows that the different stations in society ought to be considered merely as different spheres of useful exertion; and that this view of the great end of every profession, ought to influence us in our first choice and in our future exertions, much more than the prospect of worldly emoluments or professional eminence. This is not indeed presented to us anywhere as a separate maxim, but it is the great *moral* which the perusal of this volume impresses upon the heart.

It is to the clergyman, however, and to those whose views are directed to the church, that this Life will be most valuable. By all such Dr E. should be imitated in his principles, in his views, and in his conduct. While he was assiduous in the discharge of his duties as the pastor of a parish, through all their distracting detail, he never neglected the cultivation of his own mind, but was continually adding to his stores of information. And, then, in his literary pursuits and moral investigations, he was guided, not by his taste or inclinations

but by the facility or efficacy with which they might be used as instruments of usefulness. What a dignity does this confer upon his intellectual pursuits! In what a striking light does it place the superiority of moral excellence to mere literary eminence! We never before recollect of feeling the full force of Gray's exclamation when contemplating the future flight of genius,—

“Beneath the good how far!”—

It has been observed, that there is no part of the Life of Dr Robertson more interesting than the account which Mr Stewart gives of Dr R.'s anxiety to fix upon the historical subject, “that might add to the laurels he had already acquired,” that was best suited to the limits and the extent of his faculties.” The account is indeed curious; and the letters of his correspondents upon these matters, will ever be read with interest and advantage. Many have regretted that Dr E. too, had not consulted more for his own fame in his choice of subjects for the press. But in reading the following eloquent and characteristic paragraph, who does not feel a respect for his character that no literary eminence could excite, and that could be but little increased by any monument of his talents that he could have left us!—

“When he employed his time upon small publications, he was governed by the same great principle which influenced him in every thing besides. The *small service* which he could perform, and which others might neglect; which could be conveyed directly to the cottage of the poor, to the chamber of the afflicted, or to the bed of the dying; seemed always to him a more urgent duty, than the most profound speculations of theological research, which would have contributed more to the stock of human knowledge, and much more to his own literary character.”

Let it not, however, be conceived from what has been said, that

we under-rate either learning or talent. Without them a man may be respectable in his sphere, but ought never to be held up as a perfect model for imitation. We hold it to be particularly ill judged, to bring into public view the characters of clergymen who have nothing but their piety to recommend them. Piety indeed, if sincere, must ever excite feelings of an order infinitely higher than the respect we feel for any other quality, moral or intellectual. But if a clergyman does not add to his piety some love of letters, and knowledge of the world, with an ordinary share of abilities, our respect is mingled with disappointment and regret. We cannot but suppose, either that he is unacquainted with the qualifications which a minister should possess, to ensure the probability of general usefulness, or that he had not sufficiently examined how his talents were adapted for the situation to which his taste inclined him. The profession he has made choice of, may be a proof that he is not wanting in zeal; but there may be a zeal that is “without knowledge,” and we may add, without humility. The views with which Dr Erskine made choice of his profession, are well worthy of the serious consideration of all those whose thoughts are turned toward the ministry. He was not actuated by an enthusiastic zeal, that mistakes the suggestions of a heated imagination for the indications of the will of Providence. He carefully and deliberately considered what the situation was to which his talents were best adapted, and he devoted himself to the ministry, because “he believed, that, in discharging the duties of a minister of the gospel, he had a better prospect of usefulness and comfort, from the temper of his mind, and the studies in which he had most delight, than any secular pro-

lession would have given him." Upon this subject we would recommend a discourse by Dr E. on "The Qualifications necessary for Teachers of Christianity." It is to be found in his first volume of sermons, and is full of good sense. It may also be worth while to quote the sentiments of Warburton upon this subject. In one of his letters to Dr B., after speaking of the *pagani* *Christian divines*, whom his correspondent seems to have mentioned to him in speaking of the state of the church, he adds:—

"However, I think the next you mention are of still a more dangerous sort of madmen, with their *γ. αμυροτομία*; those who fear to touch upon letters at all. Indeed the other sort have shewn that

• Their shallow thoughts intoxicate the brain.

But drinking largely sobers us again."

I am glad to hear what you say in confutation of the charge of methodism and enthusiasm. It requires care to keep the inflamed spirit of piety within due bounds.

• For virtue's self may too much *ἄλγος* be had.

The worst of madmen is a saint run mad."

Sir Henry, indeed, seems to suppose this to refer to a different class, though he does not give a decided opinion,—“the illiterate, the careless, and the idle.” To us, however, it appears obvious from the whole strain of the passage, that the Bishop alludes to those who consider all human learning as unnecessary or pernicious. Warburton would scarcely call a mere idler or sot, a dangerous madman; and the lines that he quotes would be altogether without meaning, in reference to such characters.

Though we think that there is much truth in this extract, we would not be understood as subscribing to all that it contains, and still less to the application that Warburton seems to have made of it; and the

observation of Sir H. is just and reasonable, that the charge of enthusiasm “is frequently applied to every appearance of unusual earnestness in the service of the gospel, and to every expression of zeal, which goes beyond the dictates of fashionable example or clerical apathy.”

We have hitherto chiefly confined our observations and extracts to the part of the volume that refers to the Life of Dr E. But we mentioned at the beginning of this article, that a great variety of details are introduced which are not intimately connected with the principal subject of the work. We have no doubt that many of its readers will consider some of these as rather out of place, and as tending to weaken the interest in Dr E.'s Life. Whatever force there may be in this last objection, we are far from regretting its cause. What is lost in mere biographic effect, is more than made up by the variety and importance of the subjects that are introduced. This article has already swelled so much in our hands, that we must pass over many of these details altogether; and can only give a cursory glance at one or two of the more important.

In chap. 4. there is a masterly view of the characters of Wesley and Whitefield. The conduct of the Seceders in regard to the latter, is treated with candour. Sir H. allows them to have been men of worth and principle; and no one who is acquainted with the facts will now deny, “that, their conduct was more under the influence of their bigotry than their understanding.” After inviting Mr Whitefield to Scotland, they insisted, though he had previously acquainted them with his resolution to *not* do so, that he should preach *only* for them. “Why

"Should I preach only for you?" said Mr Whitefield.—"Because," replied Mr Ralph Erskine, "we are the Lord's people."—"But," said Mr W. "has the Lord no other people than yourselves? and supposing that all others were the devil's people, have not they so much the more need to be preached to, and shall I say nothing to them?" This reminds us of a story respecting a conference between Mr Boston at Etterick, and a sturdy Cameronian, on the grounds of dissention. "Do you think," said Mr B. "that the Lord has left the church?" The Cameronian was candid enough to admit that he did not. "Then I think you may abide by it too," replied Mr B.

Sir Henry's view of the wonderful effects of Mr Whitefield's labours at Cambuslang is truly philosophical. The various opinions upon the subject are well known. The Seceders ascribed all that took place to the agency of the devil. Others have "frutted down all that happened there to a level with common events." Wesley argues, that bodily convulsions of themselves are a proof of miraculous interposition. Sir Henry first ascertains the facts that are in general circulation, to be indisputable. But from mere bodily agitations nothing more can be deduced, than that the doctrines that were preached came home to the consciences, and awakened the alarms, of those who were thus affected. The origin and the value of these deep emotions is to be estimated by their moral effects upon the character. Now it is unquestionable that at Cambuslang alone, independent of the neighbouring parishes, there were *four hundred* individuals, who after that time were distinguished by a great reformation of manners, and "that the converts of 1742,

as they were called, with few exceptions indeed, supported through life the character which they then assumed, and were equally distinguished by purity of manners and Christian sincerity." After reading this, every one, we conceive, must agree with Sir H. that "this is a view of the religion of Cambuslang, that a wise man will not easily bring himself to reprobate, and that no good man, if he candidly examines the facts, and believes them, will allow himself to dispute."

There are several curious anecdotes respecting Mr Whitefield. We have room only for the following.

"On one occasion, when he (Mr W.) was preaching at Dunfermline, a gentleman of some consideration in that town, who had never before attended him, and who did not regard the character he had heard of him with any partiality, from mere curiosity was resolved for once to be his hearer. But as Mr W. was then making his collections for the Orphan-house in Georgia, he said to his wife before he set out, that as he understood that this fellow Whitefield had the talent of extracting money from his hearers, he was resolved to be secure, and would therefore empty his pockets in her presence.

When Mr W. came, in the concluding part of his sermon, to plead for his Orphan-house, and was mentioning the excuses by which men of different characters are accustomed to defend themselves against the good works which they have the opportunity, but no inclination to perform, by a singular felicity, he hit upon the very case of this wary gentleman; and to his astonishment said, that there were some men so obstinately hardened against Christian beneficence, that if they were at any time to be in a situation where they thought it possible that they might be persuaded to it, they took the precaution, in order to secure every impression of this kind, to empty their pockets in their own house before they left them. The gentleman was so completely confounded, by an address so unexpected, and which came so directly home to him, that he went about among his acquaintance, and borrowed a half-crown for the collection."

"We would conceive ourselves as being engaged to the cause of the

Mr W. if we did not quote the following paragraph :

"Whatever may be thought to have been either defective or exaggerated in Mr Whitfield's ministrations, a life of indefatigable exertion and perpetual privation, like his, for no earthly prospect or advantage, and with the single view of promoting the interests of religion and morals as it understood them, and which nothing in this world could compensate; entitle his memory to respect and reverence from every friend of religion and humanity."

There is also much interesting information respecting Jonathan Edwards, and many valuable observations upon his productions, to which we can only refer our readers. To those who have read his book on the "Freedom of the Will," it will increase their respect for his very great talents, to be informed that it was written, and nearly completed, in the space of nine months.

We would willingly take notice of Dr E.'s productions respecting the American war; and a letter from Mr Burke to him upon that subject, and Catharine Emancipation; and also of some letters to him from Lord Hailes. But we have already far exceeded the limits we had prescribed to ourselves. We merely mention these subjects to lead our readers to peruse the volume for themselves.

We have said nothing about the style of this work, because Sir H.'s style is so well known, that little new could be said upon the subject. Perspicuity and vigour, great precision and continuity in the thought, with an apparent want of both in the mere diction, are its distinguishing characteristics. There is also a great deal of character in Sir H.'s style. Indeed we know of no style that shows so much of the man! This is peculiarly the case in the present volume;—so much so indeed, that we rise from the perusal of it with al-

most as much new insight into Sir H.'s habits of thinking and feeling as into those of Dr E. And we may add, that it is impossible to become better acquainted with the character of either the one or the other, without increased respect and veneration.

We alluded, in a former part of this article, to a sketch that is given in the appendix, of the Ecclesiastical History of Scotland from the Revolution in 1688 to the year 1780. As this contains much valuable and interesting information, we may perhaps in a future number give some account of it, in another department of the Magazine.

THE PHILOSOPHY OF ARITHMETIC, exhibiting a progressive view of the Theory and Practice of Calculation, &c.—By JOHN LESLIE, F. R. S. E. Professor of Mathematics in the University of Edinburgh.—Constable & Co. Edinb. 1817.

• (Concluded from p. 69.)

WE have now to follow Mr Leslie into a consideration of the history and principles of figurate arithmetic. As an art, arithmetic is certainly carried to very high perfection among us; but as a science, its history is obscure; and its theory, though very simple, is utterly unknown to many of our most skilful accountants. After what has appeared respecting tangible arithmetic, it may seem that the substitution of characters, to represent the different numbers of counts that might occur on any bar, was a very easy and natural step. But in fact, the transition was at first rather prejudicial to the progress of the science; and the manichæal notation was so complex, that for all purposes of business it was decidedly inferior to the abacus. This first failure

would naturally damp the ardour of improvement; and so long as arithmetic was considered merely in reference to the common transactions of business, the computist had not much reason to complain of the deficiency of his instrument.

But the subtle genius of the Greeks led them to adopt a system of figurate notation, adequate to all the purposes, not only of business, but of science. The characters which they chose for this purpose were the letters of their alphabet in a regular series, with the addition of three imaginary characters. These served to mark all the units as far as ten, all the multiples of ten as far as 100, and all the multiples of 100 as far as a thousand. An iota subscribed to the first of these series increased the power of each character one thousand times; so that the letter θ , which denoted nine, if written thus θ , stood for nine thousand; and for the intermediate numbers, combinations of these characters were used, the character of the higher power being placed to the left hand. They could thus express by the letters of their alphabet any number to ten thousand, that is, any number which we could write in four places of our notation. Beyond this they recurred to the value of position, and in their higher numbers repeated the progression of successive myriads*.

* "The system of numerals thus finally moulded by the Greek astronomers, though cumbersome and redundant in its structure, and therefore attained a high degree of per-

* Those who wish for further information on this interesting subject, may find a very able paper in the 18th volume of the Edinburgh Review, p. 185. The nature of the Greek notation is there more fully explained than it is by Mr Leslie. The same Journal (Vol. XXIX. p. 111) has given an interesting view of Hindoo algebra and arithmetic.

fection, and was capable, with due labour and patience, of performing the most complex operations in arithmetic. The extent of their alphabet was favourable to the first attempts at numeration; since, with the help of only three combinations, it furnished characters for the whole range of numbers below a thousand. It might hence appear as no violent, yet a most important innovation, if only those letters denoting the nine digits had been retained, and the others signifying tens and hundreds entirely dismissed. By such a change, the arithmetical notation of the Greeks would have reached its most term of simplification, and have exactly resembled our own. Had the genius of that people not suffered a fatal eclipse, they must soon have passed the few barriers which remained to obstruct their progress."—P. 104.

What the Greeks would have done, it is impossible now to decide; but certainly neither their literature nor their science were progressive during the later years of the eastern empire; and it remained for the "feeble genius of the Hindoos" to bestow upon the world a decimal notation, neither deficient nor redundant, that system which is now adopted by the whole of our civilized world. It appears to us, that Mr Leslie is not sufficiently grateful to the Eastern mathematicians, indeed he appears rather angry with them for carrying off the palm from his favourite Greeks. We feel more inclined to believe that the good sense, rather than the "feebleness" of Hindoo genius, led them to stop where they did, that is, exactly where they ought to have done; and we should no more think of deciding on the merits of the earlier Hindoo mathematicians, from the capabilities of their modern computists, than of forming an estimate of the philosophy of Vyasa from the ignorant pretensions of a modern Brahmin.

Mr Leslie (at p. 107.) presents us with the Sanscrit and common Hindoo numerals, several of which bear considerable resemblance to

the corresponding characters in our notation. It seems clear, that the Arabs derived their system from the Hindoos, probably through the medium of the Persians. Vossius indeed attempts to prove that, the stream of information ran in a directly different course: but the arguments advanced by Montusla are perfectly decisive as to the Indian origin of the decimal notation.

Great difference of opinion prevails as to the time when this notation was introduced into Europe; some writers thinking they find traces of it as early as the beginning of the eleventh century, while others, and among these Mr Leslie, place it two hundred and fifty years later. The difficulty arises from the fact, that whatever be the date, it was certainly prior to the art of printing; and the various contractions of old obliterated MSS. will sometimes admit of any explanation that suits the theory of the examiner. On the other hand, transcribers, in order to save themselves trouble, would supersede the Roman capitals by the decimal notation; and thus, unless we are sure that a MS. is in the writing of the author himself, or his amanuensis, we cannot infer from the use of the Arabian numeration, that it was known to the original author. The latter difficulty does not exist in the case of records, chartularies, or almanacks; and from an examination of these it appears, that the Arabian notation was not fully known in Europe before the latter part of the fourteenth century, nor in our own island till far on in the fifteenth; and so slowly was it adopted, that the parish registers of the south were not kept in the Arabic characters before the year 1600. The oldest date to be met with in Scotland is 1490, which occurs in the rent-roll of the diocese of St

Andrew's. Ten years before this, Caxton had employed Arabic numerals in printing the *Mirror of the World*.

Having thus followed Mr Leslie through his history of arithmetic, we shall proceed to examine more particularly the decimal notation itself, in the perfect form which it has now obtained. Referring back to the abacus, when the value of the balls on the different wires increased from left to right; so that the power of a ball was 1, 10, 100, &c. as it was on the first, second, or third wire, this we called expressing the number on the denary scale. And in the expression of any number on this scale, we saw that there never could be more than nine counters on any wire. In the decimal notation, therefore, it is only requisite to have characters representing the different numbers from one to nine inclusive, and also another character to represent an empty wire; this last we denominate cypher, and its use is to determine the power of the figures adjoining it. Thus, supposing a child to have learned the force of the characters standing each alone; we would proceed to give him a knowledge of the manner of compounding them, by shewing him that 502 represented the abacus with two counters on its first bar, none on the second, and five on the third; whereas 520 represented the first bar empty, the second with two, and the third with five counters.

These may serve as a specimen of the manner in which we think a child might be taught to connect the figure with the tangible arithmetic. But as we conceive ourselves writing for those who at least understand the practice of arithmetic, we shall take the same liberty that Mr Leslie has taken,

of putting the cart before the horse, and proving the theory of numeration by the process of division.

Indeed, as must have appeared when we were considering the tangible arithmetic, division must be the basis of every system of notation; for, to classify a number of objects into pairs, double pairs, &c., is to do what in our system would be called dividing repeatedly by two. We shall therefore use the figurate division as a brief method of representing these repeated classifications, reserving till hereafter any proof of the accuracy of this operation.

If then a number of counters, after having been classified into tens, hundreds, &c. leave the numbers 5, 3, 6, 0, 3, 4, successively on the 1st, 2d, &c. bar, this must

5 4 3 2 1 0.

be represented by 4 3 0 6 8 5. The small numbers placed in arithmetic progression above the number, shew the power of the root, understood as multiplied into the digits that stand under them respectively. To represent this number on any other scale, nothing is required but to divide repeatedly by the index of that scale, and to take the remainders in order, and the last quotient as the digits for expressing the number in the required scale.

OCTARY.	DUODENARY.
8)430685	12)430685
538355	358905
67203	29900
8411	2492
1051	209
131	18
15	

Thus the number 430685, as represented on the octary scale, is 1511135; and on the duodenary by 189205. In the latter scale we have taken 0 to represent 10,

it being evidently requisite to have characters both for ten and eleven.

If it be required to transfer any number from the notation to another, neither of them being the decimal, the easiest way is to decompound it, and then dispose it again on the required scale. Thus, let it be required to convert 210 on the ternary scale into the quinary. The number represented by 210, is one times 3, and twice 9, or twenty-one, which may be represented by four fives and one over, that is 41 in the quinary scale. The superior facility of this method arises solely from our familiarity with the decimal notation, and the slowness with which we calculate in any other. But the operation might evidently be performed more directly, by dividing the original number and the successive quotients by the root of the required scale, taking care to calculate according to the given notation. Thus, to convert the decimal expression 725708 into a senary one—

The constant division is now six, but the calculation must be formed on the binary scale. Here 6 is contained in 7 once, with a remainder of one: which remainder being carried to the next place has the value 9, and the 2 being added, we have eleven for the second place of the dividend, in which 6 goes once, leaving a remainder 5. But 5 times 9 make 45, and adding the 5, we have 50 for the third place, in which are 8 sixes for the quotient, and a remainder of two, and so on. The required expression then in the senary scale is 13121525.

In the tangible arithmetic, the units bar was always marked in or-

6)725708
1184155
173622
26545
4081
612
91
15

der to ascertain the import of the others. The same effect is produced in the figurative arithmetic by putting a full point immediately to the right of the units place. As the value of the unit in the descending scale of the decimal notation is successively $\frac{1}{10}, \frac{1}{100}, &c.$ it is evident we may thus express the remotest subdivision of parts, as easily as the ascending scale represents the highest numbers.

Hence, to transfer a series of descending terms from one scale to another, it is only requisite to multiply repeatedly by the index of the new scale, and setting the product at each time a place lower. The digits so pointed off, form in succession the digits of the new scale.

$$\begin{array}{r}
 .15243134 \\
 \times 4 \\
 \hline
 1.13501024 \\
 \times 4 \\
 \hline
 1.03204144 \\
 \times 4 \\
 \hline
 0.2122516 \\
 \times 4 \\
 \hline
 1.2532124 \\
 \times 4 \\
 \hline
 1.54331544
 \end{array}$$

Thus, to change the senary fraction .15243134 to the quaternary scale, we must multiply continually by 4, performing the multiplication on the senary scale. If the multiplication were continued a few steps further, we should find the quaternary fraction to be .11011331.

We are not satisfied with the account Mr Leslie has given of this process: if any of our readers are in the same case, they may perhaps see the reasons of the operation more clearly from the following proof, in which, for the sake of brevity, we shall make use of the common algebraic signs of addition and equality.

Omitting, then, the fractional part of the last line as comparatively small,

$$\begin{aligned}
 \frac{1}{4} &= .25352, &c. \\
 \text{but } \frac{1.25352}{4} &\text{ or } \frac{1}{4} + \frac{1}{4} = .2122, &c.
 \end{aligned}$$

$$\begin{aligned}
 \frac{1}{4} + \frac{1}{4^2} &= .2122, &c. \\
 \text{Again, } \frac{0.2122}{4} & &c. = .0320, &c.
 \end{aligned}$$

$$\therefore \frac{0}{4} + \frac{1}{4^2} + \frac{1}{4^3} = .0320, &c.$$

$$\therefore 1 + \frac{0}{4} + \frac{1}{4^2} + \frac{1}{4^3} = 1.0320$$

$$\text{But } \frac{1.0320}{4} &c. = .1350, &c.$$

$$\therefore 1 + \frac{1}{4} + \frac{0}{4^2} + \frac{1}{4^3} + \frac{1}{4^4} = 1.1350, &c.$$

$$\text{And } \frac{1.135}{4}, &c. = .1524314.$$

$$\begin{aligned}
 \therefore \frac{1}{4} + \frac{1}{4^2} + \frac{0}{4^3} + \frac{1}{4^4} + \frac{1}{4^5} \\
 = .1524, &c.
 \end{aligned}$$

And it is evident that this series of fractions is properly expressed on the quaternary descending scale by .11011, &c. The only scale, besides the decimal, that is ever used in actual practice, is the duodecimal, which is of considerable use in square measurements. If the reader understands the foregoing example, he will have no difficulty in converting, by a similar process, the decimal fraction .785398 into the corresponding duodecimal, .9512510.

The invention of decimal fractions was long preceded by that of sexagesimals. This rapid progression was first used by Ptolemy, and some traces of it still remain in our division of the circle and of time. As an illustration of this system, (p. 131.), Mr Leslie gives it as a problem, to express the side of an inscribed decagon of the

chord of 60° in *sexagesimal* parts of the radius. Taking unity for the radius, and dividing it in extreme and mean ratio, we find the greater segment to be expressible by the decimal fraction .61883398428. This we multiply by 60, and continue to multiply the fractional parts of the products successively by 60. The original fraction in this case being decimal, the multiplications are carried on in the decimal scale.

$$\begin{array}{r}
 .61803398428 \\
 \times 60 \\
 \hline
 37.080090568 \\
 \times 60 \\
 \hline
 4922343408 \\
 \times 60 \\
 \hline
 5534060148 \\
 \times 60 \\
 \hline
 204569688 \\
 \times 60 \\
 \hline
 26176128 \\
 \times 60 \\
 \hline
 1056768 \\
 \times 60 \\
 \hline
 310608
 \end{array}$$

The result then, $37 \frac{4}{60} + (60)''$
 $+ \frac{55}{(60)'} + \&c.$ or as it is usually
 written, $37^{\circ} 4' 55'' 0''' 11'''' 26''''' 10'''''' 34'''''''$, may be proved as in the former example, equal to the *decimal* fraction .61803398428. To express a *sexagesimal* series in the same manner as we do a *decimal* fraction, it would evidently be necessary to have characters for every number up to 59.—P. 131.

In this second part of Mr Leslie's book, we consider the historical introduction and the numeration as by far the most important parts; and have therefore had before our readers a consistent abstract of them. Our climax will

not permit us to take the same course with the other rules. Indeed, if any one clearly understands the fundamental principles of notation, the rules for addition, subtraction, multiplication, and division, will be understood almost as corollaries. We shall proceed then to an important part of arithmetic, the management of *vulgar fractions*, as the operations in this department are somewhat more complex than in the above-mentioned rules, and the reasons for them are not so self-evident.

We enter more particularly into this subject also, because, in the common books of arithmetic, the rules for operating with *vulgar fractions* are given without any explanation: or, if any such are given, the attention of the pupil is seldom directed to them.

In order to form a correct idea of a *vulgar fraction*, we must imagine, that the unit, whatever be the assumed magnitude, is divided into some certain number of parts, and of these a given number are taken. Thus $\frac{3}{15}$ means that the unit is divided into 15 parts, and that three of these parts are taken. Thus we think is the simplest view of the case; but having followed Mr Leslie so far, we shall follow him here also, and consider the fraction $\frac{3}{15}$ as representing the quotient which would arise from actually dividing 3 by 15. Since then, generally, a vulgar fraction represents the quotient arising from dividing the upper number or numerator, by the lower or denominator, names by the bye which harmonize with our definition better than with that of Mr Leslie, it is clear, that to multiply a fraction by any number, we need only multiply its numerator by that number, since twice three, or six, divided by 15, must give twice as great a product as three divided by the same number.

On the other hand, to divide a fraction by any number, we must multiply the denominator by it, for the product of 3 divided by 30 is clearly only the half of that which would arise from dividing 3 by 15.

Again, if two fractions have the same denominator, in order to add them together, we must add their numerators, and subscribe the common denominator; it being evident, supposing the fractions are $\frac{1}{3}$ and $\frac{2}{3}$, that 5 divided by 15 will give the same number for a product as would arise from dividing 2 and 3 separately by 15, and adding these products together.

But it most frequently happens, that fractions are not presented to us in this form; and therefore, the next point for consideration is, how two fractions having different denominators, may be reduced to two other equivalent fractions having the same denominator. From what has just been said respecting the multiplication and division of fractions, it follows, that if the *numerator* and denominator be both multiplied, or both divided by the same number, the value of the fraction remains unaltered. Let it then be required, to reduce $\frac{1}{3}$ and $\frac{2}{5}$ to a common denominator. As we are not restricted in the choice of a denominator, we may assume the product of the two given denominators, 5 and 3, that is 15, for the common denominator. Since then the fraction $\frac{1}{3}$ has thus been divided by 5, or reduced to $\frac{1}{15}$ th of its original value; in order to bring it back to that value, its numerator must also be multiplied by 5, and thus it is converted into $\frac{5}{15}$; and by a similar process $\frac{2}{5}$ is converted into $\frac{6}{15}$. These fractions thus reduced to a common denominator, may be added or subtracted, by the addition or subtraction of their numerators, and affixing the common denominator to their sum or difference.

We have already observed, that if the numerator and denominator of a fraction be both divided by the same number, the value of the fraction remains unaltered. It is therefore an important object in the practice of fractions, to find a number which will divide both terms without a remainder, or as it is called, a common measure. To perform this, we must assume twoself-evident principles: 1. "Any number that measures two others must measure their sum and difference:" and, 2. "Any number that measures another, must measure also its multiple or its product by any integral number." (Leslie, p. 185.)

Let it then be required, to reduce the fraction $\frac{177}{77}$ to its lowest terms. Whatever measures 77 must also measure 154 its double, and that multiple of it which is nearest to 175; hence, by the first lemma, it must measure the difference between 154 and 175, or 21. Again, since the required common measure measures 77 and 21, it also measures 77 and 63, the latter of which is the greatest multiple of 21 contained in 77; wherefore it measures the difference of 77 and 63, or 14. But measuring 21 and 14, it also measures their difference, which is 7. Now we know, that no numbers but 1 and 7 can measure 7; wherefore we conclude, that 7 is the greatest common measure of 77 and 154; and if we divide the numbers respectively by 7, the fraction will be reduced to $\frac{25}{22}$.

$$\begin{array}{r}
 177 \quad 2 \\
 77 \overline{) 177} \quad 2 \\
 \underline{154} \\
 23 \\
 21 \\
 \underline{21} \\
 0
 \end{array}
 \quad
 \begin{array}{r}
 77 \quad 3 \\
 77 \overline{) 77} \quad 3 \\
 \underline{77} \\
 0
 \end{array}
 \quad
 \begin{array}{r}
 21 \quad 1 \\
 21 \overline{) 21} \quad 1 \\
 \underline{21} \\
 0
 \end{array}
 \quad
 \begin{array}{r}
 14 \quad 2 \\
 14 \overline{) 14} \quad 2 \\
 \underline{14} \\
 0
 \end{array}$$

It will be evident, that the operation just described is exactly the

same as that performed above, where 175 is divided by 77; and making the former divisor dividend, we divide it by the remainder, 21. This process is repeated till we arrive at a step where there is no remainder; the last divisor is the greatest common measure.

If it should happen that this divisor is 1, it is then clear, that the proposed fraction is already in its lowest terms. But even in this case an approximate value may be found in reduced terms. Let it be required, to decompose the fraction $\frac{108}{149}$. Then, dividing both terms by any measure of the numerator, the fraction is reduced to

$\frac{4}{5\frac{37}{27}}$ or $5 + \frac{1}{27}$. Again, if in the same way we divide both terms of the appended fraction $\frac{1}{27}$ by 7, it becomes $\frac{2}{3 + \frac{6}{7}}$; and substituting this expression we have $\frac{108}{149} = 5 + \frac{2}{3 + \frac{6}{7}}$.

For the method of restoring such continued fractions to their compound state, we may refer the reader to pp. 188, 189. of Mr Leslie.

But it is time to conclude. And if in concluding we must give our opinion on Mr Leslie's work as a whole, we say, that it certainly contains much useful and interesting information. The reasoning is every where clear and sound; the supposed origin of arithmetic is ingenious, and the history of figurate arithmetic contains the result of much well-directed research. Still we must own we expected something greater from Mr Leslie's acknowledged powers, and his lofty title, "Philosophy of Arithmetic." Though we are obliged to him for what he has done, we think that powers far inferior to his would have been adequate to this task. He has been engaged "in ovium;" we trust that he will soon turn his flight "in reluctantem dracones."

NARRATIVE OF AN EXPEDITION TO EXPLORE THE RIVER ZAIRE, USUALLY CALLED THE CONGO, IN SOUTH AFRICA, under the direction of Captain J. K. Tuckey, R. N. &c. London. Murray, 1818.

THE success of Mungo Park in exploring the course of the Niger, and the still greater discoveries which he seemed to be on the point of making in his farther progress down that stream, excited a very powerful feeling of curiosity all over this country, and subsequently led, we have no doubt, to the unfortunate expedition under Major Peddie, as well as to that of which we are now to give some account. Mr Barrow, indeed, the editor of the volume now before us, seems desirous that the public should attribute these recent attempts at discovery to higher motives than the mere ascertainment of a disputed point in geographical science: still, we are perfectly convinced that the main object in view was to set at rest the long agitated question relative to the course and termination of the Niger, either by tracing it to the ocean on the eastern or western shores of the continent, or by detecting the place of its repose in some immense inland sea. Nor do we perceive any reason why the country should be ashamed of such an undertaking. Ever since Europe renewed its attention to literature, Africa has been deemed the reproach of geography; and, until lately, all our neighbours have done more than we to lay open its vast and dreary solitudes.

To set the matter in a clear point of view, we shall proceed to state, in a few words, the prevailing opinions respecting the Niger at the time the two expeditions, now alluded to, were fitted out.—It was maintained, then, by one class of travellers, that this river flowed

eastward until it fell into the Nile, or, in other words, that it constituted the main branch of that celebrated stream; which, according to the observations of Bruce, stretches to the west of Abyssinia, in the direction of the Lunar Mountains. This notion, however, had few supporters among the learned. Major Rennell had already proved, from comparing the elevation of that part of the Nile which Bruce surveyed, as ascertained by barometrical measurement, with the level of the country through which the Niger, after passing Samsanding, shapes its course eastward, that these two rivers cannot be identified. The arguments founded upon these facts are not capable of an easy abridgement; we therefore make no farther reference to them than just to remark, that they have been esteemed, by all competent judges, as completely satisfactory.

The opinion of the Major himself as to this celebrated river, may be mentioned the second in order. He was convinced that the Niger could not make its way into the Mediterranean, nor into the Red Sea; and discovering no good ground for believing that it could fall into the Atlantic, he concludes that it must terminate its course in the lakes of Wangara; where, he imagined, it is partly absorbed by the sand, and partly evaporated by the heat of the sun. Mr Barrow brings forward some powerful reasoning against the validity of this hypothesis. For example, he asserts, and we believe he is fully warranted in his assertion, that every lake, or inland sea, of which the waters are evaporated, that is, have no outlet for the streams that run into them, is found to be salt. There is, indeed, no authenticated exception to this rule. Now, it is well known that the lakes of Wangara are not salt; for the principal branch of trade between the terri-

tory in the neighbourhood of these waters and the city of Tombuctoo, consists in bartering the salt of the desert, brought to the latter place by the Moors, for the gold, ivory, and slaves, conveyed thither by the negroes for the traffic just mentioned. It would be nugatory to remark, that the negroes are too ignorant of the arts to know how to make salt, even if they were placed on the sea-side, it being universally known that, in very warm countries, salt is formed in great abundance by the simple process of evaporation, which is there continually going on. The fact, however, that such lakes exist in a part of the African continent, towards which the Niger was seen by Park to direct its course, combined with the circumstance that this river had been nowhere traced to the ocean, afforded a very plausible foundation for the hypothesis which Major Rennell gave to the world.

The third set of opinions with regard to this interesting subject, were advanced by M. Reichard, a German geographer, who denies that the Niger terminates at Wangara, but that, turning its waters to the south, it disemboques itself into the Atlantic, in the gulph of Benin. It is enough to say of this statement, that it is altogether founded on conjecture, being destitute of every species of fact which could lend it the smallest degree of probability. There are several streams, no doubt, which fall into the sea at the place pointed out by M. Reichard; but there is no reason whatever for supposing that they are the mouths of the Niger. On the contrary, it is much more probable that the rivers in question, the Rio del Rey, and one or two more whose names we forget, rise on the west side of those mountains from whose eastern declivity the Niger draws its source. But here all is mere

guessing and assumption. The lakes of Wangara, he observes, al-
luding to the notions of Rennell,
could not contain the vast mass of
waters which is thrown into them,
even when aided by absorption and
evaporation. He has satisfied him-
self of this by a scientific calculation;
and it is moreover a part of his hy-
pothesis, and certainly not the least
gratuitous part, that the outlet from
the said lakes could not discharge its
waters farther to the south than Be-
nin, on account of an immense chain
of mountains which intersect Africa,
in the northern tropic, connecting,
by its mighty range, the shores of
the western ocean with the high
ground of Abyssinia. The exis-
tence of this connecting chain, how-
ever, has not yet been proved. So
far from it, indeed, the merchants
who travel annually from Haussa
to Lagos, on the coast of Guinea,
and who would, of course, have to
cross these mountains, if they ex-
isted any where but in Reichard's
brain, declare that the only impedi-
ments which they have to encoun-
ter are certain extensive marshes
and rivers. This hypothesis, it
is hardly necessary to add, was at
no time favoured with a very ge-
neral reception, and is now almost
every where rejected.

The last and most interesting
view of this question originated
with Mr Maxwell, the governor of
one of our settlements in Africa, and
was afterwards adopted with great
eagerness by Mungo Park. From a
variety of circumstances connected
with the natural history of the Congo
or Zaïre, it had occurred to the for-
mer inquirer, that its principal branch
must stretch in a north-easterly
direction; and as no river in the
interior of Africa, at least within
a thousand miles of its western
shores, was known to flow towards
the south-west, the Niger alone ex-
cepted, it was inferred by the two
travellers just mentioned, that this

stream constituted the main source
of the former; in other words, that
the Niger and the Congo are one
river. Park left England, on his
second mission, in the firm convic-
tion that, if his attempts were crown-
ed with success, he should reach the
Atlantic by continuing his naviga-
tion down the Niger; which, after
passing Tombuctoo several hundred
miles is described as turning to the
south, and subsequently to the
south-west, thus flowing in the di-
rection of the Congo. He failed,
however, in his object; and the
point accordingly remained unde-
termined, at the period when the
expedition under Captain Tuckey
was dispatched to southern Africa.

What, then, is the present state
of opinion on this subject, and what
new lights have been thrown upon
it by the late enterprize? In the first
place, as far as our party ascended
the Congo, which was to the amount
of nearly 300 miles, they found
that its course, tracing it upwards,
lay from south-west to north-east;
and they were informed by the
most intelligent of the natives, that
it continued in the same direction
for many weeks sailing. This fact,
unimportant as it may appear, goes
at least a certain length to prove,
that one of the branches of the
Congo may take its rise from the
lake into which the Niger is said to
fall, near Wangara. But the most
striking circumstance connected
with this inquiry, is the time of the
year at which the periodical flood-
ing of the Congo commences; it
being a date altogether irreconcil-
able with the opinion that this river
could draw the greater part of its
waters from the southern tropics.
All our readers know that in tropical
countries the rains follow the sun,
and that these are heaviest just a-
bout the time when that luminary
reaches his highest declination, or
arrives at the northern and southern
solstitial points. The rising of the

Egyptian Nile, for example, is known to depend upon the approach of the sun to the tropic of Cancer, when the rains which then fall in the mountains of Abyssinia, replenish the source of that magnificent river. Now, it must be obvious that a species of data is hereby presented to us, for determining whether a river near the equator is fed from the north or from the south of that line; whether it is fed from both sides of it; and what proportion comes from each. If the flooding, for instance, begins some time after the rains have been most abundant in the northern tropic, there can be little doubt that the principal branch of the river rises in the north, and if the commencement of the periodical inundation answers to the rainy season south of the line, it is equally certain that the stream passes through the countries of the southern tropic. Thus, no man ever imagined that the Nile of Egypt had its source near the tropic of Capricorn, because the annual swelling of its waters at Cairo, which can be counted upon almost to a day, coincides exactly with the fact that it had rained a given time before, in the latitude of the tropic of Cancer; and making allowance for the great distance the river runs, the two facts, both well ascertained, throw light on each other, and enable us to explain every similar occurrence.

Applying these principles to the case under consideration, we may begin by observing, that Captain Tuckey was completely satisfied, from the coincidence between the actual flooding of the Congo and the period of the northern rains, that the river has its origin in the north. No appearance of flood was perceptible in July, or even in August; "but this," says the Captain, in a private letter received in England since his death, "so far

from militating against such an hypothesis, has the contrary tendency of giving additional weight to it, *provided* the river should begin to swell in the early part of September, an event I am taught to expect, and for which I was anxiously looking out." The river *did begin to swell* at the precise period he had anticipated; and we accordingly find among the very last notices or rather jottings in his journal, these two words, "hypothesis confirmed."

All the Arabian geographers agree in assuring us, that the lakes of Wangara are in a very exhausted state in the months of May, June, and July, and that they do not begin to overflow till about the middle or end of August. Considering that the heaviest rains fall in the end of June, it may appear a little surprising that these lakes are not full at an earlier period; but this, as Mr Barrow observes, is obviously owing to the long *easterly* course of the Niger, collecting into its channel all the waters from the northward and southward as it proceeds along. If then the ebb and flow of the Wangara lakes depend, as we are here hypothetically stating, on the rise and fall of the Niger, it will follow, on the supposition of the identity of that river and the Congo, that the flood and ebb of the latter to the southward of the line, will correspond with the ebb and flood of those lakes. As the position of Wangara has never been precisely ascertained, we may venture to lay down the lakes in question between the twelfth and fifteenth degrees of northern latitude, the place usually assigned to them in charts; and hence the direct distance between their southern shores and the spot where Captain Tuckey first observed the Congo to rise, will, allowing for the windings of the river, be about sixteen hundred

miles. "Admitting, then," says Mr Barrow, "that the lakes of Wangara should overflow in the first week of August, and the current in the channel of outlet to move at the rate of 2½ miles an hour, which is the average rate at which the Zaire (Congo) was found to flow above the narrows, the flooded stream would reach that spot in the first week of September, and swell that river exactly in the way, and at the time and place, as observed by Captain Tuckey. No other supposition, in fact, than that of its northern origin, will explain the rise of the Zaire in the dry season; and if its identity with the Niger, or, which amounts to the same thing, its communication with Wangara, should be disputed, Captain Tuckey's hypothesis of its issuing from some other great lake to the northward of the line, will still retain its probability."

The Captain had jotted down, in his journal, the following important remark, which he did not live to reduce into form, or to expand into system: "Extraordinary quiet rise of the river shews it, I think, to issue chiefly from some lake, which had received almost the whole of its water from the north of the line." This rise, it should seem, did not exceed from three to six inches in twenty-four hours. The reader will instantly perceive the value of this observation; for, as the sun was now approaching the line, and the wet season returning southward, had the rise of the Congo been sudden and impetuous, it might, with some small show of reason, have been ascribed to the rains which must have already begun to fall near the equator. But coming on as it did, gradually and tranquilly, it is evident that the swell could not proceed from mountain-torrents in the neighbourhood, the effect of

which would have been altogether different.

Were we allowed to make any reference to a work which is not formally under review, we should mention, that a strong confirmation of this hypothesis might be derived from the narrative of Sedi Hamet, as published in the volume of Riley, the American shipmaster, wrecked some time ago on the west coast of Africa. Whilst at Mogadore, in the house of the English consul, Mr Riley was entertained by the Moorish merchant whom we have just named, with the account of several journeys which he had made to Tombuctoo, and particularly with the details of an expedition which he was compelled to accompany from the latter place to Wassanah, a large town at a distance of upwards of forty days' travelling towards the south, the greater part of which was performed on the banks of the Niger. Sedi Hamet mentions, that after passing over a great variety of ground, they came at length to a sea or lake, whence, he was informed, the inhabitants sailed down a river which flows towards the south-west, until they came to the ocean, where they carried on a trade in slaves and other merchantable goods with pale people, who had come in ships from beyond the great water, to the mouth of their river. This story, if we could depend upon it, would finally determine the question as to the identity of the Niger and Congo; or, which in fact amounts to the same thing, would prove that the former falls into a lake or series of lakes, and that the latter takes its rise from those bodies of water. In corroboration of this, indeed, we ought to add, that some of the natives, near the mouth of the Congo, spoke to Capt. Tuckey, on the authority of

the slatees or slave-dealers, of a certain lake out of which that river was said to issue.

When on this topic we may mention, that the expedition under Major Peddie has achieved nothing. The Major himself died some time after the party left Senegal; and Lieut. Campbell, upon whom the command then devolved, being vexatiously detained by a native chief near the source of the Rio Nunez, likewise fell a victim to the effects of climate and disappointment. Upon these melancholy events, and influenced by the increasing hopelessness of the attempt, which was becoming every hour more apparent, the enterprise was entirely abandoned by the next commander; and the survivors, of whom, by the bye, we have no particular information, returned to the factory on the coast, where they had originally assembled.

We now proceed to give a few notices relative to the state of the country, and of the people on the shores of the Congo. As to soil and landscape, it does not appear that there was much to boast of until the traveller ascended above the narrows; when the river once more spreads out its waters to the width of three or four miles, and exhibits on its banks a richness of scenery not surpassed even by that which adorns the Thames. The land, too, at that distance from the coast, seems to improve in productiveness as well as in beauty; and were the slave-trade completely abolished, nothing would be wanting but the skill and industry of civilized men, to render that part of the country the scene of abundance, security, and peace. Below the narrows, the ground is in general flat and swampy, and covered to the very margin of the stream with a useless kind of tree, called the mangrove, which seemed to extend

seven or eight miles inland on both sides of the river, and in thickets so exceedingly close as to be altogether impenetrable. Beyond this marshy forest the land appeared to rise into considerable elevations; but owing to the obstacle now mentioned, and their desire to ascend the river before the return of the rainy season, the travellers did not spend any time in exploring the adjacent territory.

The natives in most respects are very like all the other negro nations with which we are acquainted—more gentle certainly than the people of Dahomy and Ashantee, but equally gross in their habits, idle, ignorant, nasty, and superstitious. It is not without pain, too, that we are compelled to add, that in proportion to the extent of their intercourse with Europeans,—whom they have scarcely known but as slave-dealers,—they have become depraved in their manners, and dissolute in their practice. There is even reason to fear, that the pious labours of the Catholic missionaries have not been productive of much advantage to their sable converts, either in respect of religion or morality. An opinion may be formed on this point by the following facts: No sooner had the British vessels entered the river, than they were visited by a shoal of Mafooks, a sort of custom-house officer or trading agent, who inquired whether they wanted to purchase slaves. Among others, there came on board a number of persons from the district of Sonio, calling themselves Christians; one of whom (says the captain) was even qualified to lead his fellow-negroes into the path of salvation, as appeared from a diploma with which he was furnished. This man and another of the Christians had been taught to write their own names, and that of St Antonio, and could also read the Romish litany.

in Latin. "All these converts were loaded with crucifixes, and satchels containing the pretended relics of saints, certainly of equal efficacy with the monkey's bone of their Pagan brethren: of this we had a convincing proof, in each vociferating invocations to their respective patrons, to send us a strong wind; neither the fetiche nor Saint Antonio having condescended to hear their prayers. The Christian priest was, however, somewhat loose in his practical morality, having, as he assured us, one wife and five concubines; and added, that St Peter, in confining him to *one wife*, did not prohibit his solacing himself with as many *hand-mas* as he could manage." These Sonio visitors, we are farther told, were almost without exception, sulky-looking vagabonds, dirty, swarming with lice, and scaled over with the itch; all strong symptoms of their having been *civilized* by the Portuguese. The people of Malemba, on the contrary, were cheeffer, clean, and dressed even to foppishness; in short, quite gentlemen *a la Françoise*, the nation with which they had had the greatest intercourse.

Generally speaking, however, the moral condition of the natives of Congo is very low. They are indolent in the extreme. Leaving the cultivation of the soil, and the labour of fishing, entirely to his women, the male negro will spend whole days stretched out at his full length on the ground, or sleeping in his hut. The only exercise in which he engages voluntarily, is that of dancing on moonlight nights; but here he knows no bounds. He leaps, laughs, and sings like a tipsy child; mixing with his jollity, a degree of licentiousness which is in some measure incompatible with the simplicity of the savage state. The worst feature, however, in the ne-

gro character, as Mr Barrow sensibly observes, is the little estimation in which the female sex is held; or rather, their esteeming them in no other way than as contributing to their pleasures and their sloth. The open and barefaced manner in which both wives and daughters were offered to us, from the Chenoo or chief down to the private *gentleman*, to any and all of the persons belonging to the expedition, was too disgusting to admit of any excuse. Some of the Chenooks had no fewer than fifty wives, and the Mafooks from ten to twenty, any of which they seemed ready to dispose of, for the time, to their white visitors; and the women in general were equally ready to offer themselves, and greatly offended when their offer was not accepted. In all such transactions, too, the wages of prostitution were the sole motive on the part of the negro. There is some reason to believe, however, that the natives are not so much demoralized, where they have had less intercourse with the whites; for Captain Tuckey informs us, that in no one instance, beyond Embomma, the principal slave-market on the coast, did he find the men *allant en avant*, as he expresses it, in the offer of their women; but the Embomma men said, falsely it is to be hoped, that it was only their ignorance that prevented it, and that any of them would think himself highly honoured by giving up his wife or daughter to a white man. It is rather singular, considering this laxity of conduct towards foreigners, that a breach of fidelity on the part of a married woman, in all other cases, is severely punished. Where natives are the only parties concerned, an intrigue with another man's wife entails slavery on both the offenders; and if the spouse of

a Chenoos should go astray, he may inflict what punishment he thinks fit on the lady, but the par amour must suffer death. An instance of this kind occurred whilst one of the vessels employed in the expedition was stationed at Linhomma. The offender, in the first instance, was carried to the mate of a slave-ship then trading in the river, and offered to him for sale; but, on being rejected, those who had the charge of him bound his hands and feet, and without farther ceremony threw him into the river. This is indeed one of those anomalies in the human character which philosophy has not taught us to explain; and amidst the thousand caprices of negro feeling, it would be in vain to search for a reason, why an open violation of propriety should be held innocent, whilst the crime which covers itself with the appearance of decency should be visited with the utmost rigour.

The extravagancies of rude nations, however, are chiefly manifested in their superstitions; and the people of Congo are not behind their neighbours in any species of absurdity. As to objects of worship, properly so called, they have none in the heavens above, or in the earth beneath; and if we except some demonstrations of joy upon the appearance of the new moon, we shall not be able to trace amongst them any emotion in the least allied to devotional feeling. They put their chief trust in charms of various kinds, called by them fetiches, in imitation of the Portuguese term *feteço*; and in the selection of these articles, they exhibit the strongest proof of the apostolical remark, that men, when they know not God, become vain in their imaginations, and have their foolish hearts darkened. "There is nothing," (says our author), "so vile in nature, that does not serve for

a negro's fetiche; the horn, the hoof, the hair, the teeth, and the bones of all manner of quadrupeds; the feathers, beaks, claws, skulls, and bones of birds; the heads and skins of snakes; the skulls and fins of fishes; pieces of old iron, copper, wood, seeds of plants, and sometimes a mixture of all or most of them strung together. In the choice of a fetiche, they consult certain persons whom they call fetiche-man, who may be considered to form a kind of priesthood, the members of which preside at the altar of superstition." Some of these charms are imagined to protect from witchcraft, others from the effects of thunder and lightning, and a third sort against the attacks of the alligator, the hippopotamus, the lion, and the tiger. If it should so happen, as it sometimes does happen, that in spite of his guardian genius, the wearer should perish by the very means against which he had adopted it as a precaution, no blame is ascribed to any negligence or want of virtue on the part of the fetiche, but to some offence given to it by the possessor, for which it has permitted the punishment in question. On this account, when a man is about to commit a crime, or to do that which his conscience tells him he ought not to do, he lays aside his fetiche; he covers up his deity, that he may not be privy to the evil deed. Some one of the gentlemen under Captain Tuckey offered a magnet to a chief among the negroes, to be used by him as a fetiche. The latter instantly declined it, alleging that it would be a very bad fetiche for a black man, as being much too lively, and having too much *savvy*, as he expressed it.

The fetiche, it should seem, is sometimes used for purposes of the most detestable priestcraft. When any kind of property is stolen, the owner applies to the gingam, or

charmer, for a fetiche, the effect of which is understood to be either to bring the thief to confession, or to punish the crime with sudden death. Such is their belief in the power of the fetiche, that the goods are commonly returned before the term of grace is past; but if the property is not restored within two days, the charm is supposed to have failed in that particular mode of its operation, and the eyes of all the village are then fixed on the hut of the suspected person, looking for the wonted vengeance of the fetiche. To keep their craft in repute, accordingly, it is apprehended, that on more important occasions the *gingons* have recourse to poison, and in this way sacrifice some unfortunate individual, in order to answer the expectations of the deluded savages. An instance of this took place whilst our countrymen were in the river, and the victim fixed upon by the cunning fetiche-man was a young negro in the service of Mr Fitzmaurice, the master of the Congo sloop. "The deceased, says this navigator, had been one of my coolies, and was a fine strong young man about twenty-four years of age. I had seen him the preceding evening walking about in good health, which, together with the circumstance of his having died in convulsions, leads me to suspect that, rather than suffer the efficacy of the fetiche to be questioned, the priest had selected this poor fellow as the victim to his imposture, and had contrived to send him out of the world by poison; an opinion in which I am the more confirmed, from the relations of the deceased having found it necessary to present the priest with a larger quantity of manioc and nuts than what had been stolen,—a necessary precaution, as my interpreter assures me, to preserve their own lives."

Their form of government approaches very nearly to that which is denominated patriarchal. The sovereign paramount of Congo seems to be quite an ideal personage, who is represented as living far in the interior, nobody knows where; and the actual governors of the country are the *Chenoos*, or heads of tribes, under whom are the *Mafooks* or collectors of the revenue, the *Foomas* or land-owners, the labourers, and lastly, the domestic slaves. The title and authority of the *Chenoo* are hereditary in the female line. A *Chenoo's* daughter, accordingly, has the privilege of selecting her own husband, and the person she fixes upon is not at liberty to refuse; but it is a dangerous distinction which is thus conferred, as his wife possesses also the power of disposing of him as a slave, should he happen not to answer her expectations. Aware of his ticklish situation, he is sometimes induced, we are told, to take the start of her; and by the help of some poisonous mixture, with which the people of Congo are well acquainted, rids himself of his wife and of his fears at the same moment.

These petty rulers live in a state of great simplicity; and except in having a crooked stick carried before them, when they appear abroad, the *Chenoos* enjoy very little of that pre-eminence which would excite the ambition of a European. The lion's skin, as a rug to squat on, is said to be sacred to this order, the touching of which by the foot of a common person is death or slavery. From the Narrows downwards, the cast-off dresses of French and Portuguese generals constitute the holiday attire of the negro chief; but above the Narrows, the costume of even the highest among

the people of Congo, is confined to a small apron, with a few bone trinkets on their arms and legs.

We regret to mention, that the slave-trade still continues in some activity on the shores of the Congo, and on the coast both north and south of its estuary. The first question put to Captain Tuckey upon entering the river was, whether he was come to buy slaves; and upon hearing a statement of the views which had brought him into their country, the Mafooks expressed great dissatisfaction at the late regulations of the white kings, by which the commodity of human cattle had been rendered quite a drug. The restrictions imposed by the abolition bill extend now, as all our readers know, as far south as to the equator, and no bargain entered into, north of the line, is, of consequence, deemed legal or permissible; but this rule will never effect a complete extinction of the trade, for the slates will readily march their kafilas a thousand miles to find a good market, whilst the love of gain will carry the sail of the European to any latitude described on globe or chart. Indeed, as the Editor remarks, nothing short of a total and unqualified prohibition of the traffic by every power in Europe and America, can afford the least hope for a total abolition of the foreign trade; and even then there is but too much reason to believe, that the Mahomedan powers of Egypt and Northern Africa will extend their traffic to the central regions of Soudan, which, in fact, since the nominal abolition, has very considerably increased in those quarters.

We conclude by observing, that Captain Tuckey has paved the way for success to the next individual who shall undertake the exploration of the Congo. Were provisions and two or three canoes conveyed over

land to the upper termination of the Narrows, the people would embark fresh and entire on their voyage of discovery; and as the river is navigable upwards for many hundred miles, there would be little difficulty in penetrating to almost any distance into the interior. The late party were killed by fatigue and exhaustion. They kept their health uncommonly well as long as they were on the water, and it was not until they encountered the hardships of the journey by land, that they sunk under their exertions. The narrows or cataracts first obstructed their progress; and they had just overcome every obstacle opposed by that circumstance, when they found it necessary to retrace their steps. Disappointment now stared Captain Tuckey in the face; and not being able to bear the sight of his dying people, and the chagrin of returning home, *re infirma*, he died of a broken heart, rather than from any particular bodily distemper.

MEMOIRS OF THE LATE MRS ELIZABETH HAMILTON, with a Selection from her Correspondence and other unpublished Writings. By MISS BENDER. In 2 vols. Price £1, 1s. London, Longman & Co.

THESE Memoirs are written by a personal friend of Mrs Hamilton; and as the sketches of her life which had been before given to the public were very meagre and unsatisfactory, we looked forward with much interest to their publication. They have, we confess, somewhat disappointed us. The book, indeed, has a title which tends to excite false expectations; for the reader is led to expect that the memoirs of Mrs H. are to form the prominent part of the work, while, in reality, they occupy a very

small part of it ; and the selections from her correspondence are not of sufficient value to form a compensation. The sketch of her life and character which is given by Miss Benger, is not remarkably interesting. It deals too much in generalities, and is deficient in many of the first requisites of biography.

Thus, we have no discriminating criticism on the writings of this distinguished author, and not a single characteristic anecdote to enliven the narrative, and bring the person more immediately before us. Miss B.'s plan, indeed, did not give her much scope for these things ; for she states at the outset, that what she means to attempt is simply to collect, from Mrs H.'s early correspondence, or some other equally authentic source, some evidence of her principles and habits, her feelings and conduct, as may enable the reader to form an opinion from the suggestions of his unbiassed judgement." She may have been led into this partly from the circumstance, that her friend had actually begun an account of her own life, in which she professed to exhibit the progress of her own mind ; and partly, it is probable, from the scantiness of other materials. But, whatever was her motive, she has adhered to it most modestly ; and we have seldom met with a biographical sketch in which the writer was less thrust forward in the view of the reader.

It is very much to be regretted that Mrs Hamilton did not, herself, live to complete the sketch which she has so minutely begun,—for few people seem to have been placed in situations more favourable for giving them an acquaintance with their own mind,—and few have bestowed so much pains on acquiring that knowledge. The account stops at the very place where the interest would have commenced. She has merely

travelled through the family-genealogy, acquainted us with the character of her grandfather and father, and some collateral relations with whom her future history was in some degree linked, and described the happiness of that union of which she was one of the fruits. Her biographer takes up the thread of the history at this point, and carries it on by extracts from her letters, interspersed with a few remarks of her own, to connect these together.

Mrs Hamilton was a descendant of the Hamiltons of Woodhall, which, in a country where family-rank is of so much consideration, have claims to great antiquity, for they boast of being one of the first Saxon families established in Scotland, and of being the parent stock of the branches that have been ennobled in this country, and in France and Germany. It appears, too, that she could pride herself on the virtue no less than the antiquity of her race, for the estate of Woodhall (now belonging to Mr Campbell of Shawfield) was granted, by a charter from Pope Honorius, to one of her ancestors, "for good deeds done in the Holy Land," in the first crusade.

While we give this glance at the remote ancestors of Mrs H. our readers need not be alarmed at the idea of their being led, by slow degrees, from them downwards. She has, herself, taken but one step from the time of the crusades to that of the covenant ; and we shall not confuse the narrative even by the mention of many of her collateral relations, whom it was however quite natural and proper that she should introduce. Her great-grandfather was a zealous covenanteer, who, unable to brook the establishment of Episcopacy in Scotland, emigrated, with his family and property, to Ireland, and purchased a tract of land in the county of Mo-

naghan, in Ulster, where he hoped to enjoy more freedom of conscience than he had done at home. On his death, he left his fortune among four of his sons, who had re-militated with him in Ireland; and thus, for some reason that is not mentioned, no part of his property went to Charles, Mrs H.'s grandfather. He had, at an early age, entered the army, and had passed over to Scotland to join the regiment of cavalry in which he expected, from family-interest, to have rapid promotion; but having gone at the same time to finish his education at the University of Edinburgh, he acquired a relish for literature, and was happy to give up his hopes of military promotion for the more quiet duties of a civil appointment. Shortly after he married a lady of considerable fortune, and, it would seem, distinguished for beauty more than for discretion. Though a man of sense and honour, he was unable to put an effectual check on the habits of expence, in which his wife freely indulged. Her fortune was at last dissipated:—The command of money which his office gave, kept the feeling of embarrassment for a while at a distance; but his eyes were at last opened to the impossibility of his satisfying the demands of government, and so severe to him was this stroke upon his honour, that he literally died from an excess of mental sensibility. While he had thus shown weakness in giving way to his wife's extravagance, he had displayed great judgment in the education of his children, and left them much, though it was all their patrimony, in firm principles and well-regulated habits.

His son, the father of Mrs Hamilton, who had been prosecuting his favourite studies at the university, was, on this event, compelled to relinquish his former views, and

to direct his attention to the mercantile profession. He went to London, but from the effect which its atmosphere had on his health, he was forced to leave it at a time when he had the fairest prospects; and afterwards, settled in Ireland, where he married a Miss Mackay, a lady of rare endowments, both of mind and person. The happiness which resulted from this marriage was complete, but of short duration, for Mr H. was, a few years after, cut off in the vigour of his life.

Elizabeth, who was born at Belfast on 25th July 1758, was one of three children whom he left, and, at the early age of six years, she was assigned to the care of Mr and Mrs Marshall, the latter her father's sister, who resided in Stirlingshire.

It is here that the history of Mrs Hamilton herself commences, and her childhood exhibits an interesting picture of happiness. Her aunt was a woman of a highly cultivated mind, and whose good sense had obtained a victory over family pride in her marriage with Mr Marshall. They had no family, and their little ward became to them as a daughter. The two first years of her life with them were spent, says Miss Benger,—

“—not in learning tasks, but in receiving more instructive lessons from nature: fortunately she had a playmate of the other sex, by whose example she was stimulated to feats of hardihood and enterprise; and happy to escape restraint, she readily joined her companion in fording the burns in summer, or sliding over their frozen surface in winter. Mrs Marshall, though sensible and accomplished, was no metaphysician, yet, in sanctioning these innocent pastimes, she realised all that has been suggested by an enlightened and eloquent philosopher*, on the subject of elementary education.”

At the age of eight her scholastic education commenced, and, as Mr

* Dugald Stewart.

Marshall's house was 4 miles from Stirling, where the best schools in the neighbourhood were, she was boarded there, from Monday to Saturday, with a female friend. Mr Manson was her first teacher, and we confess we do not, even in these fastidious times, feel any part of that shock which our fair biographer anticipates from the mention of a *master* having presided over a school for girls. We beg leave to inform Miss B. that, in this classic town of Edinburgh, and in these very times of refinement, nothing is more common than for girls at eight years of age to be instructed by a person of the other sex; and that there is nothing to be wondered at in the case of Elizabeth, unless she had learned reading at home, which does not appear to have been the case, and commenced her academical studies with the *sampler*. Be this as it may, however, Elizabeth, under Mr Manson's tuition, made rapid progress in her studies, and was particularly successful in writing, geography, and the use of the globes. She also attended dancing, and became passionately fond of that exercise. French was added in the following year, and afterwards drawing and music.

"With such various avocations, she could experience neither weariness nor disgust during her absence from home; yet the return of Saturday was always anticipated with ardour, and the arrival of old Lochaber, the horse which was to convey her from Stirling, hailed with unspeakable delight. Saturday night was a festival, since she had then to relate all the adventures of the week to those she loved, and could not but perceive how much they were exhilarated by her presence."—"Exclusive of tasks and sermons unsuited to the taste and capacity of children, religion assumed in this family a most engaging aspect. Mr Marshall attended an Episcopalian chapel, his wife conformed to the kirk; but the bigotry of sectarianism, and the rancour of party, were both unknown; and to their hospitable roof, the Episcopa-

lian, the Nonjuror, and the Presbyterian, were all equally welcome: to the example, still more than the precepts of her excellent friends, Mrs Hamilton always referred the formation of her own moral and religious sentiments."

At thirteen she was again established at home, and a female friend was engaged to assist in music and drawing. We are told by Miss B. that a circumstance occurred, at this time, which was highly characteristic of an energetic mind. A person who visited in the family, it seems, was at some pains to shake the foundation of her religious belief, and the arguments for that purpose were stated as the sentiments of liberality, and backed by all the powers of ridicule. It is impossible to execrate too strongly the baseness of this attempt to undermine the faith of a young and generous female; or too much to rejoice in its failure. Miss Hamilton had one defence in her esteem for her aunt, who she was unwilling to believe could be the dupe of error; but she had a stronger one still in the energy of her own mind, that prompted her to resort to the best means for removing her doubts. She carefully read the scriptures, and by stealth, because she felt that there was another than the ordinary reason; and the result was a firm conviction of the truth of Christianity, founded, it would seem, in a great measure on its internal evidences. If Miss B. is correct in her dates, this triumph over infidelity, at so early an age, was very remarkable, and indicated the vigour of mind for which Mrs H. was afterward so much distinguished.

"During an interval of three or four years, she had been precluded from all personal intercourse with her nearest relations. At length she was gratified by seeing her brother, who having completed his academical education under the Reverend Mr Gar-

net of Bellet, spent two years in Dublin, struggling against his repugnant mercantile pursuit, and finally determined to embrace the military profession. His visit to Scotland was a source of unspeakable satisfaction to Elizabeth, who found in her brother, not merely a companionable friend, but an object of enthusiastic attachment—a director of her studies—an orator to whom she was proud to yield implicit obedience.”

“Early in 1772, Mr Hamilton having obtained a cadetship in the East India Company’s service, sailed from Europe nearly at the same time that Mr Marshall and his family removed to the beautiful little cottage at Ingrams Crook—a romantic spot, ennobled by its vicinity to the celebrated trees of Bunnockburn. From the commencement of her residence at Ingrams Crook, Miss Hamilton may be supposed to have completed the circle of school attainments, to have suspended her lessons, and dismissed her masters.”

From this period, the chief interest in the memoirs of many years of Mrs H.’s life arises from her connection with her brother, to whom she was greatly indebted for the formation of her character. We shall therefore beg leave to dwell at some length on this part of her history. And our readers will be pleased with the interesting view which it exhibits of the warmth of feeling “of one, whom they know better from the qualities of humour and judgement with which she was so richly gifted.

We will help on the narrative by quoting from her own letters, and from the account of her biographer:—

“1778.—The last time I addressed my beloved brother, I had given up all hopes of the happiness I have since enjoyed in visiting old Ireland. All my schemes for bringing about that long wished for expedition had proved so unsuccessful, that I was obliged to lay all further thought of prosecuting them aside, and to content myself with the uncertain prospect of receiving a visit from my sister, when a letter from ——— threw me into the greatest agitation; it contained a proposal for my immediately accompanying him to Ireland. I got his letter at night; next day he and

his pupil came at three o’clock to dinner. It was not till after their arrival that I obtained the full consent of my good aunt and uncle to go with them. I had not above half an hour to make myself ready for an expedition which I had been thinking of for some years. Our journey was agreeable; our passage by Port-Patrick was pleasant; but my meeting with my dear sister you will be better able to imagine from your feelings, than I can possibly describe. It was too much for us both. For my share, I had a sort of dread that I should be v.acked out of this pleasing dream into which I had fallen; it was some time before I could convince myself of its reality.—It is now above three months that I have had the felicity of enjoying the company of the dearest of sisters, the kindest of friends, and laying all partiality aside, the most amiable and sensible companion I have ever met with. We want nothing but the company of our dear Charles to make us truly happy.”

After spending six months in Ireland, Mrs H. returned to comparative solitude at Ingrams Crook, which was shortly after rendered doubly solitary by the death of her aunt. Mr Marshall’s health was unbroken, but he was accustomed to the society of his niece, and felt her absence so much, that she formed a resolution to accept no invitation in which he was not included; and thus, for the first six years after Mrs Marshall’s death, she was hardly ever from home unless accompanied by her uncle. The following extracts from letters to her brother, give us an idea of her mode of life during this period.

“1780.—I believe there are few houses where the genius of concord and peace reigns more uninterruptedly than in our little mansion; we still keep up a social intercourse with all our neighbours, among whom are many worthy and some very agreeable people. There is a stiffness of behaviour, a deficiency of taste and sentiment, which reigns through the generality of the inhabitants of a little village, that is quite inimical to the genius of friendship.”—“What would I not give if I could have you an inmate of our mansion? Your company, if it did not transform our cottage to an absolute palace, would make it the abode of more happiness.”

than is usually to be found in one. You disclaim every ambitious view for yourself, and to me you forcibly recommend contentment with my humble lot. Why then continue in a splendid banishment from every tender relation—from all the charities of life, as you yourself express it—when even with your present fortune, you might here enjoy peace, ease, and independence?"—1781. How pleasing is the idea, that you may perhaps at this moment be penning an interesting account of your campaigns, your many dangers, and I hope I may add deliverances, for my perusal! The idea is delightful, and I will cherish it, for I am afraid to entertain the still more pleasing one of a personal interview; and yet castles built on that foundation, are the most pleasant amusement of my leisure hours; for here tranquillity holds an uninterrupted reign. From the time I get up in the morning, till my uncle makes his appearance at dinner, I have no more use for the faculty of speech, than the monks of La Trappe; then indeed I get a little conversation in the style of the country, of the badness of the roads, the qualities of manure, or *politics*, which we discuss to admiration. Had my uncle been commander-in-chief of the sea or land forces, or I prime minister at home, Cornwallis would have been victorious, and Graves had sent the French home with disgrace. After settling these important matters, my everend companion takes his nap, and I rattle at my harpsichord till our reading time begins, (which is usually from 7 to 11), and then I hold forth on various subjects. History and travels are our chief favourites, but with them we intermix a variety of miscellaneous literature, with now and then a favourite novel to relish our graver studies."

It was in the situation described in these and other letters that Miss Hamilton was contented to spend the best years of her life: cheerfully to give up the pleasures suited to her youth, and to devote her time and attention to the comfort of her venerable friend. Her solitude was at last destined to be enlivened by the presence of him in whom the greatest part of her warm affections were concentrated. Her brother, in 1786, returned from India, and in a capacity most honourable to himself. A proposal for translating the *Hodaya* or Code

of Mussulman Laws, had originated in the enlightened liberality of Mr Hastings, and Mr Anderson, a member of the Asiatic Society, had been selected to perform the task. His health, however, would not permit him to undertake it; and, by order of the Governor and Council, it was next devolved on Mr Hamilton. To a mind like that of Mr H. eagerly desirous of honourable distinction, this public acknowledgement of his merit was the best reward for the persevering exertions by which it was won.

"On the 20th December 1786, Mr Hamilton arrived at Ingrams Crook, where, after reposing a few days in that home of peace and hospitality, he proceeded to Dublin to see his eldest sister, from whom he received a no less tender welcome. In his subsequent journey to London, he enjoyed the society of this lady; and no sooner was his business transacted, and the history of the Rohilla war published, than they both returned to Mr Marshall's cottage, when, for the first time since their mother's death, this affectionate family was reunited beneath the same roof.

"In the domestic circle the winter passed away, the spring rapidly succeeded, and the society of Mr Hamilton gave to every day an undiminished zest. His conversation is generally allowed to have possessed equal attractions for a select or a mixed audience, and whether grave or gay, enlivened by anecdotes, or enriched by reflections, animated by military details, or embellished with picturesque descriptions, it still supplied an inexhaustible fund of information and entertainment. By Miss Hamilton, who delighted to ascribe to her brother the development and almost the creation of her mind, this auspicious season was always represented as the era of a new existence. Allowing for the exaggeration of enthusiasm, it was impossible that she should not have been essentially benefited by her daily intercourse with an enlightened man, who, from natural and acquired endowments, was eminently calculated to enlarge her views and to regulate her opinions, by correcting the mistakes incident to a self-taught recluse, and ingrafting liberality and candour on her native stock of good sense and mental independence.

"It was not, however, that Miss Hamilton borrowed from her brother's mind, but that

he taught her to explore her own latent and hitherto unappropriated treasures; it was for his penetration to discover, in the beautiful flower, that embellished the surface, the qualities of the soil beneath. From sympathy, rather than emulation, she was led to assimilate herself to him in the character of her pursuits. His conversation inspired her with a taste for oriental literature; and without affecting to become a Persian scholar, she spontaneously caught the idioms, as she insensibly became familiar with the customs and manners of the East."

With how much greater delight does the mind love to contemplate a domestic scene of this kind, than any one amidst the bustle of business or the whirl of fashion! The circle was indeed small, but the affections and the pleasures resulting from it were on that account only the more valuable. We have a good old man enjoying the calm evening of life in the society of those who were most dear to him. We have a man in the pride of life, not retiring from active pursuits to linger out his existence in indolence and useless regret, but pausing merely in the midst of his career, to enjoy some of the rewards which his merit had won, and, by this breathing-time, to secure the attainment of greater. And the group is enlivened by the presence of two interesting females, the one described as deserving of all their attachment; the other known to possess the finest qualifications of mind, and then happy in the development of the talents with which nature had so richly gifted her.

This delightful family-party was broken up by the departure of Mr Hamilton for London. Miss H. was allowed to accompany him, and, as he was attached to Mr Hastings, and intimate with his friends, she was introduced into the best society.

"In this polished circle Miss Hamilton discovered all the charms of novelty and congeniality; and it was here perhaps that

she first became alive to the consciousness of her peculiar talents. Learning may be insulated; imagination delights in solitude; but wit and humour are social qualities, and can only be excited in a genial element.

"In the summer, Miss H. returned to Ingram Crook, but in the following autumn, Mr Marshall, who had hitherto enjoyed uninterrupted health, was attacked by an epidemic complaint, which in a few days conducted him to the grave. After this privation, Miss H. had no motive for remaining at the Crook. She therefore speedily rejoined her brother and sister, with whom she spent nearly two years, chiefly in the metropolis, and occasionally in making rural excursions."

This happy, and to herself useful, time of Miss Hamilton's life, was brought to an end by the completion of the Hedaya, when her brother was appointed resident at the Vizier's Court, and had to prepare for his departure from England. She returned to Ingrams Crook, where she was gratified by a visit from her brother; and the following passage from a letter of his, written shortly after he had taken leave of her, gives an interesting view of the struggles in his mind between satisfaction at the honourable distinction to which he had attained, and regret at parting with what was still more dear to him.

"16th Sept. 1791.—Joy be to Shiras and its charming bowers! O Heaven preserve thee from decay! Thus sang the immortal Hafiz on first quitting the place of his nativity, and thus sang I as I quitted the mansion of soft tranquillity and domestic peace, to engage once more in the pursuits of a world for which I begin to fear I am but indifferently qualified. Alas! what are those wild delusive passions which so eternally lead mankind out of the road of rational felicity, and urging them to grasp at the shadows of avarice, vanity, or ambition, cause them to forget or overlook the humble but more substantial blessings which they may command! But soft—is not happiness equally the portion of every state of life? and may not that very tranquillity which on a transient view we so much admire and sigh after, carry in its train the demons of soul-rusting corpor and stagnant apathy? Bow, then, my soul, with humble resignation to

the decrees of Providence, in whatever sphere it is thy lot to move. Such, my dearest Bea, was the train of reflections which occupied me on the day of my departure from your sweet dwelling."

Ingrams Crook was now very different from what it had ever been before; and Miss H. accustomed as she had been to the pleasures of cultivated society, was less disposed than formerly to laugh at her own seclusion. Her brother's departure, too, was deferred to the spring, and she had the additional mortification to reflect upon, that she had deprived herself of his company long before there was any necessity for having done so. This was accordingly a gloomy winter for her, and the following stanzas from an unpremeditated poem written at the time, will show the state of her feelings:—

"In one alone I saw, oh! pleasing sight!
The mind's first gifts, the heart's best virtues blend—

In a loved brother saw them all unite,
And mine the pride to call that brother friend!

"Such were thy early scenes, deceitful year!
From these thy closing hour beheld me torn;

Condemn'd to leave what'er my soul holds dear,
Reluctant, sorrowing, hopeless, and forlorn."

In the mean time her brother's health had been on the decline; but with mistaken tenderness, he had concealed from her the extent of his malady. A letter from him, though written with much delicate ambiguity, at last, however, disclosed the secret. After telling her of the flattering way in which a motion had been carried in his favour in the court of proprietors, (it is not said what the object of this motion was), he goes on to write:—

"The honourable and general testimonies of respect and regard which this occa-

sion has afforded me, is enough to renovate the springs of life, and to stop the progress of decay. Trifling and insignificant as my existence is, this is sufficient to reconcile me to its continuance; at least I may reasonably rejoice that I have lived so long."

"To this letter," says Miss H. "Miss Hamilton replied in person. Touched even to agony with the allusion to her brother's exhausted constitution, she conceived an alarm that was not to be repressed, and instantly commenced her journey. On reaching Mr Hamilton's lodgings at Hampstead, she found her sister already arrived, but the object of their mutual solicitude was no longer in a state to leave England. During some weeks of this mournful reunion, the patient continued to linger, and his friends to fluctuate between doubt and despair. On the 14th March (1792) the conflict ended, when in the prime of his ambitious hopes—with the prospect of realizing all his early dreams of distinction, Charles Hamilton expired, preserving to the last moment all the sensibilities that endear the man or exalt the Christian."

After the death of her brother, there is nothing in the incidents in these memoirs at all interesting. We shall therefore allude to one or two of the general features of her life, and to her various works; and add a few extracts illustrative of her character.

Miss H. when somewhat advanced in life, took the name of Mrs Hamilton, but she never was married. There is a mystery connected with her history, in one particular, which perhaps we have no right to wish had been unravelled. Her biographer tells us, that before she aspired to literary fame, a fairer vision "floated on her fancy; a happiness dearer than distinction appeared to invite her acceptance; but the vision passed away happily without casting an invidious shade on her future existence." And the following passage from Miss H.'s private journal, relating to the same circumstance, will not be read without deep interest. While speaking of the uses of adversity, she says:

"Again perhaps my mind might have wandered in the flowery field of earthly

bliss, had it not been called to reflection by the sharp sting of disappointment; a disappointment, the effects of which upon my mind bore no proportion to the cause, and which in the retrospect must make me still conscious of my own weakness, and for ever diffident of my own judgment; and which ought likewise to render me indulgent to the weakness, and compassionate to the sorrows of others, even where they appear most imaginary."

While we are on the subject of love and marriage, we believe that the following extract from a letter to her brother, who had wished her to go out to him in India, will not be considered out of place:—

"But the thousand delicacies that form a barrier to every woman possessed of true female feelings, I never could have attempted to overlook; nor would even the certainty of getting a husband weigh so very deeply with me as you gentlemen may perhaps imagine; nor am I sure I should be quite so *sulcable* as you might partially suppose; I believe the pert adventures would have the advantage of me. Some antiquated notions of refinement might stand in my way, such as, that there were some requisites besides fortune essential to happiness,—a similarity of disposition, an union of heart and sentiment, and all those little delicacies, which one whose only ambition is to possess wealth, and whose most ardent wish is the parade of grandeur, may overlook, but which one of a different education, and another manner of thinking, could not dispense with."

During the last years of her life Mrs H. resided chiefly in Edinburgh, where she had the command of the society most suited to her taste and habits. "Her house was the resort," says an intimate friend in a letter to Miss Benger, "not only of the intellectual, but of the gay, and even of the fashionable; and her cheerfulness, good sense, and good humour, soon reconciled every one to the literary lady. So much were her morning hours crowded the first six months she passed in Edinburgh, that I once remember her friend Mr McNeill told her, he really believed she had many visitors as the Irish giant."

Her character, however, gave her a privilege which all cannot enjoy, that of seeing no more of her friends than was consistent with her literary and domestic arrangements. Thus we are told by her biographer, that when her health permitted, she devoted the morning to study, and did not descend to the drawing-room till two o'clock, when she had usually some intimate friend to receive her. Monday was, however, an exception to her general rule. On that day she held, it seems, a sort of levee, and we need not say that it was brilliantly attended.

Various domestic circumstances, however, we are told, along with her bad state of health, had combined to determine Mrs H. to fix her residence in England. Her departure was hastened from an alarming attack of inflammation in the eyes, attended with extreme pain, which caused her to be excluded from the light, and rendered her incapable of attending to books, or any other kind of amusement. It was from change alone that her friends expected advantage. She accordingly proceeded to the south, and reached Harrogate, where she tried the waters without success, and where, after lingering out a few weeks, she died on 23d July 1816. Her remains were interred in the church there, and a simple monument, with a suitable inscription, has been since erected by her sister.

Miss H. had been early placed in a situation calculated to give her habits of thinking; and when these are formed, the transition to a habit of writing is very easy. One of her first essays, and certainly her first that appeared in print, was the journal which she had kept for the amusement of her aunt, of a Highland Tour, and which a friend had

sent without her knowledge to a provincial magazine. Her next attempt was a novel in the epistolary style, founded on the story of Lady Arabella Stuart; but this we presume never saw the light. It is conjectured, however, by her biographer, from a passage in the letters of the Hindoo Rajah, that her earliest effusions, like those of her prototype, Charlotte Percy, were chiefly in verse. A paper, No. 46. in the *Lounger*, was her first voluntary contribution to the press. It shows that she had accustomed herself both to think and to write, and was one of the few which were admitted into that work without the author's name being known. After her brother's death, his advice that she should engage in some literary pursuit, often occurred to her; and he was in this way instrumental in directing her decidedly to literature, while he was more obviously in Miss H.'s eye in the composition of her first work of importance, the *Hindoo Rajah*. In it she found a melancholy pleasure in delineating his character under the name of Percy. This work appeared in 1796. In 1800 her *Modern Philosopher* was published, and passed through two editions before the end of the year. *The first volume of her Letters on Education* came out in 1801, and *Agrippina* a year or two afterwards. Her *Letters to the Daughter of a Nobleman*, published in 1806, had their origin in a situation which she occupied for a short time. A nobleman had solicited her to superintend the education of his children, who had lost their mother; and to induce her to consent, he had offered her a separate establishment, and the appointment of a governess to act under her direction. Miss H. after much hesitation, agreed to live in the family as a friend, and, as Miss B. expresses it, "to assist his Lordship in forming proper arrange-

ments." This plan, however, continued in exercise for six months only; but with that reserve in which Miss B. frequently indulges, and which in this case is probably quite proper, we are not told on what account it broke up. Miss H.'s solicitude for her young friends did not, however, end with her personal superintendence, and these letters are part of the fruits of it. Her next work of any consequence was that which, if not her ablest, is certainly her most popular one, *The Cottagers of Glenburnie*. And her last, exclusive of a tract on Public Schools, was her popular *Essays on the Elementary Principles of the Human Mind*.

The writings of Miss Hamilton exhibit the best view of her character. But for the satisfaction of our readers, we shall give a few extracts to show how highly she stood in the esteem and affections of those who knew her best.

"In all my intercourse with the world," says Mr Hector Macneill, one of her earliest and most intimate friends, "I never knew one with a finer mind, a warmer heart, a clearer head, or a sounder understanding; and perhaps were we to particularize the most prominent features in Mrs Hamilton's intellectual character, we might select the two last mentioned as the most remarkable. Such was the clearness of her conceptions, and such the quickness of her discrimination, that she seldom or never hesitated a moment to give her opinion decidedly on any subject introduced. And what is equally remarkable, seldom or never were her opinions erroneous. Such is the result of my observations on one I knew above forty years, during which she continued to rise in my estimation. In her death I have sustained a loss which I have reason to think I never can repair; but

while my heart bleeds at the thought, it ceases not to glow at the remembrance of her virtues."

To the remarkable readiness and conciseness of judgement here alluded to, we may also give the testimony of Dr Currie. "That Miss Hamilton," said he one day in conversation, "is a clever, clear-headed creature; when we are all arguing and disputing on what we cannot determine on, she comes in with one of her short remarks, and sets us right in an instant, by *hitting the nail exactly on the head*."

Miss Edgeworth and Mrs Hamilton had been introduced to one another in Edinburgh, some years before the death of the latter, and had soon formed an intimacy and friendship. The following extract is from an account sent to an Irish paper by Miss E. shortly after Mrs Hamilton's death. After a just tribute of praise to her talents, she proceeds:—"All who had the happiness to know this amiable woman, will with one accord bear testimony to the truth of that feeling of affection which her benevolence, kindness, and cheerfulness of temper inspired. She thought so little of herself, and so much of others, that it was impossible she could, superior as she was, excite envy: She put every body at ease in her company, in good humour and good spirits with themselves. So far from being a restraint on the young and lively, she encouraged by her sympathy their openness and gaiety. She never flattered; but she always formed the most favourable opinion that truth and good sense would permit, of every individual who came near her. Instead, therefore, of fearing and shunning her penetration, all loved and courted her society."

Miss Benger's own remarks on the character of Mrs H. are scattered up and down in the memoirs,

just as she found a convenient opportunity to thrust them in. They are evidently, however, founded on her own observation, and are in general judicious. We shall conclude with one which gives a very amiable view of Mrs Hamilton's character.*

"It has been remarked, that women are seldom disposed to encourage the development of literary talent in their own sex, though they are not slow to offer homage to those who have already acquired a title to celebrity; and that, whilst every indigent man of genius finds a patroness, there is scarcely a solitary instance of a female, placed in similar circumstances, who has been drawn from obscurity by the same propitious influence. It would be easy to expatiate on the illiberality of general reflections; it is better to impugn their authority by individual example. Perfectly free from vanity, and from all the feelings connected with selfish passion, Miss Hamilton never appeared to exult more in her own success, than when it invested her with the privilege of lending support to some unprotected female, about to enter on the same adventurous course. Merit, wherever discovered, immediately attracted her attention, and often did she animate the diffident, or direct the inexperienced."

* Miss Benger has given one instance of the interest taken by Mrs H. in rising genius among her own sex. It gives us much pleasure to be able to add another in the following letter, with which we have been favoured by the gentleman to whom it was addressed. And in doing so we are happy to furnish so honourable a testimony to the merits of another lady, who is no less distinguished for her amiable manners, unaffected good sense, and domestic virtues, than for her talents as an author.

"Mrs Hamilton presents compliments to Mr — with the books which he so kindly sent her, and many thanks for the gratification they have afforded. Of the Saxon and Gael she indeed cannot say much, not having found sufficient inducement to go through more than half a volume. But she received much pleasure from *Clan-albin*, which is evidently the work of a very superior mind. Though far from faultless in point of taste, its faults are amply compensated by a rich variety of excellence.—All the specimens of natural and professional character are evidently drawn from life. The author must have

PRAYERS, *for the Use of Families and Individuals.* By JAMES WILSON, D. D. Minister of Falkirk. Edinburgh, 1818.

WHEN this volume was first put into our hands, we did not hesitate to express some doubts as to the expediency of such a publication in the present improved state of society. Unwarranted by the practice of our church, it seemed also uncalled for by the actual condition of the people who are placed under its ministrations; and, in short, viewed in the most favourable lights in which it could be taken up, it appeared to us as being rather a hazardous experiment in a presbyterian minister to set forth a collection of prayers, how devout soever in sentiment, and suitable in expression. It was suggested to us, however, that forms of prayer are not positively prohibited by any law of the church, and, moreover, that for the purposes of private devotion they are even recommended, as far at least as to be used in the way of guide and assistance, by the wisest among our ecclesiastical authorities. Dr Wilson, too, in a very judicious and well-written preface, remarks, that "though the fathers of our church, with many persons of literature and piety, both at home and abroad, recommended prayers of our own preparation, yet the Church of Scotland did not pro-

hibit those who were timid or difficult of utterance to receive and employ forms of prayer; for, say they, in their directions for family-devotion, 'So many as can conceive prayer, ought to make use of that gift; albeit, those who are rude and weaker may begin with a set form of prayer, but so as they be not sluggish in stirring up in themselves, according to their daily necessities, the spirit of prayer.'"

Satisfied as to this point, then, we have only to examine the work before us, on its own merits; and it gives us sincere pleasure to express our hearty approbation, both of the plan on which it is constructed, and of the manner and general properties of style which mark its execution. There are numerous prayers for daily use, as well as for extraordinary occasions, all composed with clear views of the objects for which Christians ought to address the throne of grace, and breathing at once a most sublime and enlightened piety, and an ardent feeling of brotherly affection for the whole human race. The language throughout is scriptural, and, of course, well adapted to the expression of the devout and penitential emotions of the heart. In some places it is perhaps a little florid; and in a few paragraphs the sentences are not very well connected: but on the whole, we know not a modern book of devotion better suited to all conditions of men, and particularly to families in the middle and higher classes, than the manual which is now before us. But our readers shall judge from a few specimens. The first is a prayer for the "Sabbath Evening:"—

been equally acquainted with Scotland and Ireland—equally conversant with the manners of the higher and the lower classes, and perfectly familiar with the army. The descriptions are beautiful throughout, but they have too much of the finish of cabinet pictures to catch the eye of the vulgar. None of those to whom Mrs H. has heard the work ascribed could possibly have written it. The author will, however, be probably disposed to own it, when it is sufficiently known to meet the success it deserves."

"We worship thee, O Lord, as the Creator of all things, animate and inanimate, by whom all things subsist. We approach thee as the source of every good and every perfect gift; the fountain of excellence, and

the object of our supreme trust. Under thy protection we have escaped many evils, which we could neither foresee nor prevent. From our childhood, even until now, thou hast been our friend and benefactor; and when sorrows did overtake us, and darkness rested upon our tabernacles, thy consolations upheld our spirits, and the light of heaven shed its influence upon our cheerless abode. Knowing how frail we are, and sensible of thy loving-kindness, we will trust in thy mercy for time and eternity. Enable us to perform aright the whole duties of life, that we may maintain consciences void of offence, and enjoy the advantages of wisdom and devotion. Enlarge our faith, and strengthen our graces; for our whole dependence is on thy blessing, and without the support of Heaven we must faint and fail. Our strength of body, and our steadfastness of mind, are of thy gift; and we humbly beseech thee to look on our infirmities with fatherly compassion.

“Dispose us to meditate on thy law both by day and night, and to think of thy precepts with gladness of heart. Incline us to obey thy commandments, that we may be faithful and without offence till the day of Christ. Enable us to bring forth the fruits of holiness, which, by Jesus Christ, are to the praise and glory of thy grace. May we walk in divine love, as Christ also loved us, and hath given himself for offering; and a sacrifice for sin. Under the pressure of many sorrows, which our failings have occasioned, we desire to rise to newness of life, and to watch over the sins that do, more than others, easily beset us. May prudence in the common affairs of life prepare us for the warmer affections of secret and family devotion: May personal and domestic prayer qualify us for the sublime engagements of public worship; and may every solemn approach to thy throne prepare us for the purer and more exalted enjoyments of eternity. Impart thy blessing to the spiritual labours of thy servants in the sanctuary; may the travail of their souls be successful in the cause of righteousness, and may they be satisfied with the goodness of thy house, even of thy holy temple. May the pious engagements of this day, in public or in private, be productive of much satisfaction to the serious mind. Bless us, while we live, with the joys of religion; and in the heavenly abodes, where no temple nor stated forms of worship are needful to excite devotion; and where no weaknesses require successive confessions, nor returning acts of repentance;—may we meet our beloved friends with the spirits of just men made perfect; and may we abide with them for ever, in the fulness of joy, at

Christ's right hand. May this family belong to the family of Heaven, and may all the members thereof be enabled to fulfil the good pleasure of thy will. In the various relations of life, may we constantly remember that our reckoning is on high. Comfort those who mourn, bless our friends, teach us to forgive our enemies; and may every one, who has done an injury to others, confess and forsake his error. Bless the young with prudence and piety, uphold the feeble in all their weaknesses, support the aged, as they are bowed down; and at the close of our pilgrimage, may we enter into rest, and be for ever with the Lord.

“And now, unto thee, who art able to keep us from falling, and to present us with acceptance in the day of the Lord; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.”—Pp. 31.—35.

The next is entitled a “Morning prayer for a week day,” and runs as follows:—

“We worship thee, O Lord, who hast made the heavens with all their hosts, the earth and all things that are thereon, the seas and all that moveth in the waters. Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways. The heavens declare thy glory, and the firmament sheweth forth thy praise. Day unto day uttereth speech, and night unto night sheweth knowledge. O Lord, how manifold are thy works; in wisdom thou hast made them all!”

“Worthy art thou to receive glory and honour, thanksgiving and praise; for thy goodness endureth for ever, and thy creatures are satisfied with the fruit of thy works. The eyes of all things wait on thee, and thou givest them their food in due season. Thou openest thy hand liberally, and satisfiest the desires of every living thing. There is nothing too high for thee to superintend, nor any thing too low for thee to protect; thy kingdom ruleth over all. Whither can we go from thy Spirit, or flee from thy presence? It is in thee that we live, and it was from thee that we derived our being; none of thy creatures are changed or perish without thy permission.

“By thee, O Lord, we have been defended through every stage of life's pilgrimage. When our infant minds neither knew fear nor danger, thou didst protect us; when we ran in the heedless ways of youth and inexperience, thou didst preserve us; and when we knew not how to address thee in prayer, thou didst supply our manifold

wants. By thy providence we were either defended from trouble, or by thy goodness delivered from the furnace of affliction. When temptations assailed us, or when spiritual dangers surrounded our goings, thy hand unseen directed us in safety, or delivered us from the power of temptation.

"To thee we are indebted for the blessings of social life, and for all the joys of true friendship. We thank thee for that measure of health, which enables us to rejoice in the blessings of heaven, and for a sound judgment to appreciate their value. We are more especially grateful for the pleasures of a religious life, and for all the means of moral and pious improvement. May our reasonable powers never be degraded by unworthy pursuits, nor our understandings alienated from thy service. May neither passion nor prejudice mislead our views; and may we, at no time, suffer our minds to be betrayed into unworthy conceptions of thy nature and righteous government."

"But, above all, we give thee praise for Christ Jesus, thine unspeakable gift, who is our peace, and having made peace by the blood of his cross, hath furnished the valuable means of reconciling all things unto thyself, whether they be things on earth or things in heaven. May we be guided by his precepts, and sanctified by his grace. May the fruits of righteousness appear in our whole deportment; in every relation of life may we faithfully discharge the duties of our station; and in the hour of final reckoning, may we be enabled to give a good account of our stewardship.

"Entrusted with talents, according to the measure of grace that is given us, may we be faithful servants in the household of God; and find it a good and a pleasant thing to shew forth thy loving-kindness. Among the manifold proofs of thy tender mercies, we would thank thee for our preservation through the silence and the slumbers of the last night; and we bless thee for all the mercies of this morning. May this family take delight in doing thy will, and may thy law be written in their inward parts. Their prayer is, that the people of every nation and kindred may be blessed, and that thou wouldst suit the appointments of thy providence to the various conditions of men. Our hope is in thy mercy, and our confidence in thy promises.

"Forgive, we beseech thee, O Lord, our manifold sins, and accept of our services, which we offer unto thee in the humble hope of acceptance, through the mediation of Jesus Christ, our strength and our Redeemer. Amen."—Pp. 65.—69.

VOL. II.

We give one more, "a prayer for the sick:"—

"With all humility and trust, we would approach thee, O Lord, as the creator of our bodies, and the preserver of our spirits. We thank thee for every enjoyment, and for every hope. Enable us, in times of trial and privation, to submit patiently to the appointments of thy providence. In seasons of affliction, may we never be unmindful of the mercies we have received, but praise thee for thy goodness, which has been exceedingly abundant above what we deserve. Notwithstanding our ingratitude and disobedience, thy mercies never fail; and thou dost not willingly grieve the children of men; nor are there any of their afflictions, which may not be sanctified to their improvement, and converted to their profit.

"Let the changes and the vanity of earthly things raise our views to higher objects, and may the consequences of sin and the mercies of Christ lead us to repentance. Grant that the visitations of sickness, and the certainty of death, may dispose us so to mark and number our days, that we may apply our hearts to spiritual wisdom. And when trouble shall increase, may our hope be in thee, and grant us consolation in the promises of thy grace. Enable us to look beyond the darkness of the present scene, in the full assurance of faith, resting satisfied, that thou, who didst bring us into the world with distinguished favour, and hast conferred upon us many blessings all our life long, wilt not forsake us at the hour of death, but wilt guide us in safety through the darkness of the grave, and raise us to the mansions of eternal peace.

"Suit the dispensations of thy providence to the various necessities of the human race. Have mercy on the afflicted person, for whom we offer up our humble prayers, and strengthen all that are on beds of languishing. Restore to health, if agreeable to thy will, but prepare for all events, and forgive every sin. To live, may it be to grow in wisdom and devotion; and to die, may it be to enter into glory.

"Grant, O Lord, that the prayers, the tears, and the aspirations of the penitent may be presented before thee with acceptance, by the great High Priest, of our profession, who hath entered into the holy place in heaven, having obtained eternal redemption for his people. If this sickness shall be unto death, we commend the departing spirit into thy hands. May the friends and connections of the dying look

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with submission and trust unto thee, who art the widow's hope, and the orphan's stay. Pardon all our sins, according to thy mercies in Jesus Christ. And now do thou, the God of peace, who brought again from the dead that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do that which is well-pleasing in thy sight, through Jesus Christ, to whom be glory for ever and ever. Amen."—Pp. 135.—138.

It strikes us, that the form of sound words contained in this volume, will be of great use to the young divine as well as to the pious householder, for the most of the prayers are of such a nature as will with very little alteration suit the pulpit as well as the chamber. Indeed, they have something of a professional cast in their structure and composition, and, on this account, may perhaps seem to want that particularity which might have been expected in a compend of domestic devotion. We allude chiefly to week-day prayers. But take them all in all, they are worthy of the author, and afford abundant evidence of that good sense and propriety, and those scholar-like acquirements, which form the basis of Dr. Wilson's public character. We therefore offer the reverend gentleman our heartiest thanks for his pious endeavours to maintain amongst us that primitive and most useful practice of family-worship; and take leave of him at present, by expressing a wish, that in the next edition of his work he would add to the number of his *occasional* prayers, particularly of those for the sick and the dying.

cent, emphasis, pause, and force, or quality of sound; illustrated with symbolical marks, and a musical notation, &c. &c. By the Rev. JAMES CHAPMAN. Edinburgh. Macrae, Skelly, & Co. 1818. Pp. 250. 10s. 6d.

THIS is a very ingenious work, and cannot fail, we should think, to prove in the hands of teachers a very useful guide to reading and declamation. It has, however, the disadvantage of presenting an excessively repulsive aspect upon the first perusal. It looks in fact more like a work on Hindoo algebra or figurative arithmetic, than on the juvenile pursuits of elocution. But we are not to judge by appearances. The object of the author is to reduce to fixed principles the important arts of enunciation and delivery; and after a minute study of his doctrines, we feel warranted in assuring our readers, that he has brought forward many valuable truths which escape vulgar observation, and laid down numerous precepts for the direction of both teachers and pupils, which will be of essential service in furthering the acquirements of the youthful orator. Mr Chapman is a practical man, as well as a scientific writer; and in this able publication, accordingly, he combines all that experience can warrant, with all that theoretical investigations could possibly suggest to an inquisitive mind.

The system is taken, he informs us, from Mr Steele's *Prosodia Rationalis*, a work of great merit and ingenuity.

"I am convinced," he adds, "that if this book had been well understood by teachers at least, it would not have been so long neglected; because, when comprehended, it must carry conviction along with it."

"The intention of Mr Steele being to establish, upon the soundest philosophical principles, this fact, that the English lan-

THE MUSIC, OR MELODY AND RHYTHMUS OF LANGUAGE; in which are explained, and applied to their proper purposes, on principles new in this country, the five accidents of speech, viz. ac-

guage has the same accidents of speech, viz. accent, emphasis, quantity, pause, and quality of sound, as the ancient Greek and Latin languages, he was necessarily led into controversy; and in order satisfactorily to prove his point, it was proper that he should go much deeper into the science of music, and all the minutæ of speech, than what is required in a system adopted entirely for instruction.

"Mr Thelwall, professor of elocution in London, is the only gentleman in Great Britain who teaches upon the principles of the *Prosodia Rationalis*, with improvements of his own; and I have every reason to believe, has justly met with that success from the public, to which he is entitled. His *Illustrations of English Rhythmus* are particularly valuable, for the manner in which he accounts for the *pulsation* and *remission*, or *thesis* and *arsis* of the Greeks. I have taken the liberty of drawing some useful hints from this work.

"I hope I have rendered the system, if not more complete, at least more simple and easily comprehended, by illustrating many of its intricate parts more minutely, accompanied with a greater variety of examples than is elsewhere to be found; to which are added, adapted exactly for instruction, a great number of exercises, marked with the different accidents of language, as the progressive nature of the lessons may require; proceeding gradually, and by easy steps, from the most simple elementary parts, to the complete development and practical application of the whole system."

The great object of the work, in short, is to draw the attention of readers and public speakers to principle; to lead them to investigate the grounds upon which they proceed in the employment of their physical organs, as well as in the use of those varieties of tone and accent, which constitute beauty or force in vocal utterance.

"The leading design of the following synopsis, is to instruct us how we ought to read upon principle. The whole is regulated by scientific rules, which are founded in the very nature of the art itself. It does not stop short with merely giving a few general hints how particular sentences, or members of sentences; in prose, should be pronounced, and some less undefinable directions respecting the reading of poetry; but applying the whole five accidents of

language to their proper and natural purposes, marking exactly the *pulsation* and *remission* of the organs, and preserving entire the cadence and rhythmus of both verse and prose, by symbolical marks, which are as simple as the words. By this means we are able to give every author his exact *time* and *time*, for these are a part, and as important a part of his meaning, as his words, and are always as various; we give distinctness of articulation, harmony of expression, and dignity, ease, and grace, to the whole mode of delivering, on principles that cannot easily be mistaken. The notation shows how every syllable ought to be pronounced with regard to accent, quantity, and emphasis, in their proper meaning; and at no time is any one of the five grand accidents of language used instead of another. In this way it must be evident to every one, that we cannot read by rote, but by principle, having distinctly before us reasons for every thing we do. The advantages, however, will be better appreciated by an accurate perusal of the synopsis itself."

Every one possessed of competent experience and an ordinary ear, will admit with Cicero, that there is in speaking a certain melody: *Est autem in dicendo etiam quidam cantus*. And as the notes in music, properly so called, are marked to the eye by appropriate signs, it naturally follows that the vocal properties of speech ought in like manner to have their visible characters. In constructing a system of notation, however, simplicity should be the ruling principle; otherwise, difficulty of acquiring a command of the symbols will very likely deter beginners from entering upon the study of reading as a science. The greatest objection, indeed, which we have to Mr Chapman's book, is the apparent intricacy of his notation. The accidents of speech, according to our author, are five in number: accent; quantity; pause or rest; emphasis; or cadence; force or quality of sound. Accent is properly used to signify the slides of the voice in passing from one word to another, or in closing a cadence.

Quantity, usually limited to *longs* and *shorts*, is here subdivided into semibreves, minims, crotchets, and quavers,—thus, 1 semibreve = 2 minims = 4 crotchets = 8 quavers,—each having its appropriate graphical sign. On this occasion, the author remarks, that—

“To a person not initiated in these degrees of quantity, but accustomed to consider all syllables as regulated by the rules of prosodians, it is probable that he may deny that there is any such thing as eight degrees of it in our language, for this plain reason, because he cannot perceive them.”

Pause or rest.—Here we have the common musical rests, the semibrief, the minim, the crotchet, and quaver.

Emphasis displays much learning, and a slight degree of superfluous refinement withal :

“All speech, prose, as well as verse, naturally falls under emphatical divisions, which are here called *cadences* ; which will be afterwards more minutely explained.

“Our breathing, the beating of our pulse, and our movement in walking, make the divisions of time by *cadences* familiar and natural to us.

“Each of these movements, or *cadences*, is divided into two alternate motions, significantly expressed by the Greek words *ARISIS* and *THESIS*, *raising* and *posing*, or setting down ; the latter of which, coming down as it were with weight, is called *heavy*, being the most energetic or emphatic of the two ; the other, being more remiss, and with less emphasis, is called *light*. When we lift our foot, in order to walk, that motion is *arsis* or *light* ; and when we put it on the ground, in order to proceed, that act of posing is *thesis* or *heavy*.

“If we count every step or cadence which we make in walking, we shall find each of them consisting of, and subdivided by, these two motions, *arsis* and *thesis*, or the *light* and the *heavy* ; and if we count only on every second cadence or step, which makes a pace, we shall find each pace subdivided by four motions ; two of which will be *thesis* or *heavy*, and the other two *arsis* or *light*.

“This division of the step by the even number two, and of the pace by the even number four, naturally arises from the walk of a sound or perfect man.

“The halting of a lame man makes a pace divisible into six, instead of four ; that is, the *thesis* or posing of one of his feet,

rests twice as long on the ground as that of the other foot ; consequently, in each pace of this lame walk, there will be *one thesis* of so much greater weight or emphasis than the other, that the *second thesis* appears, in comparison with it, to be *light*. This whole space is, therefore, considered as *one cadence*, divided unequally into *heavy*, *lightest*, *light*, *lightest*.

“Here, then, are two general modes or measures of time. The *first*, wherein each step makes a *cadence*, and is divided by the even number two ; and the pace or double *cadence*, by four : and this in music is called *common time*, *andante*, or the *measure* of a march.

“The *second*, where the whole pace making only one *cadence*, may be equally divided by the number six, as the double of three ; and is called *triple time*, or the *measure* of the *minuet* or *jig*.”—Pp. 13, 14.

Force or quality of sound respects the *piano* and *forte* in reading, and has no relation whatever to *thesis* and *arsis*, or to what is vulgarly called accented and unaccented syllables. We cannot enter at length into the subject of rhythmus and cadence, but we recommend the study of them to all teachers of English. Mr Chapman writes on these points with great ability ; and all that he says is worthy of attention. We venture however to give him an advice. He should express himself with more simplicity, and use plainer words. For example, what is a little Master or Miss to make of the following sentence ?—

“The space of time between each pulsation and the next succeeding pulsation is a *cadence* or *bar*. The word *bar*, properly speaking, is only the graphical mark of the beginning and ending, or of the boundaries of cadences ; Whereas *cadence* itself is an essence co-existing with articulate sound, the subject both of sense and intellect, totally independent of any mark on paper.”—P. 29.

We wish our ingenious author all the success as a writer on education which he so richly deserves ; and take leave of him by suggesting that he should abridge his volume, and let it find its way into schools and academies, in a cheaper and more handy form.

STATISTICS.

PARISH OF TWEEDSMUIR—COUNTY OF PEEBLES.

Name, Situation, and Extent.

THE parish of Tweedsmuir is situated at the higher extremity of the county of Peebles. It is fully nine miles in length in one direction, and is nearly the same in breadth. Or supposing it eight miles in each direction, which will be near the calculation, the number of square miles may be reckoned at sixty-four. But if the great inequalities of the ground are considered, the surface-measurement may perhaps be regarded two-thirds more. The river Tweed has its source in the parish, originating in a small spring near a farm-house at the south-west extremity, called Tweedshaws. The parish has obviously its name from the river, and the surrounding mountains. The river is soon swelled in its course by numerous contributors, small and great; the principal of which are the waters of Cor, Fruid, and Talla. The parish, terminating in a narrow point towards the south, is bounded by that of Moffat, in that direction; by Megget on the east, and by Crawford on the west; Drummelzier is the neighbouring parish towards the north. Tweedsmuir parish is situated in the middle of an extensive range of mountainous country, beginning at Selkirk on the east, and gradually rising, hill upon hill, and mountain upon mountain, in a westerly direction, through Selkirkshire, the south of Tweeddale, stretching forward by the south of Lanarkshire, and the northern boundary of the county of Dumfriesshire, and terminating towards Ayr-

shire. The rivers Clyde and Annan have their sources not far from that of the Tweed, upon opposite declivities of the same hill. And these three fine rivers, from their different courses or directions, may be regarded as forming the south of Scotland into three grand natural divisions. Hartfell and the Broadlaw are the highest mountains in the parish. The height of Hartfell is estimated at 2800 feet above the level of the sea; and the Broadlaw is nearly of the same elevation. From the top of the Broadlaw the prospect is grand and magnificent, especially toward the north of England and the German Ocean. More immediately around, no valley or habitation is to be seen, but mountain beyond mountain, over a great and extensive horizon. The Eildon hills at Melrose, at the distance of 40 miles or upwards, appear like three small sugar loaves placed upon their base.

Climate, Soil, and Produce.—

The climate is such as may be expected in this elevated region. In summer we have frequent falls of rain; and in winter the language of the poetic Thomson is often applicable to our situation:—

“ In winter awful thou; with clouds and storms
Around thee thrown, tempest o’er tempest
roll’d:
Majestic darkness! on the whirlwind’s wing,
Riding sublime, thou bid’st the world
adore,
And humblest Nature with thy northern
blast.”

But upon the whole, the climate is not unfavourable to the wealth

and produce of our mountains. These being situated about an equal distance from the eastern and western seas, the storms of snow, as well as blasts of rain, are often exhausted before they reach us; and it is but seldom we have such depths of snow as to cover the pasture for any length of time from the sheep. Partial thaws, vulgarly termed *glottenings*, when succeeded by keen frosts, have occasionally been seen to glaze and cover up the surface with ice, so as to occasion the removal of large flocks to Annandale and other lower parts of the country. The vale of Tweed here bending towards the north and east, and the rays of the sun striking us somewhat obliquely, our vegetation is often retarded, and our springs frequently cold and barren. Loss of sheep or of lambs, however, to any great extent, seldom takes place from the severity of the weather. Spring 1816 was the most unfavourable that has been known for many years. Upon the 18th of April of that season, which is about the time the lambing of the ewes commences, a storm of snow, that lasted very destructive, fell 14 inches, and in some places 18 inches deep, in the course of two hours, and the whole season continued cold and barren. Wet sleety weather at this period is most injurious to the young lambs, as well as to their mothers. Cold weather, when dry, they can endure with less risk.

But in general the climate may be regarded as favourable to the pasture and sheep of these Alpine regions. When the good season commences, vegetation is rapid, and barrenness in a few days is converted into abundant verdure. Our mountains are in general green, although here and there is a mixture of heath. The soil in many places is strong, being a thick mould

formed of earth and moss. The value of the soil may be judged of from the number of sheep pastured in the parish, being at a moderate calculation £5,000. No black cattle are now kept, but what are absolutely necessary for family-use, — their droppings being considered as extremely prejudicial to sheep, tathing their winter pasture, and producing a rich species of grass, which, instead of nourishing, has always had the contrary effect. Natural hay in great abundance is to be got for winter food to the cows, partly upon the declivities of the hills, and partly upon the haughs beside the smaller streams.

In form and appearance, our hills here are different from the northern Grampians; These in general have a dark heathy aspect, are bold, perpendicular and rocky, so as in many parts to be almost inaccessible, excepting to flocks of goats: Whereas here, our mountains in general have smooth and gentle declivities, allowing sheep to roam and pasture at their ease; and the smooth level plains upon their tops, are more extensive perhaps than the vallies below. Hence there are almost no goats in this part of the country.

About 14 years ago a great change took place, as to the stock or breed of sheep in this parish. The old Tweeddale variety, with the black face and coarse wool, are generally known. Though their mutton was considered of superior flavour, their wool was comparatively of little value. Some of our more active and intelligent farmers, admiring the fine fleeces of the sheep upon the Cheviot hills, were anxious to introduce them to this part of the country. For several years many arguments were advanced, for and against the experiment; it was, however, at last made upon an extensive scale, by the late Mr Walter Laidlaw of

Glenrath, upon the lands of Menzeon, the property of Sir James Montgomery. This species of stock, from the silky softness of their wool, being considered as most valuable,—the principal difficulty to be encountered, was the additional expense in purchasing the new stock, but which was to be got over in the first outlay. The additional profit, upon the wool was great; and in a short time the whole country were induced to follow the example; so that few of the old variety are now to be seen in this part of the south of Scotland. This change, no doubt, has greatly enhanced the value of property: But owing to the great rise of rent upon the speculation, the heavy taxes during the war, and the late depression of the value of all the productions of the soil, the farmer, as yet, has perhaps enjoyed but too short a time to improve his capital from the profits of the change. The number of sheep in the parish is not diminished from the experiment, but appears to be about that stated in the statistical report of the parish published in the year 1793. The wool is bought by the Yorkshire manufacturers; stock lambs go to the north of Scotland; the surplus lambs are sent to the Edinburgh market; and the old ewes are fed off upon turnip, and also sent thither.

Towards the lower extremity of the parish, the vale of Tweed begins to assume a more inland appearance. A proportion of cultivated land stretches itself out upon both sides of the river; and some trees and small plantations delight the eye. Boundary dykes and enclosures defend the arable land from the range of the flocks. In the cultivation of these fields the modern system of husbandry is followed, with all its improved implements. The soil is a light loam

upon gravel and sand. In favourable seasons good crops of oats, barley, &c. are produced; but the fields are frequently assailed by early frosts, so as greatly to injure the produce. Here, however, there is but little dependence upon the productions of the plough, as there is not perhaps above 200 acres in tillage in the parish; and the shepherds, if the allowance granted by their masters is insufficient, have to go to a distant market for what meal is necessary for their families.

Ecclesiastical State—Population and Poor.—Tweedsmuir was anciently a part of the parish of Drummelzier, and was constituted into a parish in the year 1643;—the church was built in 1648. The church and glebe are pleasantly situated on the confluence of the Tweed and Talla, over which streams there are good stone bridges. The church stands upon the top of a triangular eminence about 30 feet high, the declivities of which were a few years ago planted with a variety of trees, that in a short time will give the place a still more romantic appearance. The churchmanse, and offices, are in decent order; and a good schoolhouse was erected some years back, where the ordinary branches of education are taught; about 40 children are at present in attendance upon school.

The population in last report consisted of 227 of all ages. Since that period the number is somewhat increased, being at present about 260 souls. The lands of the parish are all in the occupation of nine or ten individuals, and a few servants are sufficient to carry on the necessary labour; while this system is followed, therefore, the population must always be scanty. Only one resident heritor, and three farmers, live upon their possessions.

The other occupiers of land have their residence upon farms in lower parts of the country, and only make occasional visits to see how the shepherds are managing their flocks. The monopolizing system has been upon the increase here for the last 70 or 80 years; and the tenantry of the parish have been gradually reduced from the number of 26 to that above mentioned. There is no village in the parish, and there is a general prejudice upon the whole against the cottage system. In the parish there are one smith, one wright, two tailors, and three labourers. One aged person is the only individual at present on the poors roll; and for many years five at one time has been the greatest number. Small donations are occasionally given to aged widows not upon the list;—and the shepherds being enabled to make provision for old age, almost never stand in need of this aid. The collections upon Sunday, and some money for the use of the mortcloth, form our chief fund, aided by the charity of the people, who do much to keep down the evils of poverty. The pressure of last winter was, however, felt to a certain extent, and voluntary donations were obtained from the heritors.

Broughton being a central situation for the adjoining parishes of Stobo, Drummelzier, Tweedsmuir, and Skirling, a Savings Bank was established there two years ago, under the patronage of Sir James Montgomery, which is in a thriving state. Mr Paul, minister of Broughton, is treasurer.

A Friendly, or Benevolent Society, has been also established in the parish of Broughton for many years, for the neighbouring districts as above mentioned, which is in a prosperous condition, and doing much good.

Heritors and Rent of Land.—

There are nine heritors in this parish, three of whom farm their own properties: and two of these, beside farming their own estate, occupy several other farms in the parish. This is one reason why it is difficult to give an exact statement of the value of the rents of the parish. Another reason is, that the lands belonging to the Earl of Wemyss are considered as very low rented, arising from circumstances which form the ground-work of the well-known action depending before the House of Lords. About fourteen years back, some farms nearly tripled their old rents. The ordinary duration of leases is from nineteen to twenty-one years.

IMPROVEMENTS AND MODES OF MANAGEMENT.

The occupiers of land in this parish have acquired their share of the general and growing intelligence of our country. And perhaps, as to their local skill in the management of their large and numerous flocks, matters are nearly brought to as great a pitch of perfection as pasture and climate will admit of. Their extensive intercourse with professional men, their minute knowledge of markets and of business, their skill in the different assortments of their flocks, with their large and extensive capitals, give them a high pre-eminence in the station which they occupy. Unless the elements of nature, in an unpropitious season, are strongly combined against the wealth of these mountains, the farmer is seldom defeated in his object, or injured through any extensive loss. A few particulars as to the mode of management and recent improvements in our southern regions are here subjoined, and may be interesting to the far-

mer in the northern parts of the kingdom, who may be engaged in similar pursuits.

1. *Light Stocking.*—This appears to be a matter of primary importance in sheep-farming. It is this which in a great measure tends to establish the character of the stock upon any farm, which gives it bone, size, and vigour, and which also ensures its preservation. One who is over-keen or greedy may have the greater number of weak, rotten, and half-fed sheep; but the man of moderate and judicious desires for gain enjoys the higher satisfaction of having a sound and healthy stock; and if his number is not so great for market, what he disposes of will bring him a higher price in proportion. So that the character of the soil should be always considered in the outset of sheep-farming; and the profit in the long-run will be found to be surer and greater, in having land rather under than over-stocked. This not being properly attended to in former times, stocks became often degenerate; and in the spring season great losses were frequently sustained from absolute poverty and rot. But the system in this respect is now generally and completely changed.

2. *Change of Wool.*—The introduction of the Cheviot breed into the parish about fourteen years back, has been already mentioned. The wool of this variety is now an object of material importance, both to the proprietor and sheep-farmer. The Cheviot, or long wool, is perhaps fully double the value of that of the old breed. Calculating every fleece to be worth two shillings more than the fleeces of the former variety, it will be found that the change yields a great additional revenue every year, both to the proprietor and tenant. And wherever the change is practicable over the north of Scotland, it

certainly ought to be adopted, as it might form a great addition both to individual and general wealth.

3. *Lambs to be kept for Stock.*—In former times, the sheep-farmer used to send his best lambs to market, and to uphold his stock with lambs of a secondary character; and the produce of these naturally degenerating from year to year, and diminishing in size and vigour, came at last to be almost unfit for markets of any description. At other times, when lambs were bought in for renovating the flocks, they were generally, from false and useless thrift, of a similar description. Hence a great loss was annually sustained upon the quantity of wool, and every branch of surplus produce for the market. But now the reverse is almost the invariable practice, the best lambs being kept for supporting the stock upon the farm. And this makes the yearly profits regular and sure.

4. *Crossing the Breed.*—For preserving the proper existence of all the branches of her offspring, nature demands variety. Good feeding will sustain any particular species or breed of sheep, and may swell it in size, but it will not give it the proper shape and character. Crossing the breed may be regarded as a first and essential consideration; and has been observed in all the recent improvements in north and south Britain, upon pleasure horses as well as those employed in agriculture. The black cattle of Scotland and England, in all their varieties, have received a high character from the same cause. Our corn-fields thrive better with seeds brought perhaps from a poorer soil at a distance, than with grains of our own domestic produce. The sheep upon the mountains are improved in wool, shape, and general character, by a few rams of the same variety judiciously chosen.

and brought from farms in distant parts of the country.

5. *The Hog Fence*.—This consisted in the grazing of lambs, by themselves, upon a corner of the best and most kindly grass upon the farm, after they were weaned from the ewes. It was an old practice in these parts, as it was thought the lambs required more kindly nourishment and care. The range of the rest of the sheep, however, was often interrupted; and these lambs were too highly fed, and became subject to inflammations, called the *Disease* or the *Braxy*, by which great numbers of them died. This practice is now abandoned; and lambs, when weaned, and after being kept in a state of separation from their mothers for about a fortnight, are again allowed to intermingle with the general stock upon the farm. This saves the expence of a shepherd, and is found to lessen the destructive ravages of the braxy.

6. *Summer Shealing*.—This also was an old Scottish practice which existed in all our killy regions. Here the ewes and the lambs were removed from the lower extremities of the farms to the higher parts, from June till September. The lower lands were in this manner relieved of their burden, and left for a while to recover their verdure for winter food. It was found, however, that the lower grounds were overcrowded with winter-stock; that the overgrown verdure of summer, instead of being exhausted in food, was greatly trod down and destroyed; and that, in an unkindly spring, sheep of all ages were often reduced to the greatest extremities for want of food; their pasture-ground being completely defiled and overtathed with their own manure; and the upland regions being as yet under all the rigours of winter, were not

ready to receive the often half-starved flocks from below.

More profitable arrangements have certainly been adopted within these few years. Our larger farms are formed into several divisions, with a hirsel and shepherd upon each according to its extent. The lower are made the breeding parts of the farm for ewes and lambs. And some of these farms being from five to near nine miles in gradual ascent, the higher parts are pastured with two and three year old wedders. The older lot is every year sent to the English market at Whitsunday, and a lot of wedder-hogs is put in their place. The doubt at first was, whether a stock of this or of any other description could be wintered in such an elevated and stormy region; but the experiment has turned out to the profit and advantage of the farmer. By this arrangement no part of the ground is overburdened during any period of the year; no part of it is destroyed by manure; sheep are now in a more healthy condition, and less subject to rot; and a great deal of anxiety and unnecessary labour is prevented.

7. *Drawing the Stock*.—This also is a matter of considerable importance. In the different handlings or assortments of sheep, which take place during summer and harvest, and especially when sheep are sneared, they are all carefully and individually examined, whether or not they are sound and healthy, or weak and diseased. As none ought to be kept for winter-stock but those which are full of health and vigour; the weak, and those which have an unhealthy tendency in their constitution, are marked off to be fed upon turnips on the farm, if there is any such crop; or sold to be fed upon turnip elsewhere. The old ewes are marked off at the same time for turnip or the butcher.

8. *Smearing or Salving.*—This, although an old operation, has received some improvement as to the mixture in this part of the country. A mixture is formed of tar and butter, and in a state of consistency resembling molasses, after separating the wool, is laid on in regular layers, close to the skin, all over the body. By this the vermin that breed on sheep are destroyed, and the wool being cemented by the operation, the animal is protected in a great measure from the inclemencies of the season. Tar, having much of the caustic quality, is injurious to the silky softness of fine wool. The farmers of late years, besides butter, have added a considerable quantity of palm-grease and train-oil to the above mixture. The death of many sheep was formerly ascribed to the prevalence of the tar in the mixture; but from the recent additions made to this composition, the death of the animal after the operation is performed, is not so frequent, and the finer quality of the wool is in a much better state of preservation.

9. *Meliorations upon the Soil.*—Sheep-lands in general admit of very few improvements of this description. Of late years draining of morasses, and catching of moles, have been the principal objects of this nature attended to; and these have been carried on to a great extent upon many farms. Sheep prefer walking upon a dry surface; and a clean short bite makes the finest mutton. Strong marshy grass may raise the carcase and bone; but the mutton is always reedy and tough, and wants tenderness and fine flavour. All the farms here have steeple dykes of various constructions, such as of half-moon and half-square, for shelter to the flocks. And small clumps of planting are formed upon some farms

for the same purpose. But these as yet are only in their infancy, and it appears that the farmers do not think any great provision of this kind very necessary. A good healthy sheep is a handy animal; but if too much indulged with shelter, the probability is, that it would be less fitted for going in quest of food.

Character of the People.—The shepherds in general are a superior class of servants. Numerous flocks are intrusted to their care; and the wealth of these mountains may be said to be altogether under their charge. The possessors of arable lands are in a state of constant anxiety and superintendence over their domestics; but shepherds, in general, have the high responsibility upon their own shoulders. Being men of improved talents and consideration, of proper care, and industry, and bred in the habit of tending flocks from their infancy, their knowledge of management may be said to be equal to that of their master. Of course they are a class of people who seldom change their situation; then good conduct generally ensures them their place till old age unfits them for service; and if they have families, one of the sons often falls into the situation of the father. Being rather in the station of stewards or overseers than that of ordinary servants, their wages and other comforts are of a corresponding description. Their wages are commonly in kind, each having from forty to fifty sheep, with one, two, or three good milch cows, in proportion to the extent of the charge, and the expences attending it; and a stipulated quantity of oatmeal is also given for the use of the family. And if a shepherd at times has to employ a son, or any young man as an assistant, a pro-

portion of meal and sheep is also allowed for his wages and maintenance.

In point of morality, the shepherds are generally sober and regular. The heads of families are men of steady and proper habits, are well acquainted with the principles of Christianity, and spend much of their leisure-time in the education of their families at home. They are all members of the Established Church, excepting one or two worthy families of other persuasions; but who in general also attend the ordinary ministrations of religion in the place. A Bible Society has been instituted in the parish for some years, which continues to be well and liberally supported. The object of it is to aid the views of the London Foreign and British Bible Society. In this institution we all most cordially harmonize. And in our meeting on the 10th of December last, when a public sermon was delivered, and the members gave in their annual contribution, men of four different persuasions were present, and all were equally animated and zealous in contributing their mite for the diffusion of the gospel. One of the parties was from a neighbouring parish.

The intellectual character of our shepherds is also of a superior description. Although it is necessary for them to be in constant attendance upon their flocks, they have yet much unoccupied time upon hand. They are formed into different Newspaper clubs, and many of them are well acquainted with the public transactions of the times. Books of history, of poetry, of philosophy, and of sermons, are often in circulation among them. Mr William Hogg, brother to the well-known poet, Mr James Hogg, enjoys the distinction of having obtained some premiums from the

Highland Society. While, in other places, village politicians in the winter-season are often directing the affairs of church and state in the ale-houses, our people here generally employ their time at home, in the better work of cultivating their own minds. The principal social enjoyment which they allow themselves, is an annual meeting commonly called the Shepherds' Ball, held during the winter-season in one of the public inns of the parish, and this is always understood to be decently conducted.

Here the *Fidus Achates*, or the shepherd's dog, deserves to be mentioned. The dog is his faithful and trusty companion, follows him in all his labours, and in all states of the weather. The docility, sagacity, and ever ready obedience of this animal, are truly astonishing. When ordered, he goes round the scattered flock at a great distance, and gathers them. At other times he can be stationed for hours upon duty at a distance from his master. In short, the dog may be said to execute the greatest part of the shepherd's labour, in running up hill and down dale. And in the shepherd's dog, the idea readily suggests itself, that nature in every state of society has been propitious and bountiful to man. For without the service and assistance of this faithful creature, the labours of these mountains could never be accomplished. The dog is often sold at two, three, four, and five pounds Sterling; and instances have been known of it being sold as high as eight and ten pounds.

Foreign Mendicity.—Foreign mendicity has been a heavy assessment upon the benevolence of the public here, especially during the two last summers. The liberality of our farmers, at the times of the sheep-shearing, has always increased the number of strollers, with a

view to get alms in wool. But the number of late years has greatly multiplied. Being here situated in a narrow pass, and upon the great public road from Dumfriesshire to the Lothians, beggars were continually passing along, and numbers of them almost every night lodged in all the barns in the country.

Amusements—The amusements here are few in number. In the shooting-season partridge and moor-fowl are to be had in considerable numbers for the sportsman; and a fox-chase is occasionally to be seen. Foxes do not appear to be numerous, owing to the smooth formation of our mountains, and their staying but few rocks. One fox-hunter seems to be sufficient for the whole county. The river Tweed and the other smaller streams being full of trout, angling is our principal amusement. Talla water, and Gameshope burn, in this parish are perhaps two of the best fishing-streams which can be had in any country. Every summer, frequent parties come from Edinburgh and other parts to enjoy this amusement. The public inn of Crook furnishes the requisite accommodation.

ANTIQUITIES AND CURIOSITIES.

Some remains of ancient castles are still to be seen in this parish, at Oliver, Fruid, and Hawkshaw. Fruid is reported to have been the seat of the Frazers; and the brave Sir Simon Frazer, who, with Sir John Cummin, defeated the English in three battles upon the plains of Roshn in one day, in the year 1303, is reported to have had his castle in this parish. Hawkshaw is said to have been the seat of the Porteous's for a thousand years, although the name is now almost extinct in this part of the country. The antiquity of these edifices cannot at this day be ascertained;

but tradition says, that they served two very important purposes in early and perilous times, they were places of residence and defence for their proprietors, and being generally placed in view of each other, they served also as signal stations to alarm the people, when the plundering borderers of the north of England made incursions into these parts, to carry off the property and cattle of the country.

Tradition says, that at this period, two giants of enormous strength lived in the retreats in this neighbourhood, watching for plunder near the highway; and were the dread and terror of the country and of travellers. Upon the opposite side of the Tweed, and at the side of the road which leads to Menzeon House from Tweed bridge, is a stone placed upon end, of which about 5 feet in height is above the surface. By the people it is called the Standing-stone, and though solitary, is probably a part of the remains of some Druidical temple or Pictish court of justice. And the writer, since beginning to write this report, has been informed, that there were other two stones, of the same size and elevation, within a few feet of the remaining one; but that they were several years ago demolished by the rude hand of a labourer. At these stones, as tradition says, Little John, a remarkable person in his day, stationed himself with his bow and arrows, and confronted the giant upon the opposite side of the river. The giant was not only willing to give him an opportunity of displaying his dexterity, but seems to have held him in great contempt. Little John drew his bow, and shot the first arrow, which, when the giant saw approaching on fleet wing, he received in the quick grasp of his formidable teeth. To make sure

work, Little John immediately dispatched a second arrow, which the giant did not perceive, and giving it a sure aim, it penetrated his forehead, and he immediately fell to the ground. This, in all probability, is the foundation of the old Scottish story of Jack the Giant-killer.

In the neighbourhood of the place where the giant was killed, there are two cairns, no doubt of ancient formation. And a labourer, in removing the stones of one of them about two years ago, found the grave of this giant, or at the least of some ancient hero. The sides of it were all regularly lined with smooth thin stones, and the top well covered with a large flag of full length. Fragments of an urn of strong earthen-ware were found within, a piece of which was brought to the writer of this report at the time. About thirty years ago, a grave of the same description was found under a cairn, and containing an urn, by the road side, upon Nether Oliver, the property of the Earl of Wemyss. And at a later date, upon the lands of Menzeon, there was found another grave, with side stones, about six feet, and a covering stone two feet thick, and five in length. Over this monument there was no cairn, or heap of smaller stones.

Bertha, the bonny lass of Badhiew.—The tragic fate of Bertha has been kept upon record. Beauty and form of the first description, may be found in a shepherd's cottage, as well as in the palace of a king. Bertha had both; but these, instead of being the sources of her happiness, were the causes of her ruin. Grimus, king of Scotland, accidentally saw the damsel; her charms overcame the fortitude of the monarch, and purposes of a more intimate acquaintance were immediately formed in his mind.

Grimus, according to Pinkerton in his *Antiquities of Scotland*, lived at the close of the tenth century. Polmood, a part of the policy and property of which is situated in this parish, was one of his summer or hunting-seats. One day, after sallying forth with his nobles and officers upon an hunting excursion by the way of Badhiew, he withdrew himself from their company, either by accident or design. The charms of Bertha were more captivating than the pleasures of the chase; and a son in the process of time was the consequence of their intercourse. The Danes, in the mean time, invading the northern frontiers of his kingdom, Grimus and his nobles marched off for the defence of their country. In his absence, his queen, who resided at Edinburgh, employed assassins, who murdered the aged father, Bertha, and her child, and they were all three buried in one grave. The queen, it is said, became distracted from remorse and the horrors of her guilt, and soon died. The king, returning victorious from the field of battle, hastened to Badhiew, to the society of Bertha and his child.—But they were now no more! He caused the grave to be opened; but could only behold their dead and mangled bodies! He became dejected; lost all relish for the joys of life, plunged himself again into the horrors of war, and died on the field of battle, in the eighth year of his reign, when gallantly fighting in defence of his kingdom.

Antiquity of Polmood.—Tradition says, that Grimus left Polmood to one of his officers or nobles, who was to bear the name of Hufter; and that he gave him a charter of perpetual possession, as long as wood grew and water ran. Others say, that this charter was obtained from one of the kings of

the Stewart race. A third opinion is, that the gift was given by Malcom Kanmore, and that the following is the true charter: "I Malcom Kanmore gies to you, Norman Hunter, and your heirs, Polmood House, and the town, all the hope up and down, as high as heaven, as deep as hell." However these traditions may stand in point of veracity, is uncertain; but one thing is clear, that the Hunters of Polmood have a claim to very high antiquity. And Badlicw, the residence of Bertha, is at this day a part of the property of the family. The name of Hunter having failed in the male line, the property is now in the hands of the Right Hon. Lord Forbes, in consequence of his marriage with Lady Forbes, daughter of the last Mr Hunter of Polmood.

All the south of Scotland have heard of Adam Hunter the shepherd, appearing as claimant, and last heir of entail to the property of Polmood, and of his useless and ineffectual process and struggle before the Court of Session during the last 40 years. He died about a year or two ago, and in all probability the process is now come to a close.

The Martyr's Tomb.—In the church-yard is a tombstone, with the following inscription:

"Here lyes John Hunter
Martyr, who was cruelly
Murdered, at Corehead,
By Col. James Douglas and
His party, for his adherence
To the word of God, and
Scotland's covenanted
Work of Reformation,
1685.

Erected in the year 1726."

This monument is held in considerable veneration by the people of the parish. When occasion requires, a small contribution is made among them, for colouring and

keeping the tomb-stone in decent appearance with oil paint. The year 1685 was that in which Charles II. died; and during his reign, the south of Scotland sustained persecutions and cruelties, perhaps more sanguinary and severe than those that any of the Roman emperors inflicted upon the Christians of the earlier ages. The Fala moss in this parish, is reported by many to be the burial-ground of numbers of the covenanters of those days. Others of them are said to have been hanged at Crook or Bield. Donald Cargill, an eminent clergyman in those times, who in his early years was settled in the Barony church of Glasgow, but who had been under the necessity of fleeing from his persecutors,—had a small conventicle in a narrow hollow or creek in the side of a mountain in Gameshope, one of the most elevated districts in this parish. To this day the creek bears his name; and is called Donald's Cleugh. Among the mountains of Yarrow, Etterick, and Tweedsmuir, the covenanters made a firm stand. In those regions, the seeds of religion and of civil liberty were effectually sown; and all the tyranny and persecution of the Church of Rome were never able to destroy them.

Another account of the above Donald has been sent to the writer of this report by William Hogg, and is as follows: "It is certain that Gameshope, in the days of former years, had been a retreat for some freebooters, or a party of religionists, who had withdrawn to that inaccessible and remote situation, that they might enjoy their religion unmolested and undisturbed. But whatever led them to such a sequestered spot, it is certain they had lived by robbery and spoliation; and that they had been under a noted leader named Donald

Hence the principal branch of Gameshope is called Donald's Cleugh, and there are still extant some stanzas of an old song, which I have heard repeated in my native country, long before I saw the Menzions. It runs thus :

" Had Gameshope Castle a tongue to speak,
Or mouth of flesh that it could fathom,
It would tell of many a supple trick,

Was played at the foot of Rotton
Boddom :

Where Donald and his hungry men,
Oft hought them up wi' little din,
And mair intent on flesh than yam,
Took hame the buke, and buried the
skin."

" Gameshope castle is only a natural rock which rises above the surface. This rock resembles a castle on account of its vastness, and being altogether inaccessible excepting on one side. Rotton Boddom is a flat moss, which Gameshope Castle overlooks. There are also in Gameshope many foundations to be seen of sheep *faulds*, on places where no man would ever choose to erect sheep-folds. I suppose them to have been erected by these freebooters for the purpose of catching sheep."

The Cutty Stool.—Upon turning aside from viewing the monument, and looking in at the church-door, a stranger may see a black grave veteran, commonly called the cutty stool, who has considerable claims to antiquity. He is perhaps near 200 years old, is in the form of a garden-chair, and can accommodate two sitters. He has no doubt served his purpose in his day, as a king of terrors to a certain class of individuals. But, to the credit of the place, his frightful majesty has had very few subjects for many years past.

The Devil's Cauldron.—This is a circular hollow or bason of a most enormous size, upon the confines of the parishes of Moffat and Tweedsmuir. It also bears the name of the Marquis of Annandale's Beef-stand. The public road from Edinburgh to Dumfries passes along the edge of it. Its circumference at the brim may be estimated about three miles. It has only one outlet toward the south, where the river Annan has its source.

SCIENTIFIC INFORMATION, &c.

NOTICES.

LAMP WITHOUT FLAME.—If a cylindrical coil of thin platina wire be placed, part of it round the cotton wick of a spirit-lamp, and part of it above the wick, and the lamp be lighted so as to heat the wire to redness; the vapour of the alcohol will, when the flame is blown out, keep the upper part of the wire red-hot for any length of time, according to the supply of alcohol, and with little expenditure of it; so as to be

in constant readiness to kindle paper prepared with nitre, and to light a sulphur match at pleasure. This affords a sufficient light to show the hour of the night by a watch, and for many other useful services, and does not interrupt the repose of persons unaccustomed to have a light in their bed-chamber. From its constantly preserving the same uniform heat, it may prove a valuable acquisition in a number of instances, where a long continuance of gentle heat, at a

uniform temperature, is desirable. One of these lamps has been kept burning upwards of sixty hours. A slight acid smell, not unpleasant, is yielded by this lamp during its ignition, arising from the decomposition of the alcohol. It affords complete safety also, as not one spark can fall from it; and it is entirely free from the unpleasant smell and smoke common to oil-lamps. To persons not acquainted with its nature, the curious appearance of this lamp, having its wick continuing red-hot for such a length of time, is very surprising; it may also possibly lead to other contrivances and improvements, which may become of the greatest importance in the arts and sciences. The proper size of the platina wire is the $\frac{1}{10}$ part of an inch, which may be easily known, by wrapping ten turns of the wire round a cylinder, closely together; and, if they measure the $\frac{1}{10}$ part of an inch, it will answer. A larger size will only yield a dull red light, and a smaller one is difficult to use. When the wire becomes oxidized, it must be uncoiled, and rubbed bright by glass paper; it will then act again with increased effect.

ATMOSPHERIC PHENOMENA.—

The following curious observations made at Gosport have been selected from the monthly meteorological journals for this year:—

Lightning	14 different days.
Thunder	11
Hail	12
Snow	6

A Quiescent Barometer 6 days.

Gales of wind from different quarters, viz.

From the N.	4
From the N.E.	2
From the S.W.	17
From the W.	10
From the N.W.	9

Rainbows, eight of which were perfect, with their proper colours, 14

Solar halos, 16

Lunar halos, 15

Lunar coronas,	20
Lunar Iris,	1
Coloured Paraselene which appeared the 30th July between 11 and 12 P.M.	1
Small meteors, commonly called falling or shooting stars,	18
Large meteors half the apparent size of the moon at her common altitude,	2
Aurora Borealis, or northern lights,	2

ISOTHERMAL LINE.—Europe may be regarded altogether as the western point of a great continent, and subject to all those influences which make the western sides of all continents warmer than the eastern. The same difference that is observed on the two sides of the Atlantic exists on the two sides of the Pacific; in the north of China the extremes of the seasons are much more felt than in the same latitudes in New California, and at the mouth of the Columbia. On the eastern side of North America, there are the same extremes as in China; New York has the summer of Rome, and the winter of Copenhagen; Quebec has the summer of Paris, and the winter of Petersburg. And, in the same way in Pekin, which has the mean temperature of Britain, the heats of the summer are greater than those at Cairo, and the cold of winter as severe as at Upsal. This analogy between the eastern coasts of Asia and America, sufficiently proves, that the inequalities of the seasons depend upon the prolongation and enlargement of the continents towards the pole, and upon the frequency of the N.W. winds, and not upon the proximity of any elevated tracts of country.

NEW SOUTH WALES.—Letters of a recent date from this colony, bring the most favourable accounts of its prosperity. So overabundant have been the supplies of every

kind from Europe, and from India, especially of manufactures, that purchases can be made at less than their original cost. So much attention was paid by the owners of the numerous flocks of sheep to the quality of their fleeces, that the mother-country, it is supposed, will soon have a large annual supply of wool from that colony.

PAPER HANGINGS.—It is gratifying to know, that paper-hangings are now manufactured capable of being washed with soap and water, and by this peculiar quality alone are they to be distinguished from those in common use. Where they have been used, we understand they have been highly approved of. The public are indebted for this valuable and useful discovery, to Mess. Creese & Co. of Great Newport Street, Long Acre.

COMPASS.—Mr H. C. Jennings announces, that he has discovered a method of insulating the magnetic needle, in such a degree as, under the ordinary circumstances, will prevent and protect the compass from false and dangerous attractions, by the intended or accidental approach of iron, or substances containing it. If this defect can be completely remedied, it will have the effect of saving many ships and men from the most imminent dangers.

PLUMBAGO.—A valuable mine of plumbago, or graphite, was last summer discovered at Glenstrathfarar, about thirty miles from Inverness. It promises to be of considerable importance, as there are, we believe, only two mines wrought in Great Britain for the production of this useful article. The new mine is in a schistose rock close to the Farar, and crops out to the extent of fifty feet in five different seams, some of them from twelve to eighteen inches thick. The seams appear to converge into one,

and to enlarge and improve in quality as the workmen penetrate deeper.

COMET.—Dr Olbers of Bremen, the celebrated astronomer, discovered a new comet, on the first of November last, in the west shoulder of the serpent, between the stork and the star, 104 of Bode's catalogue. It is small but brilliant, particularly towards the centre, and cannot be seen without a powerful telescope. At fourteen minutes past seven, its ascension was $253^{\circ} 6'$, its declination north $9^{\circ} 14'$, its rotatory motion in the direction of east and west.

YELLOW DYE.—A chemist of Copenhagen has discovered in potatoe tops a brilliant yellow matter for dyeing. The mode of obtaining it is, by cutting the top when in flower, and bruising and pressing it to extract the juice. Linen or woollen soaked in this liquor for forty-eight hours, takes a fine solid and permanent yellow colour. If the cloth be afterwards plunged in a blue dye, it then acquires a beautiful permanent green colour.

SALT.—Lord Sommerville has used salt on his farm in Somersetshire for about seven years, and attributes the health of his flock of 208 Merino sheep, which he purchased in Spain, chiefly to this circumstance. As these sheep had been accustomed to the use of salt, his Lordship considered, that in our damp climate, and in the rich land of Somersetshire, it would be necessary to supply them with it regularly. He used at the rate of a ton of salt for every 1000 sheep annually, and gave it them in the morning to counteract the ill effects of the dew. A handful of salt is put upon a flat stone, or slate, ten of which, placed a few feet apart, are sufficient for 100 sheep. Twice a week has usually been found sufficient. Of a flock of nearly 1000,

there were not ten old sheep which did not take kindly to it, and not one lamb that did not devour it greedily. Salt is likewise a preventative of disorders in stock fed with rank green food, as clover or turnips, whereby excessive wind is generated in the stomachs of animals; and for the rot it is deemed a specific.

AFRICAN EXPEDITION.—A letter from Sierra Leone, mentions the return to that place of the expedition for exploring the interior of Africa. They were completely unsuccessful, having advanced only 150 miles into the interior from Nunez. Their progress was there stopped by a chief of the country; and after unavailing endeavours, for the space of four months, to obtain liberty to proceed, they abandoned the enterprise and returned. Nearly all the animals perished. Several officers died, and only one private, except one drowned, out of about 200. Captain Campbell died two days after their return to Rio Nunez, and was buried, with another officer, in the same spot where Major Peddie and one of his officers were buried on their advance.

LONGITUDE.—Mr B. Wood, optician, Liverpool, has submitted a most ingenious instrument to the Admiralty, of which they have expressed their approbation. It promises the attainment of that object so long sought after,—the ascertainment of the longitude without calculation.

NEW COMET.—A comet was discovered at Marseilles on the night of the 26th December last, by M. Pons, in the constellation of the Swan, near the northern wing. It had a nebulous appearance. Its light was extremely feeble, and its figure indeterminate. It had no nucleus nor tail. It was seen again on the 29th of the same month, in

the evening, but only for a few minutes, on account of the clouds. Its situation was then about two degrees south of its first position. Its light was more bright, and its apparent size increased. A small nucleus could then also be distinguished. It was seen again on the morning of February 14th, and was still in the constellation of the Swan, but farther south. The same comet had been observed at Augsburg on the 2d of this month. It was found near the star ϵ of the fourth magnitude, on the outside of the wing of the Swan, and above the constellation of the Fox. It is considerably enlarged, and its nucleus now very distinct.

M. DE LALANDE'S MEDAL.—The gold medal appointed by the late M. de Lalande has been awarded by the Institute and Royal Academy of Sciences at Paris, to Mr Pond, the Astronomer Royal at Greenwich, for his interesting and important researches on the annual parallax of the fixed stars.

HARPOON.—A new harpoon has been invented by Mr Robert Garbutt of Kingston-upon-Hull, for the Greenland fishery, calculated to secure the whale in the event of the shank of the instrument breaking. The improvement consists in placing a kind of preventer, made fast to the eye of the foregager, which passing along the shank of the harpoon, is attached to the thick part of it in such a manner, as neither to lessen its strength nor impede its entrance when the fish is struck.

NAUTICAL INSTRUMENT.—Mr Lockwood of the Navy, has submitted to the Board of Longitude, an instrument which is countenanced by the Board, and recommended to the Lords of the Admiralty for immediate trial. It is likely to facilitate the object intended in exploring the Polar re-

gions. The merit of this invention is, that it works horizontally and vertically, assuming the magnetic meridian by its own action.

WATER-SPOUT.—On Saturday, March 7th, an immense water-spout ascended at Stenburne, near Whitwell, in the Isle of Wight. The weather was very stormy immediately before its fall, and for one half hour was exceedingly terrific. The descent of the water was compared to the influx of the sea, so great was the quantity; and destruction appeared inevitable to those on the spot. Walls were broken down, and cattle carried away and dispersed.

GLACIER.—The glacier of Ortler, in the vicinity of Chiavenna, in the Tyrol, has, notwithstanding the late moderate winter, increased in a most extraordinary degree. A stream which formerly ran from this glacier has ceased to flow since Michaelmas 1817, and incessant subterraneous noises and roarings, which are heard from beneath the ice, are attributed to the collection of waters within the glacier. The glacier within the valley of Nandenberg has presented similar appearances, and great fears are entertained for the neighbouring country in both these places, for the liberation of the confined waters on the approach of summer.

EXTRAORDINARY FALL OF RAIN.—On the 21st October 1817, (the day the hurricane commenced in the West Indies), at the island of Grenada, with the wind west; and the barometer at 29.40, eight inches of rain fell in twenty-one hours, and the rivers rose thirty feet above their usual level. From the 20th of October to the 20th of November, there fell seventeen inches of rain.

COBALT AND SILVER MINE.—Mr Mawe informs us, that the machinery for working the cobalt and

silver mine on the west edge of Dartmoor is just completed; and that the workings will shortly assume a regular form. The large black masses of arsenical cobalt, contrasted with the white curls of capillary silver, and crystallized sulphuret of silver, which fill the cavities of the quartzgangue, form specimens peculiarly interesting, and almost rival those from Mexico.

BLIGHT.—We are told the American farmers have of late years adopted the following method to prevent the blight or mildew from injuring the crop of apples. In the spring they rub tar well into the bark of the apple-trees, about four or six inches wide round each tree, at about one foot from the ground, which effectually prevents the blight; the consequences are abundant crops. It would certainly be worth while to try the same plan here.

PRIZE.—The Royal Society of Gottingen has offered a prize of fifty ducats, for “an accurate examination, founded on precise experiments, of Dalton’s theory of the expansion of liquid and elastic fluids, especially of mercury and atmospheric air, by heat.” The authors are desired to pay attention to the necessity allged by Dalton, for changing the progression of the degrees of the present thermometrical scales. Memoirs must be transmitted before the end of September 1819.

COMMUNICATIONS.

GAS LIGHT.

To the Editor of the Literary and Statistical Magazine.

SIR,

THE beautiful gas apparatus in this city is now nearly completed,

without the least accident of any kind.

The minute acquaintance of the engineers with the properties of the gas and the nature of the machinery, and the skilful management of the whole, will prevent any alarm such as has been experienced in other parts of the kingdom at the first introduction of this curious invention.

We have not yet been able to learn from what causes explosions have proceeded; we have been told that there is considerable danger, lest the flaming gas should return from the burners, mixed with atmospheric air, and inflame the gas backwards along the tubes, which communicate with the gasometer.

To obviate this chance of danger, if any really exists, we would propose a small contrivance on the principle of Sir Humphry Davy's safety-lamp for coal-mines, which is known by experience to answer the intended purpose completely, as it has the unqualified approbation of all scientific men at home and abroad in its favour.

If we suppose the burner, or a small part of the tube next to the flame, to screw off, and a small piece of wire-netting to be inserted two or three inches from the flame, of such a kind as is used in the safety-lamp; it would evidently prevent the possibility of the flame ever communicating backwards; and the additional expense would be inconsiderable.

The gas at the same time must pass outwards through this wire gauze, to the flame; and in this way, it may possibly act so as to prevent any unnecessary waste of gas.

Perhaps we may also expect to hear of our engineers applying this property of exploding gas to artillery, as it may be possible to

contrive some method of inclosing it, mixed in due proportion with atmospheric air to the firing point, so as to produce the same, or even a greater effect than gun-powder. By some happy chemical process, and nice combination of gas and gun-powder together, an agent may probably be found more powerful than any yet known.

C. J.

ANSWER TO IGNORAMUS.

To the Editor of the Literary and Statistical Magazine.

SIR,

I HAVE attended to a short paper in your last by IGNORAMUS, "on the phenomenon on a candle," and propose the following explanation, if you think it worthy of insertion.

It is only when the candle is snuffed too short, and the flame melting more tallow than is necessary for its support, that the phenomenon appears. I presume, therefore, an explanation of it may be gathered from considering the process of a superabundant liquefaction. The quantity of tallow melted is by no means homogeneous. Whilst the particles immediately adjoining to the wick are entirely under the action of the flame, and therefore very much rarified, others are only beginning to feel the dissolving power, and are therefore more condensed.

To preserve an equilibrium, the lighter particles at the wick rise to the surface, and are forced towards its extremity by a continual succession; while the heavier particles fall in an oblique direction towards the place of the greatest rarefaction. There are thus two directions of motion; that of the more

dense particles *towards* the wick, and that of the less dense *from* it.

The power of attracting and repelling the motes, then, which the wick apparently possesses, is nothing more than the motion of the motes, as being carried along with the tallow. And it is easy to conceive how they are changed from the one direction to the other; since the particles flowing *from* the

wick, as they retire from the source of rarefaction, become more dense; and sink again among those which are flowing *to* the wick. In connection with this explanation, I shall only observe, that the motes are seen to hold a higher position when they retire from the wick, than when they approach it.

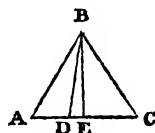
I am, Sir, your's, &c.

X. Y. Z.

ANSWERS TO QUERIES.

30. By A. J.—Call the sides a , b , and c the base. Then $\left(\frac{a+b+c}{2}\right) \left(\frac{a+b+c}{2} - c\right) = \left(\frac{a+b}{2} + \frac{c}{2}\right) \left(\frac{a+b}{2} - \frac{c}{2}\right) = \left(\frac{a+b}{2}\right)^2 - \left(\frac{c}{2}\right)^2$

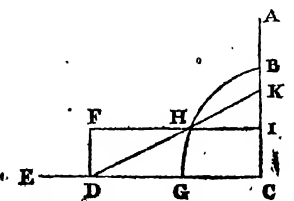
31. By A. J. and M. J.—Make $a = AB$, $b = AE = EC$, and $x = BD$. Then $DE = \sqrt{x^2 - a^2 + b^2}$, and $AD \times DC = (b - DE)(b + DE) = b^2 - DE^2 = a^2 - x^2$. Wherefore $x(a^2 - x^2) = \text{maximum}$, and $\dot{x}(a^2 - 3x^2) = 0$, and $\dot{x}^2 = \frac{a^2}{3}$. Therefore $DE = \sqrt{b^2 - \frac{a^2}{3}} = 10$.



32. By A. J.—Let $x = \text{height of the tower}$, and $a = 16\frac{1}{2}$. Then $\sqrt{\frac{x}{a}} = \text{whole time of descent}$, and $\frac{x}{2} = a \left(\sqrt{\frac{x}{a}} - 1 \right)^2$, which gives $x = a(6 + \sqrt{32}) = 187.48$, and the time = 3.414.

The same by M. J.—Let $x = \text{height of the tower}$, $a = 16\frac{1}{2}$, $t = \text{whole time of descent}$; then $1^2 : t^2 :: a : t^2 a = x$, and by the question $t^2 : (t-1)^2 :: a : (at-1)^2 = \frac{x}{2}$; whence $t^2 a = 2a(t^2 - 2t + 1)$, and $t^2 a - 4t = -2$, and $t = 2 + \sqrt{2} = \text{time}$; also $x = t^2 a = a(4 + \sqrt{2}) = \text{height}$.

33. By M. J. and A. J.—Let AC be the ladder standing against the wall, EC the same when drawn out, B the given point, BHG the curve described, KHD any intermediate position of the ladder. Draw the ordinate HI, and produce it to meet a perpendicular FD. Then $HI : FD = IC : HK : HD$. $1 : 2$ or $b : a$, $AB = HK = b$, $BC = a$, the ordinate HI



$= y$, $IC = x$, $KI = \frac{bx}{a}$, $y^2 = b^2 - \frac{b^2 x^2}{a^2} = \frac{b^2}{a^2}(a^2 - x^2)$, $y = \frac{b}{a} \sqrt{a^2 - x^2}$, the equation to the ellipse.

34. By M. J.—Let x = height of the balloon, t = time the ball is in falling, a = velocity of sound in one second, b = height a body falls in one second; $b : x :: 1^2 : \frac{x}{b} = t^2$, and $\frac{x}{a} = 3t$; $\frac{x^2}{9a^2} = t^2$, $\frac{x^2}{9a^2} = \frac{x}{b}$, or $x = \frac{9a^2}{b}$.

QUERIES.

35. A HEAVY body descending freely by the force of gravity on an inclined plane, whose length is 400 feet, descends 111 feet in the last second; required the altitude of the plane and the time of descent?

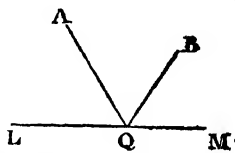
36. The crust of a hemispherical loaf of bread of 10 inches radius was every where of an equal thickness, and the solidity of the crust was equal to half the solid content of the whole loaf; required the dimensions of the interior soft part?

37. To find the content of a field in the form of an isosceles triangle by measuring only the base, and the distance of the vertex from the point in one of the sides or its production, where a perpendicular from the opposite angle meets it.

38. A gentleman bought a rectangular piece of land, of which the

perimeter is to be 100 rods; and he is to pay one dollar for each rod in the length, and three dollars for each rod in the breadth. Required to determine the length and breadth, so that the quantity of land may be purchased at the cheapest rate possible?

39. A ray of light issues from a given point A , and is constantly reflected to another point B , by a plane speculum LQM , which moves parallel to itself; required the locus of the point Q ?



40. The perimeter of a triangle being given 120 feet, and the vertical angle 70° ; to determine all the sides thereof, so that the triangle itself shall be the greatest possible?

COWGATE CHAPEL.

To the Editor of the Literary and Statistical Magazine.

SIR,

A CAUSE relative to Chapels of Ease came before our Synod on the 5th instant, involving some curious points both of law and of fact. As I observe from some of the former Numbers of your Magazine, that it is not inconsistent with your plan to insert notices of the proceedings of our Church-courts, I have sent

you a short account of this question, and given an abstract of the reasonings of the parties at the bar. Having no personal interest in this particular question, I hope that the view I have given of the grounds on which the different parties chiefly rested their cause, will be found to be perfectly impartial. My object in this communication is to direct the attention of your readers to the subject of Chapels of Ease in general,—and to inquire what ought

to be the policy of the Church respecting them.—I am, &c.

EDINBURGENSIS.

May 15. 1818.

„UPON the removal of the Episcopalian dissenters under Messrs. Alison and Morehead, from their chapel in the Cowgate to St Paul's in York Place, the former building was exposed to sale, and was purchased by a number of the inhabitants of Edinburgh for upwards of L. 4,000. Immediately after the purchase, the proprietors petitioned the Presbytery of Edinburgh to license the building as a Chapel of Ease. This application was refused upon various grounds, by almost the unanimous voice of the Presbytery. Against this proceeding, the petitioners appealed to the Synod of Lothian and Tweeddale. The grounds of appeal were,—that the Presbytery had refused the petition, without listening to the evidence that the petitioners offered to bring forward;—evidence which, they pledged themselves, was of such a nature as would substantiate their claim to a license, upon the great plea that there was not sufficient accommodation for the inhabitants of Edinburgh in the Established places of worship,—and as would remove the objections that influenced some of the members of Presbytery in their decision.

It was maintained by the Presbytery in favour of their decision, that by the Act of Assembly ament Chapels of Ease, Presbyteries might refuse applications for Chapels of Ease without hearing evidence. This power, it was admitted, was only to be exerted when it came within the knowledge of members of Presbytery, that from the circumstances of the case, the erection of a Chapel was unnecessary or inexpedient. And the clause vesting them with this

authority was introduced for this purpose, that no hopes might be encouraged which the members of Presbytery were assured would finally be disappointed. The Presbytery of Edinburgh, upon the present occasion, judged themselves warranted to exert this power, because they knew that it was unnecessary, and in every respect inexpedient, to grant the licence petitioned for.—It is now admitted, on all hands, that the only ground which warrants the licensing of a Chapel of Ease, is the want of accommodation in the places of worship already built. Now the Presbytery knew that there was no such want in the city of Edinburgh. By the census of 1811, the number of inhabitants within the royalty did not exceed 40,000; and it was allowed by the petitioners that the accommodation for this number in the Established churches, is greater than is allowed by the Court of Teinds and Session. The Presbytery conceived themselves obliged to take into calculation, none of the inhabitants without the bounds of the extended royalty, by the act already alluded to. By that act it is enacted, that before a chapel can be licensed, the patron, heritors, and kirk-session of the parish, must be summoned for their interest: And if the parish is in a borough, the magistrates and town-council of that borough. The proposed chapel is within the royalty, where it is not denied that there is already sufficient accommodation. It could not therefore be licensed without interfering with the rights of the ministers, patron, and heritors of the surrounding parishes, for the inhabitants of which parishes alone, the chapel could be supposed to be necessary. Had the Cowgate Chapel been without the royalty,—in the neighbouring parish of St Cuthbert's for

instance, then the patron, &c. might have been summoned, and the place, if necessary, have been licensed without infringing on the law of the Church.

But even taking into calculation the suburbs of Edinburgh, and the town of Leith, the places of worship already built would be found to be sufficient. There is no precise law respecting the quantum of population that ought to have seats. In country parishes, when a new church is to be built, it is generally fixed by the Court of Teinds and Session, that it shall hold two-thirds of the examinable persons, that is, of those persons who are 12 years old and upwards. But for towns, there is no fixed rule respecting the size of the churches; they are however estimated to contain a much smaller number of the parishioners than in the country, for the obvious reasons, that a greater proportion of the population are Dissenters, and that new churches and chapels may be built. The number of inhabitants in Edinburgh and Leith may be estimated at 100,000. Those under 12 may be supposed to amount to one-fourth of the whole population; taking two-thirds of the remainder, it will be found, that those who have a right to be accommodated amount to 50,000. Now, it appears from the list in the Almanack, that in Edinburgh and Leith there are 21 places of worship connected with the Establishment, and 35 belonging to Dissenters. Supposing that these contain at an average 1000, or even 800 or 900, which is a low estimate, they were sufficient for all the inhabitants.

The Presbytery had farther grounds for supposing, that it was not for want of accommodation elsewhere that the petitioners prayed for a licence. It appeared from the books containing an account of the seats let in the different

churches, which had been examined by a member of Presbytery that day, that there were upwards of 230 seats unlet in the different churches. The account of the Reverend gentleman was not indeed quite precise, as it appeared, that of these some were whole seats, and others only parts of seats. Still, it was insisted, that there was enough of room left for the accommodation of the petitioners.—And, besides, at the time of letting the seats, a paper had been read in all the churches, stating that there were seats still unoccupied; and especially setting forth, that the poor might have accommodation for *almost any thing*: And yet the great number of seats before mentioned were still unoccupied.

Farther, the Presbytery conceived themselves bound in honour to resist the erection of Chapels of Ease in the city of Edinburgh, from the engagement that the magistrates of that city had come under to build two new churches. The magistrates had looked forward to the stat-ents for defraying the expense of building, &c.; and Chapels of Ease could not be built without lessening the number of those who would take seats in the new churches.

Other grounds were strongly urged,—as the interference with the proposed grant from government for building new churches;—the ineligibility of the situation, surrounded by numbers of other churches and chapels;—the non-residence of some of the petitioners;—the circumstance of the chapel being built, before application was made to the Presbytery:—but the Presbytery rested their defence chiefly on the grounds we have above stated.

It was urged for the appellants, that no Presbytery had a right to throw out a petition, without listening to the evidence. The law

could not possibly signify more, than that Presbyteries might refuse to hear evidence if it went to prove nothing but irrelevant points. No court could possess the power of skutting the door against evidence offered to prove facts, on the truth or falsehood of which the success of a petition depended, without manifestly endangering the interests of all those who were in any way under its controul. Now, what the appellants offered to prove, was no frivolous or irrelevant point, but one which, if established, gave a perfect validity to their claim. It was a point too that could only be ascertained by leading a proof; and all, therefore, that the appellants desired was, that the Synod would send the matter back to the Presbytery, and appoint them to take the evidence that was offered. Nor could the Presbytery complain of this, for if the evidence was insufficient, the disgrace of defeat remained with the appellants.

The refusal of the Presbytery to receive evidence, made all their statements at the bar of the Synod inadmissible, as being mere party-averments.—The alleged facts by which they attempted to justify their proceedings, were not more accessible to the members of Presbytery than to the appellants; and the appellants now distinctly denied the greater part of them, and had all along offered to prove to the satisfaction of the Presbytery, that their calculations both respecting the number of inhabitants and the number of churches were altogether erroneous. However respectable the quarter was, from which the statements that had been laid before the Synod came, they ought to have no influence on the minds of the members of Synod. And this applied to all the statements that had been made. The Synod, for instance, could not know as a Synod that the magistrates were bound to

build two new churches upon certain terms, nor any of the facts connected with this.

The first point that the appellants pledged themselves to prove was, that there is not a sufficient number of churches in Edinburgh for the population. In this question it was quite preposterous to leave out of view all the inhabitants of Edinburgh who were without the royalty of the city. If the letter of the law was to be adhered to, then the calculation ought to be confined to the particular parish in which the proposed chapel happened to be placed. And it had indeed been argued at the Presbytery, that because in that parish (viz. Lady Yester's) there was ample accommodation for all the people, a new chapel could not be licensed. But this had been given up as too absurd. In giving up this, however, the letter of the law had been departed from, and the appellants required no farther a departure than had already been made by the Presbytery itself. And there was exactly the same reason for the departure in both cases.—The reason was, that in all that regards accommodation in churches, no distinction is made between the inhabitants of different parishes,—or between those who are within and those who are without the royalty. When the church-seats are let, those who make the earliest application, or who have most interest with the magistrates, are first accommodated; and it is never asked what parish the applicant for a seat belongs to, or whether he lives within the royalty. If the inhabitants confined themselves to their own parishes, or if parishioners had a prior claim to seats in the parish-church, then it would be necessary to look only to the inhabitants within the parish, or royalty. But this was notoriously not the case. In on

church, not more than five families residing within the parish, to which it belongs, have seats. When a new chapel, therefore, is to be licensed and erected, the whole inhabitants of that congeries of building, which to all practical purposes constitutes what is called Edinburgh, must be taken into account.

Now, the inhabitants of Edinburgh were much underrated by the Presbytery. The appellants offered to prove that the population of Edinburgh, in 1801, exclusive of Leith, was 95,000.—On the other hand, the accommodation in the churches and chapels was prodigiously over-rated. There were several places taken into account that did not contain upwards of 150 as the Cameronian, Unitarian, and Glassite meeting-houses, and many were under 300 and 500. And in short, the appellants pledged themselves to prove, that the parish-churches and chapels of ease did not contain upwards of 19,690, and the dissenting chapels not more than 15,141.—The whole accommodation is thus 34,831, excluding many thousands of inhabitants from all access to any place of worship whatever. And then it was to be observed, that even in this computation the dissenting chapels were included. Now the Court of Teinds and Session had always, when a new church was to be built, fixed that it should contain two-thirds of the examinable population, making no allowance for Seceders of any description. Their policy in this was obvious and wise. It was absolutely necessary, if they wished to tempt the Seceders back to the Establishment. And was it to be maintained in a Presbyterian church court, that those who went to a Unitarian or Roman Catholic chapel, were sufficiently provided with religious instruction?

The statement of the Rev. gentleman respecting the number

of seats that were unlet, was to be considered as quite *ex parte*. Besides it was stated on the other hand, on the authority of a magistrate who had the charge of letting the seats, that there were very many who applied for seats without success. In some cases, not one in a hundred could be provided. From this was it not obvious, that the unlet seats must be in situations where the speaker could not be seen or heard, in the dark and noisome places of the church? The statement of the Rev. Gentleman was far from being precise. Some of the unoccupied seats were perhaps whole pews, and others only single seats; taking an average, they could not contain more than 750. But the appellants were upwards of 1800. There was not, therefore, accommodation for the half of them; and how inconvenient was it for families to be scattered, not only over different parts of the same church, but over different parts of the town!

As to the last objection,—the licensing of this new chapel could not in the least interfere with the interests of the magistrates. From the situation in which the new churches were to be built, it was not to be supposed that one of the appellants would take a single seat in either of them. And besides, there was every reason to suppose that the magistrates, instead of being offended, would be very well satisfied with the licensing of this chapel; and this was just one of the points that the appellants complained was not allowed to be ascertained by evidence.

In addition to these arguments, the impolicy and injustice of forcing a number of respectable individuals into the Secession, was strongly urged.

Two motions were made in the Synod, the one for sustaining, and the other for dismissing the complaint and appeal; the first of which was carried.

POETRY.

from Lord Byron's *THE LEE HAROLD*,
Canto IV.

BUT from their nature will the tamen
grow
Loftiest on loftiest, and least shelter'd rocks,
Rooted in barrenness, where nought below
Of soil supports them 'gainst the Alpine sheeks
Of eddying storms; yet springs the trunk,
and mocks
The howling tempest, till its height and frame
Are worthy of the mountains from whose
blocks
Of bleak, grey granite, into life it came,
And grew a giant tree:—the mind may
grow the same.

Existence may be borne, and the deep root
Of life and sufferance make its firm abode
In bare and desolated bosoms: mute
The camel labours with the heaviest load,
And the wolf dies in silence,—not bestowed
In vain should such example be; if they,
Things of ignoble or of savage mood,
Endure and shrink not, we of nobler clay
May temper it to bear,—it is but for a day.

All suffering doth destroy, or is destroyed,
Even by the sufferer; and, in each event
Ends:—Some with hope replenish'd and
rebuoy'd,

Return to whence they came—with like in-
tent,

And weave their web again; some bow'd
and bent,

Wax grey and ghastly, withering ere their
time,

And perish with the reed on which they
lean;

Some seek devotion, toil, war, good or crime,
According as their souls were form'd to sink
or climb.

But ever and anon, of griefs subdued,
'There comes a token like a scorpion's sting,
Scarce seen, but with fresh bitterness im-
bued;

And slight withal may be the things which
bring

Back on the heart the weight which it would
fling;

Aside for ever: it may be a sound—

A tone of music,—summer's eve—or spring,
A flower—the wind—the ocean,—which shall
wound,

Striking the electric chain wherewith we are
darkly bound.

And why and how we know not, nor can
trace

Home to its cloud this lightning of the mind,
But feel the shock renew'd, nor can efface
The blight and blackening which it leaves
behind,

Which out of things familiar, undesign'd,
When least we deem of such, calls up to view
The spectres whom no exorcisms can bind,
The cold the changed—perchance the dead
—anew,

The mourn'd, the lov'd, the lost—too many!
—yet how few!

But thou, Clitumnus! in thy sweetest wave
Of the most living crystal that was e'er
The haunt of river nymph, to gaze and lave
Her limbs where nothing hid them, thou dost
rear

Thy grassy banks whereon the milk-white
steer

Grazes; the purest god of gentle waters!
And most serene of aspect, and most clear;
Surely that sacrum was unprofaned by slaugh-
ters—

A mirror and a bath for Beauty's youngest
daughters!

And on thy happy shore a temple silt,
Of small and delicate proportion, keeps,

Upon a mild declivity of hill,
Its memory of thee; beneath it sweeps

Thy current's calmness; oft from out it
leaps

The finny darter with the glittering scales,
Who dwells and revels in thy glassy deeps;

While 'chance—some scatter'd water-lily sails
Down where the shallower wave silt tells its
bubbling tales.

Pass not unblest the genius of the place!

If through the air a zephyr more serene
Win to the brow, 'tis his; and if ye trace
Along his margin a more eloquent green,
If on the heart the freshness of the scene
Sprinkle its coolness, and from the dry dust
Of weary life a moment lave it clean
With nature's baptism,—'tis to him ye must
Pay orisons for this suspension of disgust.

The roar of waters!—from the headlong
height

Velino cleaves the wave-worn precipice ;
The fall of waters ! rapid as the light
The flashing mass foams shaking the abyss ;
The hell of waters ! where they howl and hiss,
And boil in endless torture ; while the sweat
Of their great agony, wrung out from this
Their Phlegethon, curls round the rocks of
jet
That gird the gulf around, in pitiless horror
set,

And mounts in spray the skies, and thence
again

Returns in an unceasing shower, which round,
With its unemptied cloud of gentle rain,
Is an eternal April to the ground,
Making it all one emerald :—how profound
The gulf ! and how the giant element
From rock to rock leaps with delirious bound,
Crushing the cliffs, which, downward worn
and rent

With his fierce footsteps, yield in chasms a
fearful vent

To the broad column which rolls on, and
shows

More like the fountain of an infant sea,
Torn from the womb of mountains by the
throes

Of a new world, than only thus to be
Parent of rivers, which flow gushingly,
With many windings, through the vale :—

Look back !

Lo ! where it comes like an eternity,
As if to sweep all things down in its track,
Charming the eye with dread,—a matchless
cataract,

Horribly beautiful ! but on the verge,
From side to side, beneath the glittering
morn,

An his sits, amidst the infernal surge,
Like hope upon a death-bed, and, unworn
Its steady dyes, while all around is torn,
By the distracted waters, bears serene
Its brilliant hues with all their beams unshorn :
Resembling, 'mid the torture of the scene,
Love watching madness with unalterable
mien.

* * * * *
The fool of false dominion ---and a kind
Of bastard Caesar, following him of old
With steps unequal ; for the Roman's mind
Was modell'd in a less terrestrial mould,
With passions fiercer, yet a judgment cold,
And an immortal instinct which redeem'd
The frailties of a heart so soft, yet bold.
Alcides with the distaff now he seem'd
At Cleopatra's feet,---and now himself he
beam'd,

* Bonaparte.

And came---and saw---and conquered ! But
the man

Who would have tamed his eagles down to
flee,

Like a tram'd falcon in the Gibe van,
Which he, in sooth, led to victory,
With a deaf heart which never could be
A listener to itself, was strangely tam'd ;
With but one weakest weakness---vanity,
Coquettish in ambition---still he aurd---
At what ? can he avouch---or answer what
he claim'd ?

And would be all or nothing---

Or view the Lord of the unerring bow,
The God of life, and poetry, and light ---
The sun in human limbs array'd, and brow
All radiant from his triumph in the fight ;
The shaft hath just been shot---the arrow
bright

With an immortal's vengeance ; in his eye
And nostril beautiful disdain, and might,
And majesty, flash their full lightnings by,
Developing in that one glance the Deity.

But in his delicate form---a dream of love,
Shap'd by some solitary nymph, whose
breast

Long'd for a deathless lover from above,
And madden'd in that vision---see unquest
All that ideal beauty ever bless'd
The mind with in its most unearthly mood,
When each conception was a heavenly guest,
A ray of immortality---and stood,
Starlike, around, until they gathered to a
god !

Lo Nemi ! navelled in the woody hills
So far, that the uprooting wind which tears
The oak from his foundation, and which
spills

The ocean o'er its boundary, and bears
Its foam against the skies, reluctant spares
The oval mirror of thy glassy lake ;
And calm as cherish'd hate, its surface wears
A deep cold settled aspect nought can shake,
All coil'd into itself and to rest, as sleeps the
snake.

And near, Albano's scarce divided waves
Shine from a sister valley ;--- and afar
The Tiber winds, and the broad ocean lavas
The Latian coast where sprung the Punic war,
“ Arms and the Man,” whose re-ascending
star

Rose o'er an empire ;---but beneath thy
right

Tully reposed from Rome ;---and whoe you
bar

Of girding mountains intercepts the light,
The Sabine farm was till'd, the wave hard's
delight.

But I forget.—My pilgrim's shrine is won,
And he and I must part,—so let it be,—
His task and mine alike are nearly done :
Yet once more let us look upon the sea ;
The midland ocean breaks on him and me,
And from the Alban Mount we now behold
Our friend of youth, that ocean, which when
we
Beheld it last by Calpe's rock unfold
Those waves, we followed on till the dark
Euxine roll'd

Upon the blue Symplegades : long years—
Long, though not very many, since have
done
Their work on both ; some suffering and
some tears
Have left us nearly where we had begun :
Yet not in vain our mortal race hath run.
We have had our reward—and it is here ;
That we can yet feel gladden'd by the sun,
And reap from earth, sea, joy almost as dear
As if there were no man to trouble what is
clear.

Oh ! that the desert were my dwelling place,
With one fair Spirit for my minister,
That I might all forget the human race,
And, hating no one, love but only her !
Ye elements ! in whose ennobling stir
I feel myself exalted—can ye not
Accord me such a being ? Do I err
In deeming such inhabit many a spot ?
Though with them to converse can rarely be
our lot.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar :
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all
conceal.

Roll on, thou deep and dark blue ocean—
roll !
Ten thousand fleets sweep over thee in vain ;
Man marks the earth with ruin—his con-
tent
Stops with the shore ;—upon the watery
plain
The wrecks are all thy deed, nor doth re-
main.
A ship, law of man's savage, save his own,
When, with a sudden drop of rain,
He sinks into thy depths with bubbling
groan,
Without a grave, unknel'd, uncoffin'd, and
unknown.

His steps are not upon thy paths—thy fields
Are not a spoil for him,—thou dost arise
And shake him from thee ; the vile strength
he wields
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him, shivering on thy playful
spray
And howling, to his Gods, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth :—there let
him lay.

The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war ;
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which
mar
Alike the Armada's pride, or spoils of Tra-
falgar.

Thy shores are empires, changed in all save
thee—
Assyria, Greece, Rome, Carthage, what are
they ?
Thy waters wasted them while they were free,
And many a tyrant since ; their shores obey
The stranger, slave, or savage ; their decay
Has dried up realms to deserts ;—not so
thou,
Unchangeable save to thy wild waves' play—
Thine writes no wrinkle in thine azure brow—
Such as creation's dawn beheld, thou rollest
now.

Thou glorious mirror, where the Almighty's
form
Glances itself in tempests ; in all time,
Calm or convuls'd—in breeze, or gale, or
storm,
Iceing the pole, or in the torrid clime
Dark-heaving ;—boundless, endless, and
sublime—
The image of eternity—the throne
Of the invisible ; even from out thy
zone
The monsters of the deep are made ; each
obeys thee ; thou goest forth, dread, fa-
thomless, alone.

And I have loved thee, Ocean ! and my joy
Of youthful sports was on thy breast to be
*Borne, like thy bubbles, onward : from a
boy
I waltzed with thy breakers—they to me
Were a delight ; and if the freshening sea
Made them a terror—'twas a pleasing fear,
For I was as it were a child of thee,

And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do
here.

My task is done—my song hath ceased—any
theme

Has died into an echo ; it is fit
The spell should break of this protracted
dream.

The torch shall be extinguish'd which hath
lit

My midnight lamp—and what is writ, is
writ,---

Would it were worthier ! but I am not now
That which I have been---and my visions
flit

Less palpably before me—and the glow
Which in my spifit dwelt, is fluttering, faint,
and low.

Farewell ! a sound that must be, and hath
been—

A sound which makes us linger ;—yet—
farewell !

Ye ! who have traced the pilgrim to the
scene

Which is his last, if in your memories dwell
A thought which once was his, if on ye
swell

A single recollection, not in vain
He wore his sandal-shoon and scallop-shell :

Farewell ! with *him* alone may rest the pain,
If such there were—with *you*, the moral of
his strain !

~~~~~

*From the FUDGE FAMILY, by the Author  
of the Twopenny Post-bag.*

LINES ON THE DEATH OF SH-R-D-N.

*Principibus placuisse viris.—HORAT.*

YES, grief will have way—but the fast fall-  
ing tear

Shall be mingled with deep execrations  
on those

Who could bask in that spirit's meridian  
career,

And yet leave it thus lonely and dark at  
its close.

Whose vanity flew round him, only while  
fed

By the odour his fame in its summer-  
time gave ;—

Whose vanity now, with quick scent for  
the dead,

Like the ghole of the East, comes to feed  
at his grave !

Oh ! it sickens the heart to see bosoms so  
hollow,

And spirits so mean in the great and high  
born ;

To think what a long line of titles may fol-  
low

The relics of him who died—friendless  
and lorn !

How proud they can press to the fun'ral  
array

Of one whom they shunn'd in his sickness  
and sorrow :—

How bailiffs may seize his last blanket to-  
day,

Whose pall shall be held up by nobles  
to-morrow !

And thou, too, whose life, a sick epicure's  
dream,

Incoherent and gross, even grosser had  
pass'd,

Were it not for that cordial and soul-giving  
beam,

Which his friendship and wit o'er thy  
nothingness cast :—

No, not for the wealth of the land that sup-  
plies thee

With millions to heap upon foppery's  
shrine ;—

No, not for the riches of all who despise  
thee,

Tho' this would make Europe's whole  
opulence mine—

Would I suffer what—even in the heart  
that thou hast,

All mean as it is—must have consciously  
burn'd,

When the pittance, which shame had wrung  
from thee at last,

And which found all his wants at an  
end, was return'd ! \*

“ Was this then the fate ! ” future ages will  
say,

When some names shall live but in his-  
tory's curse,

When truth will be heard, and these lords  
of a day

Be forgotten as fools, or remember'd as  
worse.

“ Was this then the fate of that high-gifted  
man,

The pride of the palace, the bower, and  
the hall,

The orator, dramatist, minstrel, who ran

\* The sum was two hundred pounds,  
offered when Sh-r-d-n could no longer take  
any sustenance, and declined, for him, by  
his friends.



Through each mode of the lyre, and was  
master of all !

" Whose mind was an essence, compounded  
with art,  
From the finest and best of all other men's  
powers,  
Who ruled like a wizard the world of the  
heart,  
And could call up its sunshine, or bring  
down its showers !

" Whose humour, as gay as the fire-fly's  
light,  
Play'd round every subject, and shone  
as it play'd ;—

Whose wit in the combat, as gentle as bright,  
Ne'er carried a heart-stain away on its  
blade.

" Whose eloquence—bright'ning whatever  
it tried,  
Whether reason or fancy, the gay or the  
grave—

Was as rapid as deep, and as brilliant a tide  
As ever bore freedom aloft on its wave !"

Yes, such was the man, and so wretched his  
fate ;

And thus, sooner or later, shall all have  
to grieve,

Who waste their morn's dew in the beams  
of the great,  
And expect 'will return to refresh them  
at eve !

In the woods of the north there are insects  
that prey

On the brain of the Elk, till his very last  
sigh \* :

Oh, genius ! thy patrons, more cruel than  
they,

First feed on thy brains, and then leave  
thee to die !

*From the Newspapers.*

EARLY ENGLISH POETRY.

(Author uncertain.)

I DO confess thou'rt young and fair,  
And I might have been brought to love  
thee,

\* Naturalists have observed, that upon  
dissecting an Elk, there was found in its  
head some large flies, with its brain almost  
eaten away by them.—*History of Poland.*

Had not I found the slightest prayer  
That breath could move, had power to  
move thee.

But I can let thee now alone,  
As worthy to be loved by none.

I do confess thou'rt sweet, but find  
Thee such an unthrift of thy sweets,  
Thy favours are but like the wind,  
That kisseth every thing it meets ;  
And since thou canst with more  
than one,  
Thou'rt worthy to be loved by  
none.

The morning rose that untouch'd stands,  
Ain'd with its briars, how sweet it smiles !  
But pluck'd and strain'd by ruder hands,  
Its sweet no longer with it dwells,  
But scent and beauty both are  
gone,  
And leaves fall from it one by  
one.

Such fate ere long will thee betide,  
When thou hast handled been awhile,  
Like faded flower, be thrown aside,  
And I shall sigh when some will smile,  
To see thy love for every one  
Hath brought thee to be loved by  
none.

#### ORIGINAL.

#### RETROSPECTION.

How swiftly speeds the silent flight of years,  
That bound the weary pilgrimage of man !  
Methinks it but as yesterday appears  
Since first my days of infancy began ;  
Since careless o'er the grassy sod I ran,  
And chased the butterfly with painted wing ;  
Well pleased to feel the freshening breezes  
fan  
My childish face, and wide the fragrance  
flung  
Of each gay herb and flower that flourish'd in  
the spring.

Then how I loved to join the youthful crew,  
When free from care we sported in the  
glade !

Then every hour on wings of rapture flew,  
Life's sunshine then we felt without its  
shade !

We bless'd the hour when daylight 'gan to  
fade,  
And when the bat in awkward circle  
wheel'd—



That was the sweetest time of all we played,  
Then most we loved our freedom in the  
field;

And each returning dawn did new-born  
pleasures yield.

But now how sadly altered is the scene!  
Now what a load of care has manhood  
brought!

We vainly sigh, and think on what has been,  
And mourn the swift-wing'd pleasures of  
our lot;—

Oh, could our vanished joys but be forgot!  
But dire remembrance ever to the mind  
Recalls each dear, each soul-rejoicing thought  
Of childhood's reign, that flies with speed  
of wind,

And leaves us 'nought but long and vain  
regret behind.

Oh! let me fly to melancholy bowers,  
Where high o'er-arching trees their boughs  
unite;

Where the enlivening sun-beam never pours  
Into the dark retreat its golden light;  
And there let pensive memory mourn the  
flight

Of days when I would bless the morning  
sun

For having chased the gloomy shades of  
night—

Then forth to breathe the balmy gales I'd  
run,

And be as blithe at eve as when the day  
began.

Now must I mourn, indeed, asad reverse—  
My young companions wrapt in death's  
dark shade!

And I have wept beside a mother's hearse,  
And by her grave a much-lov'd father's  
laid!

What desolation have some short years  
made!

Stern Fortune, wherefore art thou so malign?  
(But thy imperious will must be obey'd!),  
How few of thy propitious beams are mine!

Oh! scarce can I forbear to sorrow and repine.

Yet why repine? does not the Lord of  
Heaven

Decree to all their portion here below?

For not by chance, but by his hand is given

Our various fortune, whether weal or woe.

Oft does his gracious providence bestow

A thousand tender mercies on mankind;

From him alone our joys and comforts flow—

Then man should still be humble and re-  
sign'd,

And let Religion's balm for ever soothe his  
mind.

W. C.

# LOVE ODE.

*From the Italian of Rolli.*

Ye solitary shady groves,  
A wretched soul your peace invades;  
In search of comfort now he roves  
Amid your silent gloomy shades.

For every charm of life is flown,  
No object now for me has joy;  
My happiness, my peace, are gone,  
And gladly from myself I'd fly!

Phillis, my dear, my lovely fair!  
O tell me, trees, if here she roam?  
Alas! I seek her every where,  
Tho' well I know she's far from home.

How oft, ye thick embow'ring trees,  
Have ye your branches o'er us spread!  
What golden hours of joy were these!  
But ah! how swiftly have they fled!

O say, at least, if e'er these eyes  
Her pleasing smile again shall know?  
Echo from yonder rock replies,  
And seems, methinks, to answer, "No!"

A feeble murmur sounds in air,  
A sigh of one that seems to mourn;  
Or 'tis, perchance, my charming fair,  
That tells me she will yet return.

Ah no! 'tis but yon rill resounds,  
And breaks upon the rocks below;  
It murmurs tender piteous sounds,  
Responsive to my bitter woe.

But should my love return at last,  
Too late, oh Heaven! will be that hour.  
Then on my grave her eyes she'll cast,  
And o'er my dust her sorrows pour.

C.

## TO A LADY,

*With a Painted Wink Basket.*

COULD painted toys, or polish'd lay,  
The feelings of the soul convey,  
In numbers sweet my pen should flow,  
With brightest tints my pencil glow.

But deep within the bosom's core  
Lies the rich vein of friendship's ore;  
Can language shew its path sincere?  
Can painting trace the colours there?

'Tis kindred minds alone can know  
The precious boon by nature giv'n;  
It buds—the fairest flower below,  
And yields celestial fruit in Heav'n.

f



## ACADEMICAL INTELLIGENCE.

## DEATHS.

*Feb.* 18. At Etterick, Rev. Charles Paton, A. M. Minister there, in the 64th year of his age.

— 28. At Edinburgh, Mr Peter Drysdale, Writing-Master.

*March* 10. At Peterhead, Rev. George Moir, M. D. near 55 years Minister of that Parish.

— 19. At Edinburgh, Mr John Broadfoot, Student of Divinity, much regretted.

— 25. At Glasgow, of the prevailing Fever, Archibald Muir, Esq. C. M. Surgeon, Rothsay, 26 years of age.

— 31. At Dumfries, Rev. William Babington, D. D. Episcopal Minister there, in the 70th year of his age, and 46th year of his Ministry.

*April* 5. At his father's house, 20. Dundas Street, Edinburgh, James Colhoun Thomson, Student of Medicine, aged 20 years—a victim to Typhus Fever, caught in the ardour of his profession.

— 10. At North Berwick, Mr James Dickson, Student of Divinity, a native of Caerlaverock, near Dumfries.

— 10. At Dumbarton, Rev. James Oliphant, A. M. Minister of that Parish, in the 84th year of his age, and 54th of his Ministry.

— At Dalkeith, Mr William Scott, Teacher of the English School in that place.

— 14. At Aberdeen, James Allan, Esq. M. D. Physician to the Aberdeen Dispensary, very much regretted.

— 30. At 65. Prince's Street, Ja. Geo. Macdonlay, Student of Medicine in the University of Edinburgh, aged 20.

*Jan.* —. At Washington, Rev. Thomas Pitt Ewing, Principal of the Hagarstown Academy.

*Feb.* 18. At London, of a Typhus fever, Da Costa, M. D. Member of the Royal Medical, Geological, and Wernerian Societies in Edinburgh, where he had recently studied.

— At New York, in the 40th year of his age, Archibald Bruce, Esq. M. D. Professor of Mineralogy in the Medical Institution of that city.

*April* 16. At London, A. High, Esq. M. D. Deputy-Inspector of Hospitals in the Island of Ceylon.

## PROMOTIONS.

*Elections.*—*Jan.* Mr John Moir, (by the Medical Faculty),—one of the Printers of Theses or Inaugural Dissertations in the University of Edinburgh.

*March* 2. Mr W. Findlay, Schoolmaster, Fraserburgh, (by Town Council on report of the examiners),—Teacher of the Arithmetical and Mathematical School; and Mr Francis Craigmile, Student in Marischal College,—Writing School, Aberdeen.

— 27. George Barclay, M. D.—Lecturer on Surgery and Pathology; and William Henderson, M. D.—Materia Medica, University and Marischal College, Aberdeen.

*April* 15. Mr Samuel Lindsay, A. M. Classical Teacher in George Heriot's Hospital, (by the Town Council),—one of the Masters of the High School, Edinburgh, in room of Mr William Ritchie, A. M. who resigns from 1st October next.

— Mr Andrew Crichton, Student in Divinity,—Teacher of the Subscription School, North-Berwick, vacant by the death of Mr Dickson.

*May* 1. Mr William Elliot, Schoolmaster of Carrington,—English School, Dalkeith, vacant by death of Mr Scott.

*March* 12. Mr John Weller, A. B. of Emmanuel College, (p. 113.)—Fellow of that Society.

— 12. Mr Horatio Waddington, Student of Trinity College,—Pitt Scholarship, Cambridge.

— J. Lodge, Esq. A. B. of Trinity College,—Fellow of Magdalen College, Cambridge.

*Admissions.*—*March* 17. Professors of Chemistry and Botany, (p. 113.)—University of Glasgow.

*April* 14. Mr William Roberts of King's College, Cambridge,—a Fellow of that Society.

*Degrees.*—D. D. 1817. *Dec.* 11.—Rev. Samuel Gamble, Minister at Ramilton, in the county of Donegal, Ireland,—by the University of Glasgow.

1818. *Jan.* Rev. William Manuel, Scotch Church, London Wall, Chaplain and Secretary to the Corresponding Board (London) of the Society for Propagating Chris-



tian Knowledge in the Highlands and Islands; and Rev. Robert Morrison, (translator of the Scriptures into the Chinese language, and Author of a Chinese Dictionary, now in the press, which is expected will be completed in four volumes 4to.) Canton, China.—*Ibidem*.

— Rev. Thomas Ross, Kilmarivale, — and Marischal College, Aberdeen.

*Feb. 6.* Rev. James Peddie, First Associate (Burgher) Congregation, Edinburgh. Author of several single Sermons, &c.—*Ibid.*

*May* — Rev. John Somers, Midcalders, — Glasgow.

*Oct. 31. 1817.* — Rev. John Paterson, — an English, and twenty-four other Clergymen, specially recommended by ALEXANDER, Emperor of all the Russias, &c.— Abo (Finland).

*L. L. D. 1817. June.* Colonel Mudge, Conductor of the Trigonometrical Survey of Great Britain. — Edinburgh.

*Dec. 11.* Rev. Allan Bell, Master of the Diocesan School of Down, Ireland, — Glasgow.

*M. D. 1817. Oct. 4.* Alexander Jack, Esq. Surgeon, R. N. late of the Shannon, and now of the Tyber, — St Andrew's.

*1818. Jan. 16.* Mr William Anderson, Surgeon, Glasgow, — and Marischal College, Aberdeen.

— 23. Robert Shand, Esq. Surgeon, Cape of Good Hope, — *Ibid.*

*March 5.* Rev. John Gemmill, Minister

of the Associate (Antiburgher) Congregation, *Liffris*, Dalry, — Glasgow.

*A. M. March.* — Mr R. A. Armstrong, — St Andrew's.

— 27. Mess. Andrew Beattie, Don. Chisholm, Eben. Brown, Geo. Angus, Geo. Ed. George Kirkland, James Mackintosh, James Morrice, James Smith, James Walker, John Arbuckle, John Cameron, John MacLennan, John Miller, John Morrison, John Reid, John Scott, John Wilson, Robert Williamson, Roderick Macleod, Thomas Gunn, William Brown, William Campbell, William Macqueen, and William Scott, — King's College, Aberdeen.

*April 3.* Alexander Begg, Alexander Duguid, Alexander Gordon, Alexander Hardie, Alexander Welsh, Alexander Yeats, Andrew Jamieson, Arthur Dingwall, David Watson, George Brebner, William Chalmers Hunter, James Brown, James Cobban, James Duncan, James Forbes, James Beattie Glennie, James Mair, James Noble, John Adams, John Duncan, John Leslie, John Paterson, John Riach, John David Shurrefs, John Smith, John Torry, Laurence McDonald, Peter Davie, Peter Robertson, Robert Duncan, Robert Innes, Robert Officer, Thomas Beat, Thomas Black, — Marischal College, Aberdeen.

*May.* Rev. Henry Grey, Minister of St Cuthbert's Chapel of Ease, Mess. William Beattie Smith, (Vol. I. p. 431), and Peter Smith, Preachers of the Gospel; Peter Steele, Student in Divinity; John Simpson, George A. W. A. Hott, and Archibald Boyd, — Edinburgh.

## NEW PUBLICATIONS.

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A CRITICAL Examination of the Bishop of Llandaff's posthumous volume, entitled, "Anecdotes of his Life." 8vo. 3s.

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#### NOTES TO CORRESPONDENTS.

AN interesting paper on the Theory of Gall and Spurzheim will appear in our next.

We shall endeavour to give Answers to Queries of Amicus relative to Schoolmasters. He will be so good as furnish us with a more correct enunciation of his Mathematical Query.

Articles on School Books, &c. by Thomas Ewing, and a Translation of Dalzel's Collectanea Minora, are under consideration.

We suspect the Wonderful Animal exhibited in London, whereof a description has been sent us, to be a hoax.

The Parody on Alonzo and Imogene has been received.

Abuhaman's Essay on the Poetry of Tannahill in our next.

M. A.'s opinion of the 18th Query is inconclusive; his Solution of the 15th shall be considered.

We have to apologize to Pater for not inserting in this Number part of the Poetry sent by him. It unluckily fell aside till after the poetical department was completed.

#### ERRATA IN LAST NUMBER.

P. 25. col. 1. line 11. from the bottom, for Phaer and Irvine read Phaer and Twine.

— col. 2. line 5. from the bottom, for sterle read sternes.

P. 26. col. 2. line 20. from top, for histy read lusty.

— col. 2. line 9. from bottom, for Irvine read j'wine.

P. 27. col. 1. line 24. from top, for 2gan he make read thus 2gan he make.

P. 29. col. 1. line 16. from top, for but to her sister read not to her sister.

P. 110. col. 1. line 14. from bottom, for much lamented read much loved.

P. 111. col. 1. line 7. from top, for lends read bends.



THE  
LITERARY AND STATISTICAL  
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No. VII.

AUGUST 1818.

VOL. II.

ORIGINAL COMMUNICATIONS.

OBSERVATIONS ON THE PHYSIOGNOMICAL SYSTEM OF DRs GALL AND SPURZHEIM.

*To the Editor of the Literary and Statistical Magazine.*

SIR,

I HAVE perused the speculation; on the physiognomical system of Drs Gall and Spurzheim in Nos. IV. and V. of your excellent Magazine, with your invitation to a free discussion of the question. As neither of these articles enters deeply into the subject, nor presents to the reader any thing like a full or fair view of the system of these illustrious foreigners, I beg leave to trouble you with the following outline of the principles of their doctrine, and shall be glad if it be found worthy of a place in your pages.

The physiognomical system is not a system of philosophy founded on metaphysical dogmas. It professes to be a system of nature, and to stop whenever facts fail. It teaches that the soul is an immaterial principle, incapable of

change, and of consequence immortal. Placed, however, in a material world, it cannot manifest itself, or perceive the manifestation of other minds, without the intervention of material organs. No feeling in our minds can be communicated to the minds of others, but through the medium of a material eye, a material ear, or material nerves. No emotion in the minds of others can reach our minds, but through the medium of a like apparatus. A being wholly immaterial, not endowed with organs for making an impression upon matter, could not communicate with the human mind in its present state, embedded as it were in a mass of clay. The presence of superior spirits, therefore, cannot be to us an object of direct perception, and no communication can be held with them, till "we have shuffled off this mortal coil," because the medium of communication betwixt them and us is wanting.

But although the mind cannot manifest itself except through the medium of material organization, it must not be supposed that the



mind and its organs are one and the same. The eye is the organ of sight, but the eye is not the being which sees; the ear is the organ of hearing, but the ear is not the being which hears;—so the brain, according to the system of Gall and Spurzheim, is the organ by which the mind manifests itself, but the brain is not the mind.

That the brain is the organ through which the mind manifests itself, is proved by the following facts.—The manifestations of the mind in infancy and youth, keep pace with the development of the brain. In infancy these manifestations are confined almost exclusively to sensation and perception. The judgement, the moral feelings, and many of the propensities of maturer years, seem then scarcely to have an existence, in the very beings who at a future period perhaps may become the pride and ornament of their country, as philosophers, moralists, or artists. Is it thence to be inferred, that the immaterial principle is only *half created* at birth, or that its creation goes on hourly and daily, like the growth of a plant, for so many years, and then stops. Dr Spurzheim does not think so: He teaches that the mind, into the nature or substance of which he professes to institute no inquiry, is connected with the brain as its organ; that it cannot manifest itself, or display the faculties of which it is possessed, fully in infancy and youth, because the organ is then soft, inactive, and incomplete in its development. This observation is confirmed by daily experience, and in particular by the fact, that the cerebellum and upper part of the forehead, are the last parts of the brain which are developed, and that in correspondence with it, the sexual propensity and the reasoning powers are the last faculties of the mind

which come to maturity. The reader may easily satisfy himself of this, by examining the head of the first child that approaches him. By this means he will receive, in a moment, more conviction and satisfaction than he would do by a thousand metaphysical arguments. There is not a teacher of youth who may not verify the observation by a hundred instances in a day, if he will only examine the heads of his pupils.

As the infant advances in life, the general development of the brain goes on, and the various faculties of the mind at the same time manifest themselves with a corresponding perfection. When the human being has arrived at the full vigour of manhood, and the brain is fully developed, which happens earlier in some than in others, the whole propensities, sentiments, and faculties of the mind, manifest themselves with the greatest energy. And in proportion as the brain partakes of the decay of the body in old age, so does the energy of the manifestations decrease; the feelings become more obtuse, the imagination less bold and steady in its flights, and the judgement less powerful; and at last, when the body falls into the grave, the manifestations of the mind cease to be perceptible. Not only so, but the mind, during life, is continually affected by the changes which take place in the body, or to speak more correctly, appears, from its dependence upon material organization for its manifestations, to be affected by these changes. When the material organs of the body have been active for a time, they experience the sensations of lassitude and fatigue, and seek repose. The mind appears also, after a certain continuance of exertion, to sink into a state of inactivity, or into sleep. Is sleep the repose of the imagina-



terial and ever active principle in man called the mind? or is it merely the repose of the material organs on which the mind depends for its manifestations? Let those who teach that sleep is merely the suspension "of the influence of the will over those faculties of the mind, and those members of the body, which, during our waking hours, are subjected to its authority," explain, if they can, how one single faculty of an immaterial principle can be *suspended* for a time, without giving rise to fears that all its faculties may be liable to the same suspension, and of consequence that the principle itself may be liable to change and death.

Again, when spirituous liquors are taken into the stomach, the mind appears at first to be exhilarated and rendered more active: If the application be continued, the mind appears to become ungovernable: And lastly, if the stimulus be continued, it seems to fall into a state of utter inactivity, and apparent suspension. These phenomena are accounted for by Dr Spurzheim in the following manner: The alcohol of the liquor stimulates the stomach, and it by sympathy increases the action of the heart. The increased action of the heart throws a more copious flow of blood to the brain. This, while moderate, stimulates its substance, and the manifestations of the mind exhibit a corresponding activity. When the flow of blood is continued long, the excitement becomes excessive, and the manifestations are no longer under controul; and finally, if the cause continues to operate, the vessels of the brain are at last overcharged, the brain is unfit to perform its functions, and the manifestations of the mind cease for the time, till the healthy state of the vessels is

restored. In the same way laudanum and opium appear to affect the mind, by operating upon and stimulating the material organs through which it manifests itself. Nitrous oxide gas, also, produces in the same way its wonderful effects\*. Let those, then, who deny that the brain is the organ of the mind, shew how and on what other principle an immaterial principle can be excited to activity, hurried away in ungovernable extasy, and lastly, laid low in a state of suspension and debasement, by the means of such material substances as alcohol, opium, and nitrous oxide gas.

In the next place, when a severe blow is inflicted on the head, it is a fact, that the manifestations of the mind seem to be instantaneously suspended. Let those who deny that the brain is the organ of the mind explain this fact. An objection is often stated, that the mind does not always suffer on the occasion of an affection of the brain; and hence it is said that the brain is not connected with the manifestations of the mind. This, however, will be answered afterwards. But to proceed; are we to believe, that in delirium from fever, and in insanity, the immaterial, the immortal, the unchangeable principle, is itself affected; that its faculties are extinguished, or suspended, or perverted? and at the same time to believe in its im-

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\* Dr Murray on this gas says: "When nitrous oxide gas is inhaled into the lungs, the mental faculties are affected in the most extraordinary manner. Exhilaration is soon produced, and if this respiration is continued sufficiently long, a crowd of indistinct ideas, of a very singular combination, pass through the mind; there is an irresistible propensity to laughter; and the muscular action and violent exertions are made with alacrity and ease."—Murray, p. 108.



materiality, and to have no fears that it may ultimately perish? Suspension and perversion imply change; and when a being is liable to change, where is our guarantee for its perpetual existence? Spurzheim says, that the soul—

—“shall flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wrecks of matter, and the crush of  
“worlds:”

and that delirium from fever and insanity, are entirely diseases of the brain, or organ of the mind. Those who teach that delirium in fever and madness are merely suspensions of the will, may combat this opinion, and shew how the lancet, purgative roots, and emetics, act in restoring to the immaterial principle its suspended faculty.

It has been stated, as an objection to this doctrine, that it is inconceivable how an immaterial principle can be excited or encumbered in its manifestations by a material substance.

But this is going into a question which nature has placed beyond the reach of the human faculties, namely, in *what way and manner* the mind and body are connected. No philosopher now-a-days, who knows the limits set to the inquiries of the human mind, would attempt to answer this question, or to investigate the subject. Dr Spurzheim makes no pretensions to explain such a mystery. He states only the opinion, that the mind is influenced in its manifestations by the state of the organs of the body, and he states the facts on which his opinion is founded. If any person think the conclusion not warranted by the facts, then the Doctor does not ask him to believe: But if any one admit, that the facts warrant the conclusion, but refuses his belief,

because he cannot conceive *how* the influence takes place, then he must be left to himself, or sent to learn the very first principles of philosophy, which treat of the limits set to the human understanding.

This, then, is the great and fundamental doctrine of Spurzheim's system—that the brain is the *organ* of the mind, and that its manifestations depend upon the state and activity of the brain.

The next principle, and one which will scarcely be disputed, is, That there are various primitive and simple faculties in the mind, such as imagination, judgement, &c.; and various primitive and simple propensities and feelings, such as the amative propensity, the love of praise, the sentiment of justice, &c. and that each of these are so far distinct and independent of each other, that any one or more may be strong in one individual, and the rest weak; and that the possession of one particular faculty in a powerful degree, does not necessarily imply that all the others are possessed in an equally strong degree. Mr Stewart admits this fact distinctly, and he even brings it under the notice of his readers, although he does not try to account for it. He says, “In whatever way we chuse to account for it, whether by original organization, or by the operation of moral causes in very early infancy, no fact can be more undeniable, than that there are *important differences discernible* in the minds of children, previous to that period at which, in general, their intellectual education commences. There is, too, a certain hereditary character, (whether resulting from physical constitution, or caught from imitation and the influence of situation), which appears remarkably in particular families. One race, for a succession of genera-



tions, is distinguished by a genius for the abstract sciences, while it is deficient in vivacity, in imagination and in taste; another is no less distinguished for wit, and gaiety, and fancy, while it appears incapable of patient attention, or of profound research."—This principle of the system, therefore, has not, and is not likely to meet with much opposition.

The next fundamental principle of Spurzheim's system, and the one to which great objections are stated, is, That as the manifestations of the mind generally depend on the whole brain, so the manifestations of each particular independent and primitive faculty depend on a particular part of it; and that as the general manifestations of the mind are in proportion to the *size* and *activity* of the *whole* brain, so the manifestations of each particular faculty are in proportion to the *size* and *activity* of the *particular* part of it which is the organ of the faculty. Farther, that the different parts of the brain do not always bear a definite and certain proportion to each other in all individuals; but, on the contrary, in every individual the particular development is in some degree peculiar to himself: and thus, that although one part of the brain in one individual be large, it does not necessarily follow that all the other parts of it are proportionally large; and from this difference in development and activity arises the primitive and original differences in the energy of the manifestations of the propensities, sentiments, and intellectual powers of different individuals.

This part of the doctrine, as I have already said, is the one which startles superficial inquirers. The anatomist comes forward and says, that no divisions can be perceived

in the substance of the brain; and that, on dissection by the knife, and examination by the microscope, no difference can be perceived betwixt what is called the organ of the amative propensity, and the organs of pure intellection. He says farther, that the shape of the skull does not indicate the development of the brain, for that some parts of the skull are thick, and others thin, so that it is impossible to say, during the life of any individual, from examining his head, what is the development of his brain; and that as Dr Spurzheim has not dissected the brains of particular individuals after death, with whose propensities and sentiments he was acquainted, and founded his system on the development he saw on such dissection, it is entitled to no belief whatever. He adds farther, that although various injuries of the brain do affect the mind, yet that many instances are on record, where the brain was severely injured, nay, some where it was entirely wanting, and that still the manifestations of the mind were as complete as if the brain had been vigorous and entire.

The metaphysical philosopher, in company with his friend the anatomist, bustles forward with all the importance of self-sufficiency, and objects to the system that it multiplies powers and faculties, without any regard to logical distinction: and affirms, that if it were carried the full length to which it naturally leads, there would be a faculty for every separate object on which the mind may be employed. Thus, says he, there is a faculty of cautiousness as a primitive sentiment, whereas every one must see that cautiousness is merely the result of judgement well applied; and that the want of it, or rashness, is just the want, or the non-application of



judgement in particular cases. Again, there is a faculty of constructiveness, as a primitive power, when every one must be convinced that the ability to construct works of art is founded entirely on the power of conception, which enables a person to devise them in his mind, and of reason, which enables him to carry his conceptions into effect. Farther, there is a faculty of number, as a primitive power, when every one knows that the talent of computation depends entirely on the faculty of abstraction, and the power of associating abstract ideas of number rapidly together. This system, therefore, is utterly incredible and absurd, for it is inconsistent with every metaphysical and logical arrangement of the faculties of the mind.

The moralist next advances, and, in the greatest alarm, exclaims that this system charges nature with all the wickedness and vice which disgrace mankind; for, as it admits propensities and organs of destructiveness, combativeness, and covetiveness, whence almost all moral iniquities arise, it clearly imputes to nature responsibility for all the guilt, as she has provided the fountain from which it flows. It also, says he, leads to fatalism, or necessity, for as it teaches that the manifestations of the different propensities and sentiments are dependent on the size and activity of material organs, and that these organs are given entirely by nature, it is obvious that no individual can alter his primitive dispositions; and, of course, that he cannot be a moral agent, or responsible for his actions. It farther, he says, leads to materialism; for if the manifestations of the faculties of the mind be entirely dependent on organization, where is the evidence that there is any thing beyond the organs? or, that feeling and thought are not

merely some unknown contraction or vibration in the particles of matter? Such a system, therefore, cannot be true, because it is contradicted by our every day's experience, which proves to us that our actions are free, and that we are responsible; and even if it were true, *it ought not to be tolerated*, as it reduces us from the rank of immortal spirits, to a level with the brutes, which exhibit the phenomena of a limited sensibility for a few years, and then perish forever.

These arguments certainly appear extremely formidable, and, were Spurzheim's system a *theory*, merely founded on, and to be supported by, *argument alone*, I acknowledge it would be exceedingly hard of belief. But the controversy assumes a very different aspect when the short answer is made, That these are *arguments*, and that the system is entirely founded upon *facts*, and in short is itself a collection of *facts*. Dr Spurzheim has all along said that the facts must be *observed* in order to be *believed*: that when believed, they are not to be overcome or resisted by the most plausible *arguments* that can be adduced. Thus, for instance, if I see two individuals, the one of whom has no elevation on the middle of the upper part of the forehead, and the other of whom *has* a large elevation there; and if I see the most decisive proofs in real life, that the former manifests no powerful feeling of benevolence, but that the latter is so strongly and habitually under the influence of it, that his whole conduct is modified by it; and if I repeat the same observations on 50, 100, or an unlimited number of individuals, and find the coincidence always the same—I *must admit a necessary*, or, what is the same thing, a *uniform connection* betwixt the elevation of the



head and the principle of benevolence, in spite of the arguments of the anatomist, of the metaphysician, and of the moralist.—In the same way, if of two children, (for in them the natural dispositions are not disguised), one shew the most decided disposition to quarrelsomeness, to positiveness, and to cruelty; and the other shew the most meek temper, pliant disposition, and benevolent feeling; and if, on examining their heads, I find in the former a large elevation about an inch above and behind the ear, another elevation immediately above the ear, another elevation on the back and upper part of the head, immediately before what is commonly called the crown, and the upper forehead flat: and if in the latter I find no such elevations, but the upper part of the forehead large; and if I find this coincidence between disposition and development uniform in all cases,—the inference is plain, the facts speak for themselves, and *no arguments* can refute or overturn them.

Such, then, is the short answer which Spurzheim makes to the objections brought against his system. He says that he states only facts; and facts, according to every principle of philosophy, never yield to arguments. Accordingly, among the opposers of the system, not a single individual is to be found who has condescended so far as to examine facts, and make observations; and among the whole believers in it, no one is to be found who does not declare his conviction to have been forced upon him by *facts* alone. I have met the anatomist who *argued* against the system, and have asked him, Have you made yourself acquainted with the situation of the organs, and endeavoured to make observations? He answered, No; I have only dissected the brain, and examined

the skull-cap. I have heard the metaphysician *argue* against it, and have put the same question to him, and he has answered, No; I have only judged of it by the metaphysical doctrines of the schools. I have heard the moralist *argue* against it, and have put the same question to him, and he has answered, No; I have only judged of it by the systems of morals which I learned at college. The reply to all of them could only be, The system is a *collection of facts*, make yourself acquainted with *them*, and then I shall answer your *arguments* or your *speculative* objections.

The defenders of Dr Spurzheim's system, however, by entrenching themselves behind facts, and proposing these as an answer to the arguments of their assailants, by no means admit that the arguments themselves are either sound or difficult to answer. The use they make of their entrenchment is this: If the system be founded on facts, then it is part of the system of nature, and *no sound argument can possibly be inconsistent* with it. If we have infallible evidence that it is founded on facts, then we may rest assured, that as soon as we become truly acquainted with other facts in the history either of the mind or of the body, they will reconcile themselves to each other. Nature's works cannot be inconsistent, and the knowledge of nature's works cannot be productive of harm. So soon, therefore, as we have ascertained that the system is to be established by facts, we are entitled, by the soundest principles of philosophy, to predicate that it is *not* inconsistent with the *facts* of the anatomist rightly observed and ascertained, that if it is inconsistent with the *opinions* of the metaphysician, these opinions must be founded in error; and that it cannot lead to



materialism, and fatalism, and irresponsibility, as dreaded by the moralist. The defenders of the system, however, are ready to answer all the speculative arguments brought against it, in so far as they deserve a refutation.

Accordingly, to the anatomist who states the objection, that the different parts of the brain cannot be the organs of different faculties of the mind, because no demarcation between the different organs can be perceived on dissection, the answer which Dr Spurzheim and his adherents make, is, that the functions of none of the organs of the body can be discovered by dissection alone; that no anatomist can tell merely by dissecting the lungs, that they have a power of extracting the oxygen from the air, and communicating it to the blood; nor can he tell by dissecting the liver and the kidneys, that the function of the former is to secrete bile, and the latter urine. When, therefore, he says that he cannot perceive the functions of the various organs, or the organs themselves, tied up in distinct bundles, it is answered, that it is no objection to a fact, that we cannot discover what we *conceive ought to be* a concomitant of it. If we have discovered nothing with which it is inconsistent, and if we only say that we cannot perceive something which we expected to see, we are not on that account to hold the fact overturned. We can only conclude that our knowledge is defective, and ought to apply ourselves to make further discoveries. Again, when the anatomist says that the thickness of the skull varies in different places of the head, and is different in different individuals, and that therefore the development of the brain cannot be judged of, or ascertained during life, by the external shape of the head, it is answered, that

it is a general law of physiology, that the hard parts accommodate themselves to the soft, and not the soft to the hard; that in the progress of the body from youth to maturity, the skull keeps gradually enlarging, as the brain increases in size; that in the inside of the skull, the impressions of the arteries, and often of the convolutions of the brain, are distinctly seen as furrows in the core; that if an eye be extracted from the socket, the skull gradually closes around the space which it occupied; if an eye be for a considerable time much swollen, the socket enlarges to contain it; and that from these facts we are perfectly entitled to conclude, that the skull is not an adamantine barrier, confining the brain to a particular size, but that it is a strong yet pliant covering, which, like the shell of a snail or crab, while it gives protection, yields and accommodates itself to the dimensions of the inmate. Again, as to the thickness of the skull varying in different individuals, this may be true; but in all healthy individuals, the aberration from a standard thickness never exceeds one-eighth, or a tenth part of an inch, and this has so little effect upon the apparent shape of the skull, that it scarcely deserves to be considered. If a large elevation is seen rising conspicuously in a particular part of the head, or if a particular region of the head is perceived to be fully developed, the forehead, for instance, or the sides, these elevations are never bony excrescences of unusual thickness in the skull. They are always enlargements corresponding to the development of the brain within. And in the last place, to the objection of the anatomist, that injuries of the brain often occur without the faculties of the mind being affected, it is answered, that the



brain is double, and consists of two similar and corresponding hemispheres; that the organs are double, as the eyes, and the ears, and the nerves of taste and smell are double; that as one eye may be injured, and the faculty of vision continue to be manifested by the other, so one organ of the brain may be injured, and the corresponding faculty of the mind continue to be manifested by the other. But it is denied that there is any case on record where *both* sides of the brain were injured, and in which the manifestations of the mind continued entire; and it is denied that ever a case existed, or will exist, where all the brain was wanting, and yet all the faculties of the mind were vigorous and entire, as some sapient anatomists have asserted, and asked the world to believe.

As to the metaphysical philosopher, the defenders of the system are inclined to ask, What is the foundation of his own opinions? Is there any branch of science in which such countless absurdities have been ushered into notice under the garb of philosophy, as in metaphysics? Hence, if he say that the system is inconsistent with *his opinions*, and state this as an objection to it, I am inclined to request him to *revise* his opinions, and to compare them with nature. Thus, as to the sentiment of *cautiousness*, I have to request him, instead of reflecting on the objects of his own consciousness, to go into the world, and see if those who have least judgement, least talent, least reasoning power, are always the *least cautious* or the *least prudent*; and if the great and mighty men of intellectual energy, are always the *most cautious* and the *most prudent*. He will find that caution or prudence is not confined exclusively to either class, and is not

by any means possessed in proportion to the *quantum* of reasoning power. He will find weak men cautious, and weak men rash; and he will find able men cautious, and able men rash. But to escape from the noose, he will bring in association, that legerdmain faculty which solves all difficulties, and say that the rash individual has acquired a particular habit of association; that his ideas, in consequence of this habit, succeed each other so rapidly, that time is not afforded for judgement to take cognizance of them, and that the cautious individual has a different habit of association, in consequence of which, his ideas move at a very orderly and deliberate pace, and afford full time for judgement to examine their relations, and to restrain or direct their future movements. To all this the answer is, that from numerous observations in real life, some individuals seem always, and in all circumstances, to be under the influence of a cautious feeling; that other individuals seem always to act in a rash and inconsiderate manner, whether quick or slow in the exercise of their intellectual powers; and that from finding that this sentiment bears no proportion to any other power or faculty of the mind, it is set down as a primitive sentiment itself. Dr Spurzheim adds, moreover, that uniformly and invariably he finds, that those individuals who have the upper lateral portion of the parietal bones largely developed, possess this sentiment strongly, and that those who have that part of the head little developed, have the sentiment weak: This he states is a *fact*, which he offers to prove by an appeal to every one's own observation; and then he leaves the metaphysician with his arguments to himself. The same answer is



made to the metaphysical objection, as to the faculties of *constructiveness* and *number*. Spurzheim says, that by going into life, we find these faculties strong in some individuals, who have all the other faculties weak; or weak in other individuals, who have all the other faculties strong; and that in every case where the faculties are strong, there is a full development of certain parts of the brain; and in every case where they are weak, there is a small development of these particular parts. These, again, he states, *are facts*, and he leaves them with the metaphysician to reconcile them with his own *arguments and opinions* as he best can.

In the last place, to the alarmed moralist it is answered, that he need not be afraid; this system teaches nothing but *nature*, and nature can never be wrong. If it bring forward one statement which is not verified by fact, bring forward facts to refute it, and it will be given up: But if it state only *truth*, fear not the truth; the knowledge of it will lead to no bad consequences. Thus, for instance, to the objection that it charges nature with being the author of evil, when it states that there are in the human mind *destructive* and *combative* faculties, the answer is, that these faculties are *necessary* in the present scene of human existence; that in their *due* exercise, they produce only useful results; and that the *superior sentiments*, such as justice and benevolence, and the *reflecting* faculties, were given by nature to controul them. No deep research is requisite to discover the necessity of them. It has been proved beyond doubt, that nature has implanted in man a propensity to multiply his numbers in an increasing ratio, doubling every twenty-five years; and that the constant operation of this propensity, keeps

the earth always peopled up to the very limit of the means of subsistence. Nature, moreover, has made the human race omnivorous. Such a scene of existence, therefore, necessarily requires a propensity to destroy for subsistence, and a propensity to combat in defence of the means of subsistence when acquired. If nature has made the population always to press hard on the means of subsistence, it is obvious, that there must be a widely diffused propensity in those who have not those means, to invade the possessions of those who abound. Were there no principle in the mind to meet this constantly acting force, no exclusive possession could exist. But as nature gave a propensity to invade, she gave a propensity to defend, or she gave the combative faculty; and it is just another proof of the exact adaptation of every part of nature's works to the whole. Accordingly, the legitimate exercise of the faculties of destructiveness and combativeness, are destroying for subsistence, and fighting in defence. A moderate degree of both are necessary to render existence supportable in this world. We are surrounded by destruction, and where benevolence greatly predominates in the mind, great pain is felt at the scenes of suffering every day necessarily exhibited. In the same manner, where we cannot *resist*, we are made to *suffer*. The pride, the selfishness, the avarice of others, make us their prey, unless we can *oppose* their aggressions. These faculties, therefore, are necessary; and the reasoning powers were given to controul the exercise of them, and he who, in spite of his reasoning powers, abuses them, is responsible to the laws, human and divine, for his conduct.

But the moralist urges farther: If the strength of a propensity de-



pend on the size and activity of the organ, and if size and activity be given by nature, and if the possession of one organ large does not impede the possession of all the organs proportionally large, then, if the organs of combativeness and destructiveness be given by nature very large and active, and those of the reasoning faculties very small, will not the individual thus gifted, be under such strong impulses to fight and destroy, and have such a weak controuling power, that he may be said to be in a measure under the influence of necessity, and of course not responsible for his actions?—To this it is answered, that such a case may perhaps be found to exist, and certainly the unhappy individual is then less of a moral agent than if he had been more favourably constructed by nature. He is insane, and ought to be taken hold of, and put in a situation where he can do no harm, as a person afflicted with an incurable and dangerous disease, rather than punished as a criminal. But such a case is *extremely rare*. In general, these organs bear such a moderate proportion in size and activity to the organs of the other faculties, that the actions of individuals are completely under their controul. As well might it be said, that insanity, in which the most dreadful propensities often exhibit themselves with uncontrollable fury, is an aspersion on nature, as the case supposed. Insanity is rare, and so is the case now spoken of. Both are aberrations from the general and standard states of human intellect, and the unhappy individuals, in both cases, are to be treated in the same way, as patients, and not as criminals.

This system, no doubt, teaches that various propensities and sentiments are implanted in us by nature, and that some propensities and sentiments are naturally more pow-

erful in one individual than in another, so that one may be disposed to virtuous actions from mere inclination, and another to vicious actions from inclination also. And does not every day's experience confirm these facts? Man does not act from *reason* alone; he is impelled by *inclination* and *desire*. This system, therefore, only teaches that the inclinations and desires, which stimulate to action, are implanted by nature, and are not factitious. And as to the difference of natural endowment in different individuals, are not some found practising virtue and maintaining virtuous conduct in the midst of "a world lying in wickedness," while others are found engulfed in every kind of iniquity, although bred in the sanctuary itself? But it is no part of the system to teach that strong inclination and necessity are the same thing. The setter dog has a strong inclination to eat the game he assists in killing, and it is on this propensity that his whole usefulness in hunting is founded; but does not every day's experience prove, that even his propensity can be restrained? In the same way, does not every one often feel a strong propensity to eat, to indulge in sexual intercourse, to obtain fortune? but does he not feel a perfect capability of resisting every one of these impulses from the dictates of reason, the sentiments of religion, or the feelings of duty? The objection of necessity, therefore, is utterly unfounded, and shews only that he who urges it is unacquainted with the system, and with human nature.

In the last place, as to the moralist's charge of materialism, it is easily answered. The eyes are the organs of sight, as already mentioned, and the ears the organs of hearing, but they are not the being which sees and hears. In the same



way the brain is the organ of thought and of feeling, but it is not the being which thinks and feels. It is merely the organ through which the thinking principle called the mind, or soul, manifests itself. Who has not observed that delirium accompanies a brain fever; that first exhilaration, then insensibility, follow the different stages of intoxication; that insensibility follows from a blow on the head, or from apoplexy; that in infancy the faculties are weak, in middle age vigorous, and that in old age they fall into decay; and yet who, from such observations, has ever had his belief in the immateriality of the soul weakened? Our belief must be weak indeed, and our understandings much weaker, if such facts have either made us sceptical, or have not been observed. The conviction of the immateriality and immortality of the soul is founded on an *inward feeling*, and on the authority of sacred scripture. We have an *inward consciousness* that it is not matter which thinks, and no better evidence of the fact will easily be obtained. The basis of this conviction, therefore, is so strong, that it cannot be shaken, and it is absurd to cry out danger from the investigation of nature, or of the facts which she exhibits. The knowledge of truth, I repeat, can lead to *no evil consequences*, and it is a weak mind which fears its investigation.

I have thus endeavoured to give a very general and imperfect sketch of Dr Spurzheim's system, and of the objections which have been urged to it.—The application, or the *utility* of the system, is a much more pleasing and instructive theme; and as I have not trespassed already too far on your pages, and on the patience of your readers, I may, in a future Number, give you some speculations of its utility.

RES NON VERBA QUÆSO.

#### ON THE USES OF A BAD MEMORY.

To the Editor of the Literary and Statistical Magazine.

SIR,

THERE is nothing of which men complain more frequently than of a defective memory. An error of judgment is sometimes admitted, particularly when it is occasional, and urged as an apology for an acknowledged error of conduct.—But all men, at every period of life, readily, freely, and on all occasions, say that their memory is treacherous and defective. Even when it is an infirmity of old age, we talk of it with less regret than we do of grey hairs.

This fact, which I have long observed, and of which every one's experience will suggest examples, has induced me to consider whether the want of memory be a just ground of complaint; and when it is acknowledged to exist, whether the avowal be not connected with some degree of vanity lurking in the heart.

When we forget what we wish to communicate to another, and rail at our want of memory to aid our recollection, I do not deny that the irritation of the moment may overcome our prudence, and that we speak of the defect because we suffer from it, and because it is the readiest subject to fill up the chasm occasioned by the memory's treachery; but this is not sufficient to account for the manner in which we always think and talk of this deficiency. There must be something flattering, something of real use in our forgetfulness, which reconciles us to it, and makes us not ashamed to avow it.

Take an example from the gradual failing of our eye-sight in old age. Necessity indeed compels us



to use means for correcting this defect, which proclaim it to the world, but we appear at first to use the badges of old age in this particular with great reluctance. In some cases it is discovered that spectacles are useful to preserve the sight, not as now necessary, but to prevent the use of them when they might be absolutely wanted. In others they are used for a weakness of sight, which was occasioned by headaches thirty years before; and in all cases the man who, by a particular structure of the eye-ball, can read till he is sixty without them, boasts of his superiority over his fellows.

There are limits to every man's memory. We all forget things which we ought to remember. Our particular inconveniency is but a part of a common defect, and we bear with great equanimity a distress of which we hear complaints by every one around us. But what is chiefly consoling under this infirmity is the common and received opinion, that a great memory gives no indication of a sound judgment. Every time, therefore, we complain of this infirmity, we flatter ourselves with leaving an impression on the mind of the hearer, that we are in possession of a quality in which we would not be thought defective. Memory and judgment are certainly distinct faculties of the mind. The one collects the materials, and the other arranges them. The memory, like a common-place book, receives and retains the facts connected with the subject in contemplation; while the judgment, like a skilful author, selects those which are fit for his publication: and, to carry on the figure, no man would be displeased with your remarks on the confusion or deficiency of his common-place book, if the work composed from it were admitted by you to be complete and well arranged.

But the memory and judgment, though distinct faculties, and given in different proportions to different men, are necessary to every rational creature. We cannot say, as some men do when speaking of themselves, that we have no memory; nor can we say, as we do when speaking of others, that they have no judgment. A man without memory would be worse than the most stupid of the brute creation, and if he had no judgment, he would not be better. The past scenes of life, without memory, would never appear to the mind's eye, and without judgment the past and the present would be summed up and seen without reflection; like a man beholding his natural face in a glass, we would go our way, and straightway forget what manner of men we were.

Memory is the fruitful source of those ideas which the mind works up to its own purposes. Agreeably to the received opinion on the subject, I called it a faculty of the mind. But when I look into myself, and make the powers which I feel in my own mind the groundwork of my philosophy, I declare that I cannot determine this point of intricate investigation. Our powers of mind I consider to be those, and those only, which have controul over our natural organization. When I perceive every muscle of my body acting in subserviency to my will, and every idea which is distinctly impressed on my memory, turned into every shape, arranged and altered, by one inherent and commanding power of soul, I believe that I have faculties distinct from matter, and superior to it. But how can I persuade myself that memory, more than the retina of the eye, which conveys the impressions of external objects to the mind, is one of these. The memory, for any thing



I know, may be a finer natural organ, which receives impressions from all the senses, and lays them before the judgment-seat of man. This, I acknowledge, is converting what is understood to be a faculty of the soul into a material organ, but at the same time it establishes, rather than contradicts, the truth of the immateriality of the soul.

If our minds had been formed without any connection with the material frame of the world around us, if we had possessed all the vigour and intelligence of mind without the power of looking at the heavens above, or the earth beneath, we can still suppose that a faculty similar to memory would have connected us, not with past time, and the succession of events, but with the progress of our own improvement, and this would have been a substance as immaterial as the soul of which it composed a part. But this does not prevent us from believing, that in a being composed of rational and immaterial substances, the memory, which receives the impressions of matter, may itself be material, and be employed in our system, as the purest refinement of matter to give food to the mind. The best method of ascertaining this fact would be, to examine with a microscope those parts of the human body where the memory is most likely to be seated, and I have no doubt that such traces will be found on them as to justify the observations I have made; but till this is done, I shall not again attain any decided opinion on a subject so intricate.

Speculations of this kind carry us beyond our depth; and though we may make probable conjectures, we can never come to any certain conclusion. I shall therefore go on to remark, that there is a habitual, as well as local and artificial memory. This kind of it consists in

the uses we have of this organ without consciousness; and it shews very distinctly that we have the power of impressing on the tablets of the memory, as we write on paper, any thing which we wish to retain for future usefulness. I say, we have the power of doing this, because by frequent repetition we are capable of retaining the words of another; and by frequent use of language, we can summon up any arrangement of words, without ever thinking that memory is concerned in the process. Memory here is improved by the exercise of our mental powers, and therefore consistent with a sound judgment; but when the impression is made by external objects, or by facts, the mind is more passive, and is placed, so to speak, in the same condition as when it receives impressions from the eye or any of the senses, and, of course, must be less vigorous and active.

I make these observations to remind the reader, that in shewing the uses of a bad memory, I confine myself to that kind of it which is acted upon, and which in its turn impresses the pictures that it receives on the mind; and I trust that this distinction will not only be understood, but be thought as important as some of the discoveries of modern philosophy.

In some instances, both the habitual and local memory are employed. A man tells a story again and again very exactly, and yet forgets that he has ever told it. The Earl of Rochester said of Charles II. that it was surprising his Majesty should tell the same story so frequently, and yet forget that the same persons had heard it before. The Earl did not attend to the difference between habitual and local memory. His Majesty had the habit of repeating the same words, and at the same time the



advantage of forgetting that he had formerly used them: and as the merit of telling a story consists in doing it with ease, and the pleasure of it in surprising the hearer with something new, it is evident that the want of memory is of great use to those who cannot be supposed in every instance to have new incidents to relate, and who yet delight to entertain their friends with something marvellous. I ask the learned, if it would not greatly add to the pleasure of the person thus entertained, if he had the happy talent also, of forgetting every thing he hears.

There is no memory so perfect as to retain all the incidents impressed upon it, or to have a lively impression of all the scenery and beauty of nature which the eye has received. What would be the consequence had nature bestowed this gift on man? The languor which is felt in some cases would become universal and intolerable: The world around us, and all its enjoyments, would be insipid and tasteless, and we would be compelled to fly to distant regions in pursuit of new objects and varied enjoyment. Nature, therefore, has wisely bestowed on us the talent of forgetting what we have seen and tasted, and of deriving pleasure from what has afforded us pleasure before.

I have the happiness of possessing this talent in a high degree, and therefore I can speak with confidence on the subject. I do not perceive that I am deficient in habitual memory. I forget names indeed, but I remember words, and when my judgment happens to be clear, and my fancy and imagination sporting at their ease, I appear to myself to be striking out thoughts, and arranging ideas, as if invention, and not memory, were the faculty employed. This

is all an illusion, and nothing more than the mind applying to the stores which the memory has collected, instead of the memory obtruding an injudicious selection on the mind. But it is a fortunate illusion, for in reading a book, and particularly a book of amusement, I can read it the twentieth time with as much pleasure as I did at first. The incidents are new, and without any painful conjecture concerning the catastrophe, which I generally recollect, I look forward to the interesting component parts with a curiosity which requires to be gratified. I will not mention names, or say how often I have read over some modern productions, lest the vanity of the authors should be excited by learning how often they have been forgotten, and how often perused;—but I will venture to say, that if some ladies of my acquaintance had this power of forgetfulness, they would have the pleasure of reading good books always, and not be compelled to take the course of circulating libraries, in pursuit of the novelties which they contain.

The faithful reporter of ordinary transactions is generally a tedious companion. His memory indeed is good, and he enters minutely into every detail of what he has seen or heard, without much regard to time or place. One thing introduces another, and he travels through the whole bye-paths of an intricate memory, to please himself, and amuse his hearers. An irritable man frets under this weight of the speaker's memory, and I suppose the greater part of those who receive instruction from him would wish that it were less retentive. They hear too many facts, too many dates, too many names, and too many collateral circumstances. And I have no doubt that the per-



sons subjected to this inconvenience, who are more than three-fourths of mankind, will join with me in extolling the uses of a bad memory.

Observe besides, that this faithful retailer of facts gives no place for the exercise of a lively imagination or sound judgment. The merit of his conversation consists in accuracy. His way is straight onward, and he will not turn aside to gather the choicest flower, or to see the finest landscape. If he has travelled, you will not get so much information from him as from a map of the country through which he has passed; and if he sits by his fireside, he becomes a genealogist, or a retailer of scandal. Is this to be compared to the happy facility of forgetting the incidents, and yet improving the story, of going beyond the limited bounds of matter of fact, and catching at graces which truth and dulness dare not copy?

Good story-tellers are men of bad memory, but of lively imagination. They are the speaking novelists of society, and their unintentional deviations from truth are exceedingly amusing without being dangerous. It is said, indeed, that liars should have good memories; but this applies to the malicious lie, the lie with intention, or the lie of any kind which returns on the liar, or wounds the object of it; while the man who lies from forgetfulness, and a strong fancy, if this can be called lying, is an inoffensive and pleasant member of society. His disease of a bad memory is the cause of his departure from truth, and at the same time his apology. None of his friends is injured by the gaiety of his conversation, he is literally one whose tongue is no scandal, and he enjoys the pleasure of lying without the guilt.

There are two characters, which in all mixed companies conduct the

business of conversation. The one is the dry retailer of matters of fact, and the other the ingenious and amusing person whom I have just now described. We cultivate society for the purpose of instruction and amusement; and as subjects taken from philosophy, religion, or politics, do not suit every taste, we are naturally pleased with the history of private life, or with the varieties of which that history, when repeated by an agreeable person of bad memory, is or may be susceptible. In giving a picture of the living manners of the age, I am compelled to say, that the first of these, or the dealer in facts, takes the firmest hold of the ear of the company. If he is fitted for his place in society, he must have a strong, equal, and monotonous voice. As he possesses no extraordinary talent, we listen to him without envy; and as every thing he says is consistent with truth, we cannot contradict him. The dullness of his details produces a corresponding heaviness in those who listen to him, which prevents interruption, and brings the company to his own level. The lively and ingenious person, on the other hand, who adds incidents to his history of life and manners, would be amusing if he were not interrupted in his narrative by strict regard to truth in his rival for the public ear. Then begins the contention between truth and liveliness, in which every one can take a share. The conversation becomes general, because the company all speak at once; and those situations of life which might be made pleasant sources of instruction, become tiresome and disagreeable, because we cannot go into a company in which some person in it is not possessed of a retentive memory and strong voice.

We are often told that there are



many things which we would do well to forget. By these are meant the injuries which are offered to us by our enemies, and the benefits which we confer on our friends. Forgetfulness in both these cases is a duty, and therefore we are more estimable men, and better Christians, in proportion to our want of memory. Both the one and the other of these two are so apt to make an impression on the memory, that if we have the happy power of forgetting them, we may be almost certain of forgetting every thing else.

If the memory were once dissected, and subjected to the microscope, which I trust from the hints I have given will soon be attempted, I have no doubt it will be found to consist of a number of very fine membranes laid one above another. I should suppose from analogy that an additional one may be necessary every seven years of our life, and that ten or twelve may be sufficient to supply the mind of an ordinary man with all his ideas. From this particular construction of memory, one can easily account for the impressions of infancy and former years growing fainter and fainter; and also for another fact, that in old age, the recollection of the scenes of infancy and youth is stronger than those of riper years. It is not impossible that the last-formed membranes of memory are absorbed into the system, and that the impressions on the infantine membranes are by this means laid open to the mind, or immaterial part of our constitution. I mention this by the bye; but the fact itself, of our forgetting in old age the recent traces of toil and disappointment, and reviving the impressions of youth, shews evidently that the purpose of nature is to promote the happiness of man, and this is pro-

moted in the wane of life by the loss of memory. And were it not for the power and possibility of forgetfulness, this world would not be worth living in: Were we to remember every thing that happens, which if us would bear

“ —The scorn of the time,  
The oppressor's wrong, the proud man's  
contumely,  
The pangs of despised love, the law's delay,  
The insolence of office, and the spurns  
That patient merit of th' unworthy takes;  
When he himself might his *quietus* make  
With a bare bodkin?”

Not to enter very particularly on this use of forgetfulness, it is known to us that the recollection of misfortune renews it; and that the bitterness of grief, occasioned by the death or inconstancy of those who are dear to us, is greater when most recent; and that it becomes tolerable, by the capacity we have of wearing out the impressions of sorrow by length of time.

But to proceed. The present politeness of agreeable manners which tie the bonds of society together, requires professions of friendship and regard which cannot be literally estimated as genuine, and promises which cannot be fulfilled. A man who will not do something for his friends is considered as having harsh and antiquated manners, and is unfit for living in the world. The first, and indeed the very least thing which he can do for those who look up to him, is to make them pleased with their good fortune in having such a friend, and happy in the expectation of the good which his attention to them promises. A person thus favoured looks forward with hope to the fulfilment of the promise, and is not a little disappointed and irritated if there should be any neglect on the part of the promiser. Now, what can be more convenient in the case of a



great man, than to have a short memory. He stands acquitted to himself, and he ought not to be greatly blamed by the party who censure. And what I would recommend to this person as a thing which would best shew the advantage of a bad memory, would be to forget the promise as easily as the great man, his excellent friend, has forgotten that he made it. The friendship would thus continue, and the conscience of the one man, and the feelings of the other, would cease to reproach or disturb the equanimity of their minds.

Almost in every point of view in which we can consider the subject before us, a bad memory is better than a good one; and were this medium of communication between matter and mind less perfect, and more neglected than it is, I think the world would be both happier and wiser. Memory is the source of strife, the parent of evil reflections, and the cause of one man's reproaching another for ingratitude. All the abominations of law, politics, and party, proceed from a retentive memory, as a stream from the fountain. In love and friendship, we remember that such things were, and were most dear to us. What price would the miserable and disappointed give for a sponge that would wipe away its impressions? and as all enjoyment is the present exercise of the mind on its object, the fortunate and happy would be deprived of nothing by its loss. My mind, indeed, is wrought up to so clear a conviction of the advantages of forgetfulness, that I can see no use of any kind of memory but that which I have called habitual. Why should we covet that which would wound our feelings every moment, which perplexes our understanding by a multitude of useless recollections, which confounds right and wrong, and which almost in every instance

remembers what we should forget, and forgets what we should remember.

If these hints should suggest to any of your Correspondents a further investigation of this subject, I will be obliged to you to publish them. — I am, &c.

SENEX.

#### ON THE POETRY OF TANNAHILL.

I WAS first made acquainted with the name of Tannahill, from hearing two songs sung by a young friend who staid with me a part of last year, and the merit which they possessed prompted me to inquire after his poetry. The third edition of it is contained in a duodecimo volume of 264 pages, including a notice of his life and writings.

Robert Tannahill was born at Paisley, 1774, bred a weaver, and died in 1810. There is little variety in his life. His employment at the loom, and devotion to the muse, seem to have occupied the greatest part of his time. His education was confined, his reading being limited to a few of our most popular poets. He was virtuous and inoffensive, retired and unassuming; industrious, contented, and of an independent spirit; possessed of great sensibility; loving his friends with unbounded affection, and ardently loved by them in return.

He had the sickly temperament of genius, and probably his health, both bodily and mental, was injured by a sedentary life; his occupation confining him to the house, and sometimes making him lean over his chest, of the pain of which he frequently complained; and his studies not being sufficiently varied, but always running upon the bones and griefs, the endearments and disappointments of love. From this cause his nerves were excited to



an extraordinary degree, and a turn of mind at length produced bordering on insanity, and that kind of despair which seeks for refuge in self-destruction.

The fame of Burns has fired many a Scottish peasant with the love of song; but wanting his mighty mind, most of them have failed in attempting the steep of Parnassus; and, after some feeble efforts to enter the sacred ground, have been forced to retire, and at last have sunk into that original obscurity from which they tried to emerge.

Tannahill had read Burns with enthusiasm. He has written two odes in commemoration of his birth, and in a funeral dirge lamented his death. He felt himself inferior, and doubted his rising to celebrity; but he could not restrain his admiration of his genius, or forbear to lift his voice in his praise.

There was a sameness of rank and country betwixt him and Burns, which powerfully affected his mind; and though he celebrated Ramsay, imitated Lewis and Dunbar, and quoted Dryden, Gray, and Goldsmith; yet in all his poetry he had Burns chiefly in his eye; and, as far as tenderness of heart and a love of nature are concerned, he greatly breathes his spirit. Like him, he consulted his own bosom in pouring forth his strains, and clothed them with the images which the fields around him plentifully supplied. The charms of woman ravished his soul, and he associated his transports with those beauties which he saw in the woods and glens, in the mountains and plains, in the streams and lakes. This was the volume which he loved to read, the subject on which he delighted to dwell.

His works, as now delivered to the public, consists of poems and songs. The poems are miscellane-

as the songs, yet every where display liveliness of temper, and benevolence of affection, and sensibility to the charms of rural scenery. The songs, however, are by far the most interesting, and best display his peculiar excellence.—They contain the most ardent bursts of affection, and when joined “to the concord of sweet sounds,” must be truly enchanting.—All of them contain much good sense, and give very excellent counsel.

At ten years of age he shewed some inclination to poetry, but from 12 to 23 he composed no poem. He then became acquainted with some persons who had an excellent taste for music, and by their influence over him awakened his genius for writing songs; and as he had keen sensibility, a fine imagination, and a boundless love of nature; his compositions of this kind whether read, sung, or played on musical instruments, must be heard with the most exquisite delight, and remembered, and admired, while beauty attracts, and the seasons revolve.

He has written about 73 songs, of various merit, most of them amorous, or at least sentimental, and a few sportive or ludicrous. As a specimen, we cannot resist giving the two following to our readers, though we are aware they are very generally known, often indeed to those who are ignorant of the name of their author.

“ Loudon’s bonny woods an’ braes,  
I must lea’e them a’, lassie;  
Wha can thole when Britain’s faes  
Would gie Britons law, lassie?  
Wha would shun the field o’ danger?  
Wha frae fame would live a stranger?  
Now when Freedom bids avenge her,  
Wha would shun her ca’, lassie?  
Loudon’s bonnie woods and braes  
Ha’ seen our happy bridal days,  
And gentle Hope shall soothe thy wees,  
When I am far awa’, lassie.

“ Hark! the swelling bugle sings,



But the doleful ogle brings

Wae fu' thoughts to me, laddie :

O'er the gory fields of war,

Where Vengeance drives his crimson car,

Thou'lt maybe fa', frae me afar,

An' nane to close thy e'e, laddie.

Lonely I may climb the mountain,

Lonely stray beside the fountain;

Still the weary moments countin',

Far frae love an' thee, laddie.

"O resume thy wonted smile,

O suppress thy fears, lassie,

Glorious honour crowns the toil

That the soldier shares, lassie.

Heav'n will shield thy faithful lover,

Till the vengeful strife is over,

Then we'll meet, nae mair to sever,

Till the day we die, lassie.

Midst our bonnie woods an' braes,

We'll spend our peaceful flappy days,

As blythe's yon lightsome lamb that plays

On Loudon's flow'ry lea, lassie."

P. 139.

"O sair I rue the witless wish

That gar'd me gang wi' you at e'en,

And sair I rue the birken bush,

That screen'd us wi' its leaves sae green.

And tho' ye vow'd ye wad be mine,

The tear o' grief ay dims my e'e,

For O ! I'm fear'd that I may tyne

The love that ye ha'e promis'd me.

"While ithers seek their ev'ning sports,

I wander, dowie, a' my lane ;

For when I join their glad resort,

Their daffin' gies me meikle pain.

Alas ! it was na' sae shortsyne,

When a' my nights were spent wi' glee ;

But O ! I'm fear'd that I may tyne

The love that ye ha'e promis'd me.

"Dear lassie, keep thy heart aboon,

For I ha'e wair'd my winter's fgc,

I've coft a bonnie silken gown,

To be a bridal gift for thee.

And sooner shall the hills fa' down,

And mountain-high shall stand the sea,

Ere I'd accept a golden crown,

To change that lovè I bear to thee."

P. 164.

A great many of these are of a similar strain. In the two following, sadness and woe enter into every line.

"The sun had kiss'd green Erin's waves,  
The dark-blue mountains tower'd between,

Mild Ev'ning's dews refresh'd the leaves,

The moon unclouded rose serene :

When Helen wander'd forth, unseen,

All lone her sorrows to deplore ;

False was her lover, false her friend,

And false was hope to Ellen More.

"Young Henry was fair Helen's love,

Young Emma to her heart was dear ;

No weal nor woe did Helen prove,

But Emma ever seem'd to share ;

Yet, envious, still she spread the wile,

That sullied Ellen's virtues o'er ;

Her faithless Henry spurn'd the while

His fair, his faithful Ellen More.

"She wander'd down Loch-Mary side,

Where oft at ev'ning-hour she stole,

To meet her love with secret pride ;

Now deepest anguish wrung her soul.

O'ercome with grief, she sought the steep

Where Yarrow falls with sudden roar ;

O Pity, veil thy eyes and weep—

A bleeding corpse lies Ellen More.

"The sun may shine on Yarrow braes,

And woo the mountain-flow'rs to bloom,

But never can his golden rays

Awake the flow'r in yonder tomb.

There oft young Henry strays forlorn,

When moonlight gilds the abbey tow'r ;

There oft from eve till breezy morn

He weeps his faithful Ellen More."

P. 168.

"Companion of my youthful sports,

From love and friendship torn,

A victim to the pride of courts,

Thy early death I mourn.

Unshrouded on a foreign shore,

Thou'rt mould'ring in the clay,

While here thy weeping friends deplore

Corunna's fatal day.

"How glows the youthful warrior's mind

With thoughts of laurel-won !

But ruthless Ruin lurks behind,

And marks him for her own.

How soon the meteor ray is shed,

That lures him to his doom,

And dark oblivion veils his head

In everlasting gloom."—P. 162.

The greatest part of the other songs are of the same melancholy cast, full of the tenderest affection, and sometimes approaching to anguish.

"Ah ! Harry, my love, tho' thou ne'er should'st return,

Till life's latest hour I thy absence will

mourn,

And mem'ry shall fade like the leaf

the tree,

Ere my heart spare ae thought on anither

but thee."—P. 159.



" I mark'd a gem of pearly dew,  
While wand'ring near yon misty  
mountain,  
Which bore the tender flow'r so low,  
It dropt it off into the fountain:  
So thou hast wrung this gentle heart,  
Which in its core was proud to wear  
thee,  
Fill, drooping sick beneath thy art,  
It sighing found it could not bear thee.

" Adieu, thou faithless fair! unkind!  
Thy falsehood dooms that we must sever;  
Thy vows were as the passing wind,  
That fans the flow'r, then die for ever.  
And think not that this gentle heart,  
Thro' in its core 'twas proud to wear thee,  
Shall longer droop beneath thy art,  
No, cruel fair, it cannot bear thee."

P. 259.

What will greatly recommend  
such tenderness to every feeling  
heart, it is always accompanied  
with the most beautiful rural ima-  
ges.

" How sweet is the brier with its soft-fold-  
ing blossom!  
And sweet is the birk with its mantle  
o' green;  
But sweeter and fairer, and dear to this  
bosom,  
Is lovely young Jessie, the flow'r o'  
Dunblane."—P. 137.

" Gin ye were waiting by the wood,  
Then I was waiting by the thorn;  
I thought it was the place we set,  
And waited maist till dawning morn."

P. 161.

" I look'd by the whunny knowe,  
I look'd by the fir-sae green,  
I look'd by the spunkie howe,  
And ay I thought ye wad ha'e been."

P. 160.

" We'll tread again the daisied green,  
Where first your beauty mov'd me;  
We'll trace again the woodland scene,  
Where first ye own'd ye lov'd me.  
We soon will view the roses blaw,  
In a' the charms of Fancy;  
For doubly dear these pleasures a',  
When shar'd with thee, my Nancy."

Now the summer is in prime,  
With the flow'rs richly blooming,  
And the wild mountain thyme

To our dear native scenes  
Let us journey togeth'er,  
Where glad Innocence reigns,  
'Mang the bras o' Balgubither."

P. 135.

Even the same images of nature  
are presented, when contempt is  
the feeling to be described.

" I'll hie me to the Sheehing hill,  
And bide among the bras, Callum;  
Ere I gang to Crochan mill,  
I'll live on hips an' slues, Callum.  
Wealthy pride but ill can hid  
Your runkly measl's shins, Callum,  
I part pou as white's the tow,  
An' beard as rough's the whins, Callum.

Sometimes he gives locality to  
his strains with the happiest effect.

" Sing on, thou sweet mavis, thy hymn  
to the evening,  
Thou'rt dear to the echoes of Calder-  
wood glen;  
Sae dear to this bosom, sae artless and  
winning,  
Is charming young Jessie, the flow'r  
o' Dunblane."—P. 138.

" Loud o'er Cardonel's rocky steep,  
Rude Cartha pours in boundless mea-  
sure,  
But I will ford the Whirling deep,  
That roar, between me and my trea-  
sure."—P. 151.

" Gloomy win't'r, now awa',  
Soft the westling breezes blaw;  
'Mang the birks of Stanley shaw,  
The mavis sings fu' cheery O;  
Sweet the crawflow'r's early bell  
Dicks Gleniffer's dewy dell,  
Blooming like thy bonnie sel',  
My young, my artless dearie O.  
Come, my lassie, let us stray  
O'er Glenkilloch's sunny brae,  
Blythely spend the gowden day  
'Midst joys that never weary O.

" Tow'ring o'er the Newton woods,  
Lay rocks fan the snaw-white clouds,  
Siller saughs, wi' downy buds,  
Adorn the banks sae briery O."

P. 193.

" Ye echoes that ring round the woods of  
Bowgreen,  
Say, did ye e'er listen sae melting a  
strain,  
When lovely young Jessie gaud wand'ring  
unseen."



"O will ye go to Garnock-side,  
Where banks and woods entwine?  
I've sought you aft to be my bride,  
When—when will ye be mine?" P. 81.

The most beautiful poetry often arises from contrast, and this is well marked in the following examples, as well as in some already quoted.

"Frae the south and the north, o'er the  
Tweed an' the Forth,  
Sic comin' and gugin' there never was  
seen;  
The comers were cheery, the gangers  
were bleary,  
Departing or hoping for Barrochan  
Jean."—P. 204.

"The watch-dog's howling loads the blast,  
It makes the nightly wand'rer eerie;  
But when the lonesome way is past,  
I'll to my bosom clasp my Mary."

"O poortith is a win'try day,  
Chearless, blirtic, cauld, and blae;  
But basking under Fortune's ray,  
'There's joy whate'er ye'd have o't." P. 156.

"Though my friends deride me still,  
Jamie, I'll disown thee never;  
Let them scorn me as they will,  
I'll be thine, awa' thine for ever.  
What are a' my kin to me,  
A' their pride of pedigree!  
What were life if wanting thee,  
And what were death if we maun  
sever!"—P. 163.

The contentment of the author with his lot, and the happiness he felt in surveying the beauties of nature, a happiness nobly described by Thomson, Beattie, and Burns, is well expressed in these lines:

"Tho' humble my lot, not ignoble's my  
state,  
Let me still be contented tho' poor;  
What Destiny brings, be resign'd to my  
fate,  
Tho' Misfortune should knock at my  
door.  
I care not for honour, preferment, nor  
wealth,  
Nor the titles which Affluence fields,  
While blythely I roam, in the hey-day of  
health,  
'Midst the charms of my dear native  
fields."—P. 238.

A short poem, entitled "The Filial Vow," thus testifies his affection for his mother:

"O hear me, Heaven! and record my vow;  
Its non-performance let thy wrath pursue!  
I swear—Of what thy providence may give,  
My mother shall her due maintenance  
have."—P. 115.

His sympathy for a helpless fellow-mortal is seen in the poem entitled "The Poor Bowlman's Itemonstrance," at the end of which he has this note: "When decrepitude incapacitates a brother of humanity from gaining a subsistence by any of the less dishonourable callings, and when he possesses that independency of soul which disdains living on charity, it is certainly refinement in barbarity to hurt the feelings of such a one.—The above was written on seeing the boys plaguing little Johnnie the Bowlman, while some, who thought themselves men, were reckoning it excellent sport."

His detestation of cruelty to animals appears from his poem called "The Cock-pit," though it is nothing remarkable in the execution; as well as from the following address to those "who rob a poor bird of its young:"

"Awa', ye thoughtless, murd'ring gang,  
Wha tear the nestlings ere they flee!  
They'll sing you yet a canty sang;  
Then O in pity let them be."—P. 242.

The versification in general is easy and smooth, though in the structure of it, perhaps, there may be too much sameness.

"Ye maids of green Erin, why sigh ye so  
sad?  
The summer is smiling, 'all nature is  
glad.  
The summer may smile, and the sham-  
rock may bloom,  
But the pride of green Erin lies cold in  
the tomb."—P. 222.

"Sighing for him I lie down in the evening,  
Sighing for him I awake in the morn'g."



Spent are my days a' in secret repining,  
Peace to this bosom can never return."  
P. 167.

How light is my heart as I journey along,  
Now my perilous service is o'er!  
I think on sweet home, and I carol a song,  
In remembrance of her I adore."  
P. 174.

With such beauties do these poems, and especially the songs, abound; and with such rapture will they be read by the lovers of simplicity and nature. The delicacy, sweetness, and pathos, which they every where breathe, will powerfully recommend them to every person of refinement and taste; and we give full credit to the account which the author of the Poet's life gives of them when first published, "That they were hailed with admiration, and sung with applause."

Whatever may be his defects, they are principally found in his poems. In these the versification is occasionally rugged, the rhythms unhappily chosen, and in order to make out the music of the line, the quantity of a short syllable lengthened, as *practise, literature, maintenance*. The thoughts are not always well conceived, or forcibly expressed. The author frequently discovers a fondness for harsh compounds, such as clump-lodg'd, rock-lodg'd, strong-hing'd, fate-scourg'd, silk-wing'd, flow'r-deck'd, whim-fed. To epithets of this coinage, however frequent in eastern tongues, our language is rather averse. The thoughts are sometimes low and vulgar, though very rarely. Sometimes, also, two or three adjectives are joined to one substantive; as,

"From many long toilsome years."

Had the author lived longer, these and other faults would have

been corrected. We are told by the writer of his life, that he had made many corrections upon all his poems, but a day or two before his death he burnt all his manuscripts; a circumstance to be regretted, as the merit of his poetry would have been increased, the more perfect it was rendered. Fastidiousness, no doubt, either in matter or style, is to be avoided, and the reader is not to be disgusted by finicalness or affectation; but at the same time, the more a work of genius is polished, the higher relish will it afford to a person of sensibility and judgment, when at his leisure he sits down to peruse it.

ABU ALMAMON.

#### ON A PASSAGE IN BLAIR'S GRAVE.

To the Editor of the Literary and Statistical Magazine.

Sir,

AFTER the example of my father and grandfather before me, I live in a sequestered spot fifty miles from the capital, where I cultivate a snug farm, bequeathed to me by their industry and frugality. In summer, what with rural sports and rural occupations, we live chiefly in the open air through the day, and our evenings are frequently enlivened by the traveller passing our way to visit romantic scenery fifteen miles beyond us. On the other hand, our roads are blocked up one half of the winter by snow, and rendered impassable during the other half by its melting. At this season we have therefore few visitors, and this circumstance, combined with the prevailing occupation of our people, has given to the whole neighbour-



hood somewhat of a literary character. There has in consequence been a parish-library here beyond the memory of man; and this which I have mentioned as the effect of our tendency to literature, some of your readers may chuse to consider as the cause. Without, however, entering into this question at present, I go on to inform you, that the above-mentioned library stands in a closet adjoining the school-room, upon three shelves, disposed in a very distinct and suitable order. On the lowest are the purchases of our fathers,—and they were their studies too,—books valuable for their antiquity, and awful from their size, and from the out-works of mould and dust by which they are guarded. The second contains the works of useful information, Doddridge's *Rise and Fall*, Boston's *Body of Divinity*, A *History of the Church*, Cruden's *Concordance*, and some others of less note. And the highest shelf is weighed down by books of light reading, the most popular of which are the *Pilgrim's Progress*, *Hervy's Meditations*, *Watts' Hymns*, *The Religious Courtship*, and a volume of *Poems*, the production and gift of our late worthy pastor Mr Roderick McGilvoy. The library in short has been, since its foundation, under the patronage and direction of the ministers and elders of the parish, and great care has accordingly been taken to exclude from it all books of profane science, or childish amusement. ••

Since our present minister came among us, however, we were like to have had a revolution in the management of our books. Fresh from your fashionable University, he was clear that we must introduce works of taste and worldly knowledge. The elders were scandalized,—their children rebelled against their old-fashioned notions,

—and a compromise was agreed on, by which it was fixed, that a few standard English classics should be purchased to let us into the history and taste of former ages; and that a periodical Miscellany should be subscribed for, to shew us what was going on in our own times. In consequence of this resolution, a dozen of volumes were forthwith procured; and after a full consultation with a friend in Edinburgh, the Magazine fixed upon was that of which you are Editor, a work, we were told, recommended at once by the useful information which it contained, and by its cheapness.

The late Mr McGilvoy, our worthy clergyman, began most of his sermons with the fall of Adam, tracing our progress in sin and misery from that time downwards. But I flatter myself, that though I love distinctness, I hate long-winded introductions. One or two connecting observations more, therefore, will bring me to the point about which I wish to receive information, through the medium of your work.

In your last Number, we were all much amused with a dissertation on four words of Gray's *Elegy*,—a poem with which we were familiar. After a due consideration of the passage and criticism, my youngest son Richard, who, in the language of your Correspondent, "you must know is somewhat of a scholar," broached a new opinion on the subject, and still defends it with all the ardour of paternal affection. He contends, that the sole and simple idea which the poet wished to convey in the words of the old man, was, That the inquirer could read the lines on the tombstone, a task which could obviously no longer be performed by the reposing inmates of the surrounding graves. He entertains us, with the tear standing in



his eye, to attend to the preceding part of the poem, wholly occupied with their mouldering remains, and asks, Whether it was not most natural that the poet, warmed with his subject, should also make the old man revert for a moment to the eternal inactivity of the tomb, while directing the living inquirer to the performance of an active duty? He accordingly is dissatisfied with all the explanations given, whether by your correspondent himself, his romantic cousin, smart brother, antiquated uncle, or spectacled aunt. His answer to one of their suggestions I shall mention, as I think it is not destitute of force, and applicable to a very common reading of the passage. He maintains that the poet could never have intended to convey the idea, that the old man,—the only peasant he introduces,—was unable to read, when he says a few stanzas before,—

“And many a holy text around she strews,  
That teach the rustic moralist to die.”

Your correspondent, Monsieur Quatre Mots, who, however, is evidently no Frenchman, will oblige us all by giving his opinion on the suggestion of Dick. His mother thinks him right, but I confess I differ from her on this, as on many other points.

I will also thank your correspondent to favour me with his ideas on a passage in Blair's Grave; and this indeed was the object of my addressing you, though I have been rather too long of getting at it. If he is afraid to hazard his character on the matter, he may, if he pleases, subscribe himself ‘Monosyllable,’ or by some such title, for the whole ambiguity in question originates from no greater a word.

I may begin by quoting a few

lines, to shew the full scope of the passage:—

“Here the lank-sided miser—worst of felons,  
Who meanly stole (discreditable shift!)  
From back and belly too, their proper cheer,  
Eas'd of a tax it us'd the wretch to pay  
To his own carcase, now lies cheaply lodged.”

The ambiguity lies in the third line; and I am sorry, that either from want of ingenuity on my part, or from the nature of the passage itself, I can produce no more than three meanings, which it appears capable of conveying. These I shall begin with stating to you in the shortest form: The *first*, From back and belly too,—both from back and belly; the *second*, From back and belly too,—aye, and from his very back and belly; the *third*, From back and belly too,—from his back, and even from his belly.”

The first of these is certainly the most natural reading; it is borne out by the words as they stand, and requires no illustration.—The next would require a little allowance on the score of poetical licence; because it takes for granted that the back and belly are not necessary parts of the sentence, but thrown in as aggravating circumstances merely; while, if you take *them* away, there remains no object from which the theft is made. We must therefore suppose the poet first to have been strongly affected by thinking of the meanness of that “discreditable shift,” which could make a man steal from his very self; and then to have been carried away by this striking aggravation of his

\* The readings above referred to would evidently require a different punctuation; and, on looking into my friend Mr J's copy, I actually find that it is different in this respect from mine. In his, there are commas at the words back and belly, while in mine there are none at these words.



guilt, that the theft was committed on those parts of himself which it was most unnatural for him to deprive of any of their rights. And when we have him at this point, we can easily conceive it natural in him, while fixing his mind most stringently upon the aggravation, to overlook the circumstance, that he had not mentioned in a very precise way the guilt which it aggravated, and to put down that only against which his indignation was most strongly excited.—The last reading would make the idea that of one fonder of gormandizing than of dress. He is struck with the absurdity and guilt of a man's unnecessarily stinting himself in apparel; but his indignation goes beyond all bounds, when he farther remembers that the miser grudges the very food which is required for his bodily support. He steals from back and belly too! A starved beau would have inverted the line, and placed the belly where he would deem it should naturally stand,—in station, before the back; but in excellence, behind.

I mean to defer forming a decided opinion on this subject, till I hear the morning-dreams of your correspondent, *Quatre Mots*. It cannot be denied, in the mean time, that the first explanation is that which will be most generally given, as it is certainly the most natural one. The other two have something quaint, I had almost said *quizzical*, in them, and if the passage had been in a poet of a different kind, this fact alone would have been decisive of the question. In Blair, however, if I have at all profited by the perusal of a few classical books, which my eldest son now and then sends me from your city, there is often a quaint or ludicrous idea thrown into the gravest passage, as if with a design to heighten its effect from

contrast. The following are a few examples.

In the splendid description of a great man's funeral, he suddenly breaks out with—

“Ye undertakers, tell us,  
‘Midst all the gorgeous figures you exhibit,  
Why is the principal conceal’d, for which  
Ye make such mighty stir?”

The petty tyrant, he tells us—

“Now tame and humble, like a child that’s  
whipp’d,  
Shakes hands with dust, and calls the worm  
his kinsman.”

Of the astronomer, when he is  
“dropp’d into the darksome place,”  
he says, that “Great heights are  
hazardous to the weak head,” and  
the orator is “chopfall’n,” in the  
grave.

Speaking of the mystery which  
hangs around the nature of a fu-  
ture state, he exclaims,—

“O! that some courteous ghost would blab  
it out,  
What ’tis ye are, and we must shortly be!”

Hear how he apostrophises  
death:—

“O great man-eater!  
Whose every day is carnival, not sated yet!  
Unheard-of epicure! without a fellow!  
The veriest gluttons do not always cram;

\* *Note by my son Richard.*—I do not find any simile of this kind among the Greek and Latin authors, with whom I am a little conversant. Virgil talks of whipping tops, but not of whipping children. There is, however, something very like it in Boccacio's story of Tancred and Sigismunda; where, after Tancred had upbraided his daughter with her misconduct, it is said that he wept, “come farebbe un fanciul ben battuto.” Blair's variation of the simile is however evidently the more poetical of the two; for his refers to the more remote, that of Boccacio to the more immediate consequences of flagellation. The former brings before us the quiet temper of mind which this discipline generates,—or more shortly, its moral effects; the latter displays the unruly disposition of the body—its effects physical.



Some intervals of abstinence are sought  
To edge the appetite; thou seekest none."

Once more, and I have done. In the beautiful and spirited description of the resurrection with which the poem concludes, we have frequently a dash of something odd. Then—

"The time draws on,  
When not a single spot of burial-earth,  
Whether on land, or in the spacious sea,  
But must give back his long-committed dust  
Inviolat; and faintly shall these make  
Up the full account: not the least atom  
Embezzled or mislaid of the whole tale;  
Each soul shall have a body ready finished,  
And each shall have his own."

I have already trespassed too long on your time and patience. The ceremony of introduction, however, is now over, and the next time we meet, I shall be able at once to proceed to business. Your correspondent has set a good example to your readers and contributors, and I have no doubt that we shall have many other doubtful passages in our great writers explained. I think I heard Richard talk last night of a line in Thomson, with sixteen meanings. Let Quatre Mots "look to his laurels."

Your most obedient servant,

HARRY HOMELY.

*Homely Grove,*  
By ——— } 24th May 1818.  
——— shire, }

#### TRANSLATIONS OF VIRGIL.

To the Editor of the Literary and  
Statistical Magazine.

SIR,

YOUR readers are under considerable obligations to W. G. for the account he has given of the dif-

ferent translations of Virgil. I think, however, he has judged wrong in taking his extracts from different passages of the *Aeneid*. He has, to be sure, gained something in point of variety; but had he confined himself to one passage, we would have been enabled to form a more correct estimate of the relative merits, or rather demerits, of the translators; and it would be curious, besides, to see how many different degrading forms the same noble thought may assume, after being "strained through hard-bound brains." Every body knew that "there is but a step from the sublime to the ridiculous," long before Bonaparte said so; but it would be a treat to see two score different ways of dextrous descent from the same elevation. Virgil is as effectually veiled beneath most of the translations, as *Aeneas* himself was when he entered Carthage, "septus nebula;" (and if we except your correspondent, I suppose I may safely add the conclusion of the next line, "neque cernitur ulli:") That was to be expected, and is nothing strange, the curiosity is, to see the variety of disguises he is made to wear.—This, however, we cannot judge of so well as if your correspondent had made his extracts all from the same passage.—You recollect the humorous gentleman,—mentioned in the *Spectator* I think,—who one day invited to dinner a great number of mutters, and another day a number of squinters, and on a third day he had a party of gentlemen who used crutches. Any body may perceive that the joke consisted in seeing at once the diversified deformities of one feature or limb divine. Your correspondent, however, has fallen into the same error as if that worthy gentleman had invited a lame man and a blind one to-



gether, with one or two who were distinguished for nothing but "decent debility."—If this was meant for a joke, it is a complete failure; and if it was not, then I must say, that though I have no objections to any person surrounding himself with what company he chooses, yet I must object to his dragging in an uninterested person, and expecting him to be entertained by such a party. *Fifty-seven* translations of the *Æneid*! Little did poor Virgil think, when he talked of picking pearls from Ennius' dunghill, that his own brilliants were to suffer a reversed process. What a deal of philosophy there is in Hamlet's observation!

"*Hamlet*. A man may fish with the worm that bath eat of a king; and eat of the fish that hath fed of that worm.

"*King*. What dost thou mean by this?"

"*Hamlet*. Nothing, but to show how a king may go a process through the guts of a beggar."

A learned friend has suggested, that W. C.' ought not to have confined himself to poetic translations, but given a round of prose ones too. Your correspondent may do as he thinks proper. I send you inclosed a notice of the first *printed* one in prose, in case he should pursue the idea. He will get information about others from boys towards the bottom of any class where they are construing Virgil; and from private tutors of all descriptions.—What would he think of a few extracts from translations into foreign languages? Anibal Caro is well known by some; but many of your readers have no access to him, and a few quotations might be acceptable. I have heard somewhere of a translation into Russian, where Dido, in the first book, instead of "just tasting the cup, and passing it to the rest,"

as she is represented to have done in the original, quaffs off two bumpers, which gives a peculiar force to the "incorpitans," in the next line; and then, instead of ~~king~~ Ascanius upon her ~~lapse~~, she dandles Æneas (who is called Anchisovitz) himself:—

"*Larguunque bibit anorem.*"

This might have a reference to Catharine. I have had no opportunity of seeing this work, and indeed only heard of it once, and that long ago. Perhaps W. C. or his two excellent friends, might be able to communicate something concerning it.

It is scarcely necessary to state, that the initials W. C. in the following extract, refer to William Caxton, the man who first introduced printing into England. A list of the *Bokes* that he printed is given in Middleton's very curious "Dissertation concerning the origin of Printing in England," from which I make the extract. Should *your* W. C. pursue the idea I have thrown out, I may perhaps trouble you again with some remarks upon his labours.—Meanwhile I remain,

Your obedient servant,

A MANTUAN.

—  
*The Boke of Eneydos*—made in Latin by that noble poete and grete clerke *Vyrgyle*;—translated from the *Frenche into Englysshe* (prose) XXII Juny, fyfthe of Hen: VII. (n) Fol. W. C. 1490.

(n) I praye Mayster *Joh. Skelton*, late created poete laureate in the University of *Oxenforde*, to oversee and correct this boke,—for him I know for suffycient to expowne every dyffyculte that is therein,—for he hath late translated the *Epystles of Tulle* and the



boke of *Diodorus Siculus*, and dy verse other werkes out of Latyn, not in rude and olde langage, but in pollyshed and ornate termes craftily, as he that hath redde *Virgyle*, *Ovide*, *Terence*, and all the other noble poetes and oratours, to me unknown—and also he hath redde the IX Muses, and understande their musicke seiences, and to whom each seience is appropred.—I suppose he hath dronken of *Elicon's* well.—Which boke I presente unto the hye born my tocommynge naturele and soverayn lord Arthur Prynce of Walys, Duc of Cornwayll, and Earl of Chester, fyrst bygoten son and heyer unto our most dradde soverayn and naturall lord and most Czystan Kyng Henry VII.

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CHINESE SWANPAN.

*To the Editor of the Literary and Statistical Magazine.*

SIR,

THE learned reviewer of Leslie's Arithmetic, recommends to teachers the use of an abacus or Chinese swanpan. Though I have successfully taught arithmetic in this place, (together with many other branches of education), man and boy, for upwards of fifty years, it never was my good fortune to hear of such an instrument before. He refers for information upon the subject, to the Philosophical Transactions, a work to which I have no access. In the same article there are some excellent hints respecting the art of *Manual Multiplication*. I have long known the value of the fingers in addition, (though I never allow my scholars to imitate me in availing themselves of such help, it being awkward when strangers are present), but never

guessed that they could be of such use in multiplication. If your reviewer could give a few more hints upon this subject, and a short account of the Swanpan, I am sure he would gratify many.

A DOMINIE.

L\*\*\*\*, }  
July 27. 1818. }

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ON THE INFLUENCE OF WAR ON FASHION.

A MAN living at peace in the bosom of his family, and removed from the hurry and ambition of men in the elevated stations of life, cannot easily reconcile himself to the horrors of war. It is difficult for him to believe that honour and reputation can be acquired on a field covered with blood. We are told, however, that the love of war is natural to man; that his passions are excited by the horrors of the field; and that nothing is more agreeable to the one half of our species, than to be engaged in driving the other half from this stage of mortal suffering. I am rather of opinion, that we are not acting a natural part when we are engaged in war, and that the feelings of humanity would put an end to its atrocities, if it were not necessary for good men to defend themselves against the unworthy. It is the idle, the ambitious, and the wicked part of mankind, that have brought the peaceable into their quarrel, and made defence virtue.

We do not see that war changes the nature of man, or makes him cruel and ferocious; on the contrary, the soldier who would enter with ardour into the severest military execution in the field, becomes gallant, humane, compassionate, and courteous, when he returns to the softer duties



of private life. The victory which is obtained by intrepidity and gallant daring in one of his fields of action, is secured by gentle manners and winning softness in another. Thus the man who is feared by the enemies of his country abroad, is envied or admired according to the sex of his Majesty's subjects at home.

In more romantic times, the ladies armed their knights for the combat. The hero wore some distinguished badge of his mistress, which was placed on a conspicuous part of his armour with her fair hands; and she not only inspired him with courage in the hour of danger, but she gave the colour and fashion to the plumes which nodded on his helmet, and to the insignia which distinguished him. The custom is now materially changed. Our knights in armour set the fashion to their mistresses, and every victory which they gain, introduces a change in the whole fashions of the country which they defend. The colour of a hood is now taken from a field of battle, and a favourite ribband is impressed with marks of victory. There are colours for all engagements by sea and land, and when it is impossible for female ingenuity to trace any connection between the symbol and the thing signified, the name of the battle is given to the fashion which commemorates it. This is a particular mode of giving the public sanction to the deeds of the brave, and shewing them that their actions live at home, and in the breasts of their countrywomen, though expressed in a transient and unsubstantial form. A newspaper, and even a gazette, are no less fleeting, with this difference, that the fashion of a victory is a voluntary effusion from the most interesting part of the community, and in an instance

which shews that the heart and soul of the contributors to it are in the victory which they thus commemorate. It is thought meritorious to invent a fashion, and the happy person who secures to herself the general imitation, has the vanity of an author who is generally read. It is equally pleasing to be the cause of a fashion, to have the best part of the community put in motion by your deeds of valour, and to be flattered with the belief that "none but the brave deserves the fair."

But what I particularly admire in the war-fashions is, that they are of home-growth, and therefore of sterling value. We need not, I should think, go beyond the bounds of Great Britain, for the varieties which are introduced into the fashionable world. Our ladies have surely ingenuity enough to study their own character and shapes, to put on their own clothes, and to invent on their own soil what will most please their admirers. The liveliness of a French dress can never suit the dignified manners of an English lady. And in the instance respecting which I am labouring to shew the utility, we are left to our own taste and judgment, for I have never heard that any of our war-fashions were ever brought from Paris, or had been subjected to the ingenuity of a French milliner.

The intercourse between France and Great Britain was for twenty years almost entirely interrupted. During all that period, it was impossible by any means to convey even so light a thing as a fashion from the one country to the other. If we could have got a print of what they were doing in Paris, our ladies were so loyal, and so much irritated against the new régime, that they would not have imitated the dress of a people they so much



disliked. It requires the action and graces of a lively woman to make us adopt the manner of her dress; and as we had no opportunity of witnessing the fascinating changes of the person, we had no inducement to imitate the peculiar modes of her apparel. On this account we were obliged to have recourse to our own ingenuity; and, in addition to this, we laid hold of all the remarkable successes of that eventful period to aid our invention.

In some instances, the name of the action was printed in large running capitals on that part of the dress that carried the approbation of the victory, and circulated its fame. The Camperdown ribband, and Trafalgar sash, or braces, were distinguished in this way. In others, as in the crocodile bonnet, the ingenuity of the contriver left the world more to discover; and on the same account, if I remember right, the Suwarrow tippet was made of bear-skin. A particular colour was sometimes chosen to commemorate a victory or a hero, and we were contented to take the Waterloo blue, and the Wellington grey, as emblematical of the best-fought action, and the greatest man which the age has on record; and finally, when our generals and armies were pushing their conquests in the peninsula, our ladies at home were no less actively employed in contriving nunnery veils, and Spanish mantles.

The influence of war on fashion has not been entirely confined to the softer sex. The men of fashion have been compelled to imitate, in many instances, the spirited conduct of which they have so many bright examples. It is better, say some, to be out of the world, than out of the fashion; and if fortune did not give the opportunity of gaining laurels in the

field to many of our sex, I think they were to be commended for wearing the symbol of victory at home.

There is a sex in fashion, as well as in mind; and when daring intrepidity and great exertion are sanctioned by a peculiar display of female ornaments, we may expect that a thing so laudable will be imitated by those who admire them. But as it cannot be imitated in the colour of any part of the dress, in veils, mantles, or crocodiles of the Nile, it is evident that men have less room to act in than their fair competitors in fashion, that ornament will be less studied than a military expression, and that their attempts must be limited to the particular air of their clothes, to a warlike great-coat, to high collars, and to Wellington boots. This, I think, is quite reasonable, and sufficient for my purpose, as it shews, that though they have not set their face to the field, they are willing and prepared to do so. Thus, in consequence of our victories over the French, and of the character and courage of our soldiers, we see in every street immense crowds of imitable men, who would be soldiers if they had an opportunity. A military air pervades the whole nation, and wherever you see young men, you see also the defenders of their country. What was observed after the peace, in France, as the effect of a general military practice, is here a military fashion.

I have already hinted some objections to a military fashion appearing in the ribband, lace, or muslin of the fair wearer, not indeed as an improper testimony of the interest taken in the prosperity of the country; but as in itself evanescent, and depending on circumstances which will soon wear it out. The effects of some of our victories will be felt in Europe for



a century, while, alas! the varieties of dress and colour which they have introduced, are subjected to the changes of fashion to which the fair inventors of them have been prone in every age. This ought, if possible, to be prevented, and I am happy to say that we are approaching to a more permanent recognition of victory, in a fashion which bids fair to outlive the present generation.

I must here distinguish, but in such a manner, I trust, as shall be intelligible to all my readers. There are two kinds of fashion. The first is connected with the form and colour of the clothes we wear, and comprehends the infinite variety which may be constructed from a combination of thread, silk, cotton, flax, and the skins of animals, but arranged externally, or, in plain language, disposed artificially and gracefully on the outside of the body which puts them on. The second is more germane to the body itself, and may be traced in a fashionable air, a fashionable shrug, a fashionable gait, and a fashionable bend. The learned reader will see at once, that if any one of these is once acquired, and considered as an accomplishment, it will not be a fashion so easily changed and laid aside as an agreeable, peculiarity in dress. It is bred in the bone, so to speak; or it requires a particular twisting of the muscles; and therefore when adopted to do honour to the national courage, it may celebrate the victory from generation to generation. Other fashions pass away, but this, from the power of habit, the admiration of what is graceful, the inflexibility of the body, and the love of imitation, will grow and flourish amidst the wreck of blond lace, and the crash of all external forms.

I am led into these reflections

by the influence our late splendid victories have produced on the bodies of his Majesty's fashionable subjects, both male and female, and which may be seen and heard by the most stupid observer almost a mile off.

I shall begin with men of fashion, and I can observe in them a wonderful tendency to an erect military posture, and a firm step. These are acquired, not by the exercises of the field nor by military practice, but by imitation, and by a determined purpose to assume a becoming manner. In some obstinate cases of an involuntary stoop, I do not deny that a drill-serjeant may be necessary; and in others I am not against a young gentleman wearing stays, if he cannot be properly placed on his feet without them. As the ladies, for a good reason, have laid this part of female dress aside, I can see no impropriety in gentlemen assuming it. This military posture and firm tread give dignity and independence. They can be acquired without interruption to business or pleasure. They belong to the class of those fashions which can be easily carried about, and without the toils or horrors of war, they give a formidable aspect to the whole country.

An old French officer under the government which was destroyed, was said to be the best-bred man, and the most agreeable and intelligent companion of that nation. This, surely, did not depend on the scenes which he had witnessed in the field, but on his military independent character stripped of the foppery of his youth. Our young men have not the foppery of the French, and if they can gain the military independence, without losing time in the field, it is evident, with all our opportunities of acquiring knowledge, and improving



in manners, we will produce a number of men, in the higher walks of life, whom for expertise, politeness, and universal knowledge, the world cannot surpass.

I do not pretend to be a competent judge in military matters, but I have seen soldiers on the parade, and at a review; I am acquainted with many military men who have seen service, and I think I am entitled to say, that many of our young men appear like distinguished officers without their regiments. The step and air which they assume are rapid, fierce, and imposing. There is that courage and firmness in going from one place to another, which you can easily suppose to be similar to an officer of spirit marching into a breach, or against a battery of cannon. The noise, too, which accompanies the Wellington boots and military step, and which you frequently hear in the lobby and passages of a great house, and on the pavement of a great city, is exceedingly interesting. This is a fashion which will not soon pass away. Even though the stays were laid aside, I do not believe that the bodies of the wearers will return to the relaxed state of easy independence which, in a change of fashion, might be thought equally becoming. The military air, of which this is a faithful imitation, continues through life, and distinguishes the real soldier in old age, and I see no reason why this should not be as lasting. In curing children of an absurd fashion of making distorted faces, we sometimes ask them how they would look if this assumed countenance were impressed on them through life. But this is no children's play. The human body is brought by this fashion to its most exalted height of perfection. *Os homini sublime dedit.* The spirit of war-

fare is disseminated through the country, and the glory of the nation is as far pushed as it can be by any fashion whatever.

It is of importance to observe how the same end is obtained by different means in the different sexes. When the victory is to be decided by themselves, the gentleman is bold, persevering, and independent—the lady modest, humble, and retreating. He wishes to secure a place in her affections by an open attack, she “would not unsought be won.” “The link of nature draws them,” but the chain is completed by very different modes of attack in the parties themselves.

These peculiar varieties of character are equally conspicuous, in their manner of celebrating the victories of the nation by a military fashion; for though the custom of the world should expel nature with a fork, she will be true to herself.

The wiser part of the fair sex will easily understand, that I allude here to what is called in England the Waterloo stoop; and with us, the Waterloo bend. The female form, for I cannot think of applying the word body to the delicate figures around me, must undergo a considerable degree of preparation before the lady can be in the fashion. Formerly, when certain cabalistical words or signs were used by the mother or governess, the young lady moved herself backwards, drew in her chin a little, made her neck like the fore-shottening in a portrait, and blushing while she did so, appeared in that elegant perpendicular attitude, which was then thought fashionable, and fit for coming out into the world with. This, with the aid of whalebone and stay tape, gave an erect and perpendicular form, a short mincing step, toge-



ther with the power of a slow, dignified, and sliding curtsey, both in the fall backward and the recovery, which, at that period of our manœuvres, were the exercise of the fair. In consequence of this, as any one will find by trying the experiment on himself, the elbows came close to the side, and in a line parallel to the spinal marrow; he shoulder-blades approached to one another, and the whole space of the higher region of the back was narrowed by the old manner of holding up the head.

The present fashion, as the word imports, is a stoop or bending forwards; and what I have now said, I think sufficient to convince any person, that the unusual breadth of a lady walking before us, is not in consequence of any training, but rather the effect of extending the elbows, carrying the arms in advance, and converting the backbone into something approaching to a semicircle; and I think here also, a person making the trial will be convinced of my accuracy. Still, however, it must require some pains to throw that part of the body which is fashionable, into the precise form which is calculated to celebrate a victory, or display the modes of attack and defence necessary to gain one. On this point, I will not speak so positively as I did when I mentioned the stays which young gentlemen of the first rank and fashion now wear. For "a Queensberry to strip, there's no compelling;" but I am nevertheless persuaded, that there are braces, both across and perpendicular, to enable the person wearing them to assume the exact bend of victory, and without which she would be either awkward or slovenly.

But how is it possible, that the perpendicular strut of the one sex, and the graceful bend of the other,

should both be emblematical of the same thing, and parts of the same fashion? It is because they are taken from different military manœuvres, while each is admirably suited to the character of the sex which has adopted its own. What more natural for a young man than to march with an erect body against the face of danger, or for a lady to have her charms with downcast modesty concealed, and to fight at a distance! The attitude she assumes in the war-fashion is agreeable to this, and exactly similar to that of a soldier raising his firelock to take aim at the enemy.

All fashions are circulated by imitation, or suggested by some circumstance appropriate to them; while their best uses are to make the one sex agreeable to the other. And I cannot conceive any thing better calculated to promote this object, than the apparent departure of the one from the other, in the present male and female military fashion. The lady by sidelong glances alone, can reach the height and independence of her admirer; and on her part, agreeably to a fact of experience, these sidelong glances are as much superior to a broad stare, as modesty is to impudence.

We may now say, that the fashion is come right at last, and brought to that state of perfection, which, although it did not fix the body in an unalterable attitude, deserves to be continued for its intrinsic excellence. Nothing in which female education is concerned, disgusted me more than the old practice. The instruction most frequently given to young ladies, not more than four years ago, was to hold up their head, as if the modest, blushing, and downcast looks of a maiden of fifteen should be banished from the world. The natural impression on the persons



thus instructed was, that they were to make the attack, that their charming countenances were to be displayed in full force, and that the consequent and natural expansion of bosom, together with length of neck, was to secure the victory. It is impossible to say what injury this had the chance of bringing on the female world. In the old school, indeed, it was no more than a retreat from slovenly and bashful manners, and chastened at the same time with modesty, arising from few pretensions and deficiency of information. But in our times of early education, when girls of eleven years of age are acquainted with more branches of all kinds than their mothers were at twenty, and when knowledge precedes the age of bashful timidity, it is evident that the pertness and vivacity which were beginning to pervade the sex, required a check. And, in my humble opinion, there could not be any thing more seasonable than this universal bend. To speak within the limits of an obvious and moderate calculation, the ladies of this country have derived as much benefit from it, as the nations of Europe from the victory of Waterloo. But I forbear prosecuting the subject farther at present, and remain a well-wisher to your Magazine.

CENSOR. .

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### MODERN CRITICISM.

#### REVIEW OF THE CAUSES AND CURE OF PAUPERISM.

(EDINBURGH REVIEW, Feb. 1818.)

*To the Editor of the Literary and  
Statistical Magazine.*

SIR, :

I AM very much pleased with your Modern Criticism. The im-

posing air which reviewing of books assumes to itself, makes it a fair mark for good humour to aim at, when the authors happen to go wrong; and I have no doubt that criticism taking a side in matters of church or state will sometimes do so. I can make large allowances for the keenness and deviations of a party-writer when he discusses a party-question, and is warmly supporting the political opinions of his friends. But I cannot approve of the practice, too much in use in reviews, of praising one man as a poet, and censuring another as a novelist, because in his political opinions he agrees with the author, or differs from him. I have seen execrable and immoral poetry highly praised in one review, because the poet was a Whig; and Guy Mannering, one of the best novels of our age, condemned in another, because the author, a Scotsman, was suspected of being in the Opposition. To do this last reviewer justice, however, he discovered his mistake, and admitted afterwards, in that dignified manner which supposes that even reviewers may sometimes err, that the book was tolerable. I could mention many errors of this kind; and in no instance does a critic give evidence of a sound judgment, when he allows his political opinions to interfere with his taste.

The next error to this is, allowing politics to prevail in a work of this kind. A book may be written well on any side of a political question, and the business of him who criticises the work of another, is to shew the ability or deficiency of the author, but not as a keen partizan to confute his arguments. He is not a special pleader to find fault with opinions, but a judge to pass sentence on the general merits of the case before him, and therefore candour and good sense are to direct his judgment.



It is not to be denied, however, that some of these political reviews have succeeded with the public. The taste of the nation may have been a little injured by the mixture of politics and poetry, of serious rebuke and grave irony, together with those touching and rational strokes which are so gratifying to the party; but the danger lies in the mixture, for if it had not been necessary to give a specimen of every thing in a work called a review, the taste of mankind would have been as much injured by the political part, dressed up in the shape of a party-pamphlet, provided it had been as much read.

The strife of parties at home, is similar to war carried on with our enemies abroad. The whole strength of the powers at variance is brought into action. The exertions on one side are met by exertions on the other, and thus, during the late struggle for national existence, this mode of communicating information and argument to the friends of the government, or to the opposition, by reviewing books, was resorted to by both. Much learning and great ingenuity were employed to twist the sentiments of every book to the purposes of a political party, and the entertainment was complete when the opposite authors fell accidentally on the same book. The intention of your *Modern Criticism* has been to moderate the resentment employed on such occasions, and to shew the absurdity of blending matters of taste, which ought to be common to all men, with opinions agreeable only to one party, in the political management of the country. The apology for this is, that if a book is written with propriety and judgment, whether it be a register or review, it is of little importance though it should be conducted contrary to the received

opinions, to the unities of time and place, or though some parts of it should be written to the half of the nation, and some to the whole. The work may be excellent, though the manner of conducting it be absurd.

The only objection to this manner of reviewing books, and I trust the person who generally conducts your *Modern Criticism* will agree with me, is the party-spirit which prevails in it. A reviewer should be, what he pretends to be, of no party. It is not his business, either by abuse or satire, to answer a book, though it should be a virulent attack on the principles of Whigs or Tories, of high church or low. Candour, however hackneyed in its sentimental use, should be the temper of his mind, and impartiality and sound judgment should be apparent in every part of his work. If he is a Whig, he should remember, that reform in government can never be obtained by exciting a tumultuous spirit among the people; and if a Tory, that he will do no good to his cause by intemperate and strong assertions.

I have made these observations to lead the attention of your readers to an article in the last *Edinburgh Review*, which merits the greatest attention, and which cannot be perused more than it deserves. I mean the article on the causes and cure of pauperism. The excellent and just observations contained in it, may be read with equal advantage by all parties, and they are of such importance, that they ought to be circulated over the whole country in every periodical publication. I trust the good-nature which appears even in your censure of what is wrong, will induce you to publish the following abstract of this review, and by this means excite the attention of your readers who have not seen it, to a careful perusal of it.



The article is founded on the Report from the Select Committee of the House of Commons on the poor-laws, with the minutes of evidence taken before the Committee.

A legal provision for the poor in England originated in severe laws for the suppression of vagrant beggars. A permission to beg, at the same time, was extended to the impotent poor within certain districts; and at length, to prevent the burden of their support from falling exclusively on the charitable, an act was passed in the 5th of Elizabeth, whereby the justices in each parish were empowered, along with the church-wardens, to assess, in a weekly sum, those who were unwilling to contribute. By a statute of the 43d of the same reign, these persons were further vested with the power, first to provide for the gratuitous relief of those who were unable to work; and, secondly, to find work for those who were able, by giving them employment, or supplying them with the necessary tools and materials. On this statute is built the whole system of the English poor-laws; and the object of the report is to expose the effect produced by it on the comfort and character of the English nation.

In every country, when the different ranks of society are filled up, and the population equal to the means of subsistence, and beyond it, poverty is unavoidable. There must always be a number of mankind incapacitated by old age, by accident, and lingering diseases. The widows in every parish which I have known, amount to one-seventh of the families, and more than one half of these are in reduced circumstances. The poor, however, as stated in the review, are supported in many instances without parish assessments or poor's rates; and it appears also, from the facts produced, that in

every instance the demands for the poor have increased, not from any mysterious or unknown cause, but altogether from the means employed to supply them.

"The experiment," says the author, "has been made, and it has had the long developement of two centuries, out of which we may gather its actual effect on the circumstances of the people; and, as it were, to afford us every advantage to help us on to our conclusion, the whole island presents us with parishes in every variety of condition, and under every variety of treatment as to the management of the poor. We can point to some parishes where a compulsory provision has obtained ever since the passing of the original statute, and to others where it has been introduced at various periods within the last half-century,—to others where the elements of the method have been so recently put together, that the method itself is still in embryo; and finally, to others where it is yet utterly unknown, and the whole relief of poverty is left to the unfettered operation of Christian precept, or of the feelings of nature on the heart and conduct of individuals. So that if those who reasoned on the opposite sides of this question when it was first agitated, were to rise from their graves, they would have the whole matter of their debate before them in real and living exemplification." —*Review*, page 263.

To lay this matter clearly and in few words before your readers, I have calculated the result of the average support of the poor in a sufficient number of parishes where there is no assessment, in parishes where this mode has been lately resorted to, and in English parishes, where it is arrived at its full operation; and I have reduced it to the sum actually raised and paid for each thousand of the population.



In parishes in Scotland where there is no assessment, the average sum given to the poor to 1000 of the population annually, is - L. 22 18 4

Where an assessment has been lately resorted to, also in Scotland, the average to an equal population is - 122 18 4

In England, for the same population, the average is 1381 5 0

"It is true, therefore," as the reviewer states, "that in Scotland we have not, in any of our parishes where the compulsory method has been introduced, nearly come up to the average expenditure in England, but in the great mass of such parishes, we are in full and rapid progress towards it. It is this which ought to convince us, that after the principle is once admitted, it is mockery to think of counteracting it by any thing that can be done in the way of modification or detail. It is this which ought to alarm us into the conclusion, that if the disease is to be exterminated at all, it must be combated in its principle, and that we must stop at nothing short of rooting out the principle where it exists,—of repellin it where it is unknown!"—*REVIEW*, p. 282.

The Committee of the House of Commons expressed the same opinion in their Report:—

"Your Committee forbear to expatiate on these considerations which have pressed themselves on their attention. They have said enough to shew the grounds which induce them to think, that the labouring classes can only be plunged deeper and more hopelessly into

the evils of pauperism, by the constant application of additional sums of money to be raised by the poor rate."—*REPORT*, p. 2.

The Committee of the General Assembly likewise state, "That it is clear to them, that in almost all the country parishes which have hitherto come under their notice, where a regular assessment has been established, the wants of the poor, and the extent of the assessment, have gradually and progressively increased from their commencement." This is not merely an assertion, but is proved by an average of seven parishes in Scotland, in which assessments were introduced from 1790 to 1795; and in 1815, the sums devoted to support the poor are now raised to L. 2599, 15s. 11d.; while before the assessments, they were not one-third of that sum. In that period, therefore, making allowance for the difference of the value of money, or in other words, for greater sums paid for an equal support, the assessments have at least doubled the poor rates.

"Now," in the language of the reviewer, "to what shall we ascribe the fact, that in the parishes where there is no assessment for the poor, there is greatly less of the complaint of indigence, and fully as little of actual suffering, as in those where the poor rates are fully exacted? Where lies the mystery of these striking phenomena? Can any man be so absurd as to believe that it lies in the superior skill or wisdom of management practised in the one country, and utterly incommunicable to the understanding or the habits of the other? In England, they always look to the way in which we deal out our supplies, to the operation of the visible and positive mechanism of our public charities, for the solution of the difficulty. But



this is not the quarter in which they will ever find it."—REVIEW, p. 275.

This mystery is to be solved by the absurdity of the act which provides for the poor, and particularly in providing an unlimited sum, of easy access to all who may find it necessary to demand assistance from it.

Every one knows the imperative nature of an English statute. It works itself into the habits of the people, and is equally powerful on those who are appointed to carry it into execution, and on those who claim its protection. In the few words of the statutes of Elizabeth, the whole revenue arising from lands, houses, and minerals in any parish, are placed in the hands of the justices of peace and overseers, for the gratuitous relief of those who are unable to work, and for finding work for those who are able, and cannot find it for themselves. The men who levy the sums on the parish, and who distribute it, are compelled to act by the statute, and without any regard to the circumstances of the poor, farther than to those which are specified in the act: without considering what they might have earned in health, or what they have spent in dissipation, they must grant them a weekly allowance equal to the state of the country, and the value of money. If the population is greater than the work in a particular parish, the persons who want employment have the strongest inducement to continue where they are, instead of seeking it elsewhere; and some species of work must be devised for them at the expence of the parish, which in some shape will interfere with the industrious manufacturer in some other place. It is indeed impossible to conceive any interference of government

with the regulations of society, so absurd in all its bearings, as that under which the English nation has laboured for more than 200 years. The reviewer has not exhausted the subject, but he has stated the danger in a manner which speaks to every man's understanding.

A person reasoning on the effects of this compulsory provision, before the enactments had been fairly tried, "would probably see in the proposed measure an attempt to wrest from the hands of nature the management of a case for which, by certain principles implanted in the constitution of man, she had already provided. He might see in it a tendency to enfeeble, if not altogether to suppress, the operation of these principles. He might fear lest this interference on the part of the state should relax the natural excitements to industry and foresight, and thus multiply the instances of wretchedness beyond its power of relieving them. Or, that it might relax the obligations of relationship; and thus, for the substitution of certain regulated services, withdraw from the helpless the far kindlier and more effective services of their own kindred, or their own offspring. Or, that it might relax the sympathy and mutual dependence of immediate neighbours, and thus intercept those numerous, though unobserved supplies of beneficence, which, in parishes where assessments are unknown, still make up a sum of charity most honourable to the character of the lower orders. Or, that it might reduce the private ministrations of the wealthy, who, by one act of yearly contribution, might feel themselves acquitted of all those secret attentions and liberalities which the setting up of this legal machinery evidently tends to supersede. Or, finally, that by the publicity thus given to the relief



of want, every dispensation of it would be greatly more painful to the more delicate and deserving class of sufferers, who, rather than have an exposure so humiliating, might choose to endure in silence; and that with nothing to depend on but such compassion as the system in question has diverted away from them,—with no chance of being discovered by the charitable, but through such inquiries as this system has superseded,—with no source from which to look for any alleviation but such funds as this system is impairing by its perpetual and constantly augmenting encroachments: And thus it might be doubted, whether it might not only shift the misery without alleviating it, and add another proof to the many that already exist, of the impotency of legislation, when it offers to interfere with the wiser provisions and the more efficient principles of nature.”—REVIEW, p. 262, 263.

In every country where great activity and industry prevail among the people, and where ingenuity is in full exertion to devise new modes of improving the soil, and in search of new channels for extending commerce, there is, and must be, a constant pressure of the population on the means of subsistence. At particular seasons, or what are called hard times, this will be grievously felt by the lower ranks of mankind. They will be occasionally compelled to live on half allowance; and when the distress is very great, as it has been for two years past, the population must be brought down to the state of the country by emigration. This fact, so generally and practically known in Scotland, has prevented the increase of poor's rates. There is in this country a constant tendency to throw off the excess of population, and the superior education and fre-

quent success of the adventurers, make that an object of ambition which is so necessary for the relief of the country. In England, this is prevented by the ample means of subsistence which is provided for those who cannot work, or who cannot find employment. And in addition to this, the population, which is already burdensome, must increase without the possibility of limitation, till the rich are unable to support the poor. “The consequences,” says the reviewer in a note, “which are likely to result from this state of things,” are clearly set forth in the petition from the parish of Wombidge in Salop. The petition states that the annual value of lands, mines, and houses in this parish, is not sufficient to maintain the numerous and increasing poor, even if the same were let free of rent; and that these circumstances will inevitably compel the occupier of lands and mines to relinquish them; and the poor will be without relief, or any known mode of obtaining it, unless some assistance be speedily offered them.” And the Committee of the House of Commons apprehend, from the petition before them, that this is only one of many parishes that are fast approaching to a state of dereliction.—REPORT, p. 20.

The whole evil originates in the easy access which the poor have to an unlimited supply, by the enactment of Elizabeth. The operation is more gradual, but the effect is more certainly dangerous, than the village-manufacturing and gardening system of Mr Owen of Lanark, and I apprehend it could not be equalled by any thing short of an equal division of lands and property among the poor and the rich; a system which was eagerly contemplated by a great mass of the people in 1792. Our assess-



ments in Scotland are known to be dangerous, though conducted in a more constitutional and prudent manner. When they are resorted to, the heritors of a parish meet together, and assess themselves in a sum equal to the supply of the poor for a limited time, according to their valuation, and of which their tenants pay one half, in proportion to the extent of their farms. The poor with us talk, as they do in England, of a legal claim for support, but they can never make it effectual beyond the good-will of those who provide the fund, and those who administer it. Assessments are never resorted to, but in aid of the usual methods of assisting the poor; and almost the only bad effect which has hitherto resulted from them, is to make the poor less scrupulous in receiving charity, and the administrators less economical in giving it. In other respects our poor are supported without expence to the fund, without jobbing of any kind, and by men who have no interest in the service, farther than the conscientious discharge of their duty. The kirk-sessions in Scotland are composed of the most respectable men in the parish, in point of religious character and moral conduct, and their superintendency over the morals of the people makes them well acquainted with the whole causes of pauperism in the parish.

I can easily figure to myself what would be the immediate effect on the quantum of assessment, if there was no check on the sum to be raised, and if the session were compelled to give agreeably to the orders of the justices of peace acting under a statute. And I have no doubt that the evil would be half cured in England, if the people interested in the payment of the sums levied were to lay it on,

and if the administrators of the fund were under their controul. The whole system of revenue in Great Britain is conducted on this principle, and it appears astonishing to us that the English nation, proud and tenacious of her liberty and constitution as she may well be, has permitted a system so contrary to her feelings of independence and the spirit of her constitution to steal upon her imperceptibly, till the amount of the damage is nearly equal to one-fifth of the revenue of the whole country.

As I mean only to lead the attention of your readers to this important article, I shall give in as many sentences an abridgment of the facts and arguments contained in it.

An unlimited sum, on which the poor of all descriptions have a legal claim, is contrary to the intention of Providence, and the principles of the Christian religion.

The effect of it is to destroy the natural excitements to economy, foresight, and industry; to relax the morals, and change the habits, of a great mass of the population.

It leaves to the public those duties which spring out of the tender affection of neighbourhood, relationship, and family-attachments.

It weakens the connection between the rich and the poor, which is maintained by nothing more effectually than by voluntary assistance and sympathy on the one side, and gratitude on the other.

It shifts the misery without alleviating it, leaves the humble and diffident poor in greater wretchedness, and brings forward imperious demands from the worthless, who, if they had been sober and industrious, would never have made them.

It provides for an excess of population, which, without such un-



natural means, would never have existed.

It is of unlimited operation, and will never cease to excite demands on it, till it has devoured the last morsel of the property on which it now feeds. These facts are fully substantiated by examples of its pernicious tendency in this review; and it is demonstrated with equal clearness, that notwithstanding the better mode of our assessments in Scotland, we are hastening on to results of the most dangerous nature to our prosperity and existence -- with this difference, that our eyes are open to the danger, and that if we are true to ourselves, we may still prevent it.

The reviewer maintains, that one great cause for adopting poor rates, namely, the desire to equalize the burden of the expenditure among all who are liable, or, in other words, to comprehend both absent and seceding heritors in the payment of their proportion, is an unsound one; and that it would be greatly better for the well-disposed heritors of every parish, to sustain the burden of the poor, so long as they are provided for by gratuitous benevolence, than to sustain at all times their legal portion of that burden, after the method of a compulsory provision is introduced. He shews, that both in the manufacturing towns and agricultural districts, there is a possibility in this country for every parish to support its own poor, by the exercise and excitement of benevolent feelings, without having recourse to any legal enactment; and I have no doubt, from the great exertions and sound practical sense of this writer, -- from the report of the Committee of the House of Commons, -- and from the general information on this subject furnished by the Committee of the Assembly, that this will be every

where attempted. If it should be any satisfaction to the author of this article, I can state, that he has already changed the opinion and practice of the parish with which I happen to be connected, and which consists of a population of 1300 souls. We have laboured since the year 1796 under the increasing evil of parochial assessments. The last one for six months amounted to nearly L. 100. And since the publication of this article of the Review, on pauperism, it has become the firm determination of every person interested, that this shall be the last.

I feel myself unwilling to differ in opinion from a person so respectable; but I cannot help wishing that he had expressed himself more guardedly in the last page of the Review, if indeed the same person who wrote the article On the Cause and Cure of Pauperism, could be supposed capable of expressing the common complaints of a party respecting the impolicy of the corn-bill.

"We should like," he says, "if the Government of our country never interfered with the concerns of trade, but for the objects of revenue; and on this general principle alone, we could venture to recommend an immediate abolition of the corn-bill." -- Page 361.

It were certainly desirable that there were no restrictions of any kind on commerce, and that nation dealing with nation, and the Government with the country, should leave it to its own free operation. It happens, however, that when a government abroad lays a heavy importation-duty on the goods we send to them, we think it necessary for the good of our manufacturers indeed, to lay a similar duty on what we import from them. If they are our rivals in any branch of manufactured goods, this seems



to be absolutely necessary, otherwise we not only would not sell to them, but they would soon outsell us in our own market, and supply our home-consumption. The same thing would happen if any particular commodity were permitted to enter our ports duty-free. Were it corn, instead of any thing which the manufacturer prepares for the market, the manufacturer indeed would derive a temporary advantage, but the landholder and agriculturist would feel the inconvenience in as great a degree, as the manufacturer would do if it were goods similar to those of his own operation. And if the reviewer admits the propriety of the interference of government when revenue is concerned, he should be prepared to shew why corn should be exempted from a fair duty on its importation. The opening and shutting of the ports may be a clumsy and awkward method of maintaining the proper balance between the manufacturer and agriculturist, but there is nothing more capable of demonstration, than that this balance must be maintained; and for my own part, I think it would be better done by a duty on corn imported, calculated from the average prices, than by the present method. This would more effectually prevent the glut of the market at one time, and the high price of grain at another; and it could not be objected to by those who admit the propriety of the interference of Government for the object of revenue.

It is only taking one view of the subject, to say, as the reviewer does, that the corn-bill is intended to enable the proprietor to pay the poor rates. Were he subjected to no other burden, this alone would be a reason for some restriction on the importation of corn, unless the manufacturer were equally liable, and bore an equal share, which he does not, in sup-

plying the poor. But this support in Scotland is scarcely felt as a grievance, and in England it amounts only to one-fifth or one-sixth part of the whole taxation, of which the land pays more than its own share. What would be the consequences, therefore, if grain were admitted into our ports without duty, and without restriction? The manufacturer would have the immediate advantage of lower prices to his workmen, and a more extensive sale for his commodities. But on what principle of equity are we allowed to give an advantage to one part of the community at the expence of another? If the state of taxation has increased the expence to the agriculturist three times, would it either be just or wise to depress almost the only article in which he deals, to a price equal to a prohibition on his raising it?

The manufacturing part of this country being collected into great towns and villages, and capable of making a noise when any thing is the matter with them, have accustomed themselves to think that the whole prosperity of the kingdom depends on their success. They amalgamate themselves with the foreign merchant, and the commercial part of the community, while they have no farther connection with them than supplying them with a part of the goods they deal in. Their real importance to the state in numbers and capital, compared to the landed and agricultural interest, is not as one to four;—while the clamour they make about a corn-bill, or reform in parliament, may be in the inverse proportion to their mode of calculating their consequence. They are in general as ignorant of the political consequence of these measures, as the country-labourer who joined in the cry for cheap provisions, though want of work and wages



should make him live in greater poverty than he did before. The last two bad seasons have convinced the country-labourers, that they were much better with full wages and high prices, than they are now; and the respectable and intelligent manufacturer is convinced, that the advantages of the home-market make a restriction on the importation of grain necessary.

The last page of this Review, therefore, ought to be blotted out for ever. It is the mere cant and declamation of a party, in opposition to common justice and equity. On pretence of clearing away every interference of Government with commerce, it goes no farther than relieving one-fourth of the population of the country from a burden,

which they find it not convenient to bear, while it lays the burden on the remaining three-fourths in such a manner as to ruin them.\*

I will not intrude on your readers, by entering more deeply into the subject; but I pledge myself to answer, in the most satisfactory manner, every argument brought against a proper restriction on the importation of corn, though it should be proved that it would be for the benefit of commerce and mankind to abolish, both at home and abroad, every restraint on commerce, under the name of duty, bounty, or drawback, or by whatever name it may be called.—I am, &c.

SENEX.

## EXTRACTS FROM RECENT PUBLICATIONS.

### CONVERSATIONS ON NATURAL PHILOSOPHY\*.

THE arrival of the carrier was always an important event to every one at Marlow-hall. Upon the present occasion it was looked forward to, by the younger part of the family, with more than usual anxiety. Mr Marlow had commissioned some simple instruments that he might convey to his children, by a few easy experiments, an idea of some of the elementary facts in Natural Philosophy. He had promised to begin his instructions the very evening that

the apparatus arrived. The evening of the important day on which the carrier usually made his appearance had now set in.—He never had been so late before. On the memorable occasion when his cart was overturned, he had arrived a full hour sooner; and it was a matter of dispute whether he had not been rather sooner even on the still more memorable day when he was attacked by a robber. Before the point was settled, the barking of Carlo was answered by the well-known growl of the carrier's mastiff, and in five minutes all the parcels were produced. But, among them all, there was none found from the instrument-maker. Mr Marlow's order had been neglected.—The children were inconsolable.—It would be a whole month before they could now arrive, for Marlow-hall was situated in a remote part of the country, and there was little intercourse between it and the capital. A month was the same as a lifetime. Mrs Marlow was from home on a visit, and was not to return for several days. Every game had been played a thousand and a thousand times, and without her they could invent no new one.—Could they not understand any thing at all without experiments?—Yes, they might be made to un-

\* We understand from our publishers, that the little work, from which we have taken the above extract, is the first of a Series of Conversations, which they have in preparation, on various subjects in Science and Literature. It is impossible to predict how the plan may succeed, but we consider this first one on Natural Philosophy as a very favourable specimen; and should the Conversations which follow be equal in merit, we may possibly be induced to allude more particularly to the whole in another department of our work.—EDIT.



derstand; but it would not be half so entertaining.—If it was possible to understand any thing at all, they were anxious to proceed immediately. Mr Marlow thought it right to indulge them, and to enter upon the subject while their curiosity was alive.

Notwithstanding his children's anxiety to be instructed in Natural Philosophy, none of them could for some time answer the first question that he put to them:—What is philosophy? After some time, Charles, with the aid of his Greek, said, that a philosopher was a lover of wisdom. Still he could not say what philosophy was. Upon this hint, however, his oldest sister, Elizabeth, who, though less learned, had much more natural quickness, said, that philosophy must signify the love of wisdom.

Mr Marlow. Philosophy is certainly often employed to signify the love of wisdom; for the most part, however, it is used in a sense not very different from a word that I dare say you are better acquainted with,—knowledge. *Philosophy is the knowledge of the laws observed by the appearances of nature.*

Charles. What do you mean by the laws observed by the appearances of nature?

Mr Marlow. By a law of nature nothing more is meant, than a fact which has always been observed to hold true respecting nature. It is a law of nature, that ice melts when placed near a fire; that is, it is a fact that ice, when brought near to a fire, has always melted hitherto, and we believe, that it always will melt when placed in like circumstances.

Charles. What makes us believe that it will always melt?

Mr Marlow. It is by a law of our nature. We believe, that what has always been observed to take place in particular circumstances, will always continue to take place in like circumstances. We cannot say *why* we believe this; but it is a fact that we do believe it. And this fact is called a *law of our nature*. A law of nature, then, is a fact concerning the established order of nature. Philosophy is the knowledge of these laws. Now, how many kinds of philosophy are there?

Charles. Two, Moral Philosophy and Natural Philosophy.

Mr Marlow. Yes,—these two comprehend every kind of knowledge. The first embraces every thing that relates to Mind, and the other every thing that relates to Matter. The chief object of Moral Philosophy is to tell us what our duties are. For instance, that children ought to love and obey their parents; that both children and parents ought to love and obey God.

Charles. But all that is in the Bible.

Mr Marlow. And so is every thing else that is most useful in Moral Philosophy.—

The second branch of Philosophy is Physics, or Natural Philosophy. Natural Philosophy collects the appearances that take place among the bodies of the universe, and inquires into their causes and effects. It is the object of the Natural Philosopher to become acquainted with every thing that takes place in nature,—such as, that all heavy bodies, if unsupported, will fall to the ground; that snow melts in water; that the earth and planets revolve round the sun.

Charles. Then I am a natural philosopher, for I know all that.

Mr Marlow. This is a very limited base of knowledge. I only mentioned the examples of the kind of facts that the Natural Philosopher is acquainted with. There are thousands of other facts which you must be familiar with, before you can be called a philosopher. Besides, the facts to which I alluded have been so clearly proved, and are so frequently taken notice of, that there is scarcely any body so ignorant as to be unacquainted with them. The man, however, who first ascertained the circumstance I have mentioned to be facts, though they appear to you quite simple and obvious, truly merits the name of a philosopher.

Charles. The man who found out that the sun does not go round the earth, might be a philosopher; but any body knows that heavy bodies fall to the ground.

Mary. But, papa, all heavy bodies do not fall to the ground; a balloon rises into the air.

Mr Marlow. Very right, Mary; but I said it was unsupported.

Mary. But there is nothing to keep up a balloon in the air.

Mr Marlow. The air itself supports it. Elizabeth. How?

Mr Marlow. You have not enough of knowledge to understand the reason of this exactly as yet; I expect to be able to make you comprehend it by and by. In the meantime I may mention, that the balloon sails through the air, just in the same way that a ship is supported, and sails through the seas. The water bears up the ship, and the air the balloon.

Charles. We then should rise up into the air as well as the balloon.

Mr Marlow. But you are heavier than the balloon; at least heavier in proportion to your bulk. A stone sinks, and a piece of cork floats in water, though the cork be larger than the stone. In the same way, smoke ascends, and birds rise, and you raise your kite. You see, then, that it requires much observation, and much thinking, to discover the apparently simple fact, that all bodies, if unsupported, would fall to the earth. It is not philosophy to know that John fell from his pony to-day, or that all



respectful than the language towards the crown—nothing more forbearing than their treatment of the aristocracy. With the House of Commons alone they take the freedom of familiarity; upon it they pour out all the vials of their wrath, and exhaust their denunciations of amendment.

Gentlemen, this, though extraordinary, is not unintelligible. The reformers are wise in their generation. They know well enough, and have read plainly enough in our own history, that the prerogatives of the crown and the privileges of the peerage would be but as dust in the balance against a preponderating democracy. They mean democracy, and nothing else. And give them but a House of Commons constructed on their own principles, the peerage and the throne may exist for a day, but may be swept to the earth by the first angry vote of such a democratic House of Commons.

It is, therefore, utterly unnecessary for the reformers to declare hostility to the crown; it is, therefore, utterly superfluous for them to make war against the peerage. They know that, let but their principles have full play, the crown and the peerage would be to the constitution which they assail but as the baggage to the army,—and the destruction of them but as the gleanings of the battle. They know that the battle is with the House of Commons, as at present constituted; and that *that* once overthrown, another popular assembly constructed on *their* principle, as the creature and depository of the people's power, and the unreasoning instrument of the people's will—there would not only be no choice, but (I will go farther for them in avowal, though not in intimation, than they go for themselves) there would not be a pretence for the existence of any other branch of the constitution.

Gentlemen, the whole fallacy lies in this: the reformers reason from false premises, and therefore are driving on their unhappy adherents to false and dangerous conclusions. The constitution of this country is a monarchy controuled by two assemblies—the one hereditary, and independent alike of the crown and the people; the other elected by and for the people, but elected for controuling, and not administering the government. The error of the reformers, if error it can be called, is, that they argue as if the constitution of this country was a democracy, in fact (for ornament's sake) with a peerage, and topped (by suffrance) with a crown.

If they say, that for such a constitution, that is, in effect, for an uncontrouled democracy, the present House of Commons is not suf-

ficiently popular, they are right; but such a constitution is not what we have, or what we desire. We are born under a monarchy, which it is our duty, as much as it is for our happiness, to preserve; and which there cannot be a shadow of doubt that the reforms which are recommended to us would destroy.

I love the monarchy, Gentlemen, because limited and controuled as it is in our happy constitution, I believe it to be not only the safest repository of power, but the strictest guardian of liberty. I also love the system of popular representation; I think we have enough for every purpose of jealous, steady, corrective, efficient controul, over the acts of that monarchical power which, for the safety and for the peace of the community, is lodged in one sacred family, and descendible from sire to son.

But they look far short of the ultimate effect of the doctrines of the present day, who do not see that their tendency is not to make a House of Commons such as, in theory, it has always been defined—a third branch of the legislature, but to absorb the legislative and executive powers into one; to create an immediate delegation of the whole authority of the people, to which, practically, nothing could, and, in reasoning, nothing ought to stand in opposition.

Gentlemen, it would be well if these doctrines were but the ebullitions of the moment, and ended with the occasions which naturally gave them their freest play; I mean with the season of popular elections. But, unfortunately, disseminated as they are among all ranks of the community, they are doing permanent and incalculable mischief. How lamentably is experience lost on mankind! for when, in what age, in what country of the world, have doctrines of this sort been reduced to practice, without leading through anarchy to military despotism? The revolution of the seasons is not more certain than this connection of events in the course of moral nature.

Gentlemen, my object in political life has always been, rather to reconcile the nation to the lot which has fallen to them, (surely a most glorious lot among the nations) than to aggravate incurable imperfections, and to point out imaginary and unattainable excellencies for their admiration. I have done so, because, though I am aware that more splendidly popular systems of government might be devised than that which it is our happiness to enjoy, it is, I believe in my conscience, impossible to devise one, in which all the good qualities of human nature should be brought more beneficially into action,—in which there should be as much order and as much li-



berty,—in which property (the conservative principle of society) should operate so fairly with the just, but not overwhelming weight, in which industry should be so sure of its reward, talents of their due ascendancy, and virtue of the general esteem.

Gentlemen, one ill consequence of these brilliant schemes, even where they are the visions of unsound imaginations rather than the suggestions of crafty mischief, is, that they may tend to dissuade the minds of the misinformed with the actual constitution of the country.

The theories of preternatural parity are founded on a notion of doing away with these accustomed relations, or breaking all the ties by which society is held together. Property is, to have no influence—talents no respect—virtue no honour among their neighbourhood; naked, abstract, political rights, are to be set up against the authorities of nature and reason: and the result of suffrages thus freed from all the ordinary influences which have operated upon mankind from the beginning of the world, is to be the erection of some untried system of politics, of which it may be sufficient to say, that it could not last a day,—that, if it rose in the mists of the morning, it would dissolve in the noon-tide sun!

#### DESCRIPTION OF THE HIMALA MOUNTAINS.—By MR FRAZER.—In a Geological Tour.

THE plains of Hindostan are bounded on the N. E. by a mountainous tract which runs from the banks of the Burrampooter to the Indus; and, crossing that river, spreads out into a less circumscribed and less lofty highland country, the chains of which are connected with many of the chief ridges of Asia.

The belt of hills which thus separates Hindostan from Thibet, is perfectly unconnected and unbroken, running in irregular ridges, undivided by any valley of consequence from the one plain to the other. These mountains on the side of Hindostan rise from a level at once into sharp and precipitous cliffs, while the north-western side, according to the best accounts that have been obtained, falls more gradually into green hills, and ends in a gently sloping plain.

The great Himala mountains form the centre of this ridge, and rear their sharp crests covered by eternal snows to an almost incredible height, in unapproachable distance and grandeur. Mr Colebrooke, in the 12th volume of the Asiatic Researches, estimates the height of the different peaks at 26,562 feet to 22,000 feet. Jumna, the source

of the Jumna, is estimated at 25,500 feet above the level of the sea. During the tour, many curious specimens were collected; the route lay over a shoulder of this mountain, within (as was conjectured) 2,000 feet of its summit. The general line of the mountains is here nearly N. W. and S. E. A small abrupt ridge, rising from 500 to 750 feet in height, and extending from three to six miles in breadth, runs next to the plains from Hardwar, half way to Satej. This consists of sand-stone, indurated clay, and beds of rounded pebbles and gravel. The next range of hills runs from 1,500 to 5,000 feet in height, with sharp narrow crests, and consists of a very decomposable greyish brown indurated clay, containing siliceous matter. Just beyond this range rises a mountain of limestone, about 7,000 feet high; a large perennial stream marked the division between this range and a mass of mountains, consisting almost entirely of varieties of schist, with much mica, and veins with quartz. Connected with these, were observed a coarse sandstone, and a conglomerate of sand, mica, and gravel, cemented by a white spar easily frangible. As the snowy mountains were approached, rocks of white quartz were observed, and of a hard semi-transparent stone of many colours, grey, red, yellow, and greenish. On reaching the heart of the snowy mountains, the distant peaks appeared to be stratified, and to dip to the N. E. at an angle of about 45 degrees. For several thousand feet below their tops all vegetation ceases, and no living thing is to be seen. The returning route was for a considerable way along the bed of the river Pabur, which rises among the depths of the Himala; in this bed, blocks of a peculiar kind of rock were found. The neighbouring rocks were schist and limestone. Another opportunity presented itself of viewing the summit of the Himala, from Jumnatree, which rises in two grand peaks, covered on the S. and S. E. by perpetual snow, but showing a precipitous rocky face towards the N. W. The river Jumna was here traced to its source in a number of small rills flowing from the snow, and collected in a pool at the bottom of a steep slope. Nearly every sort of rock observed throughout the tour was found here, particularly the rock before referred to as occurring in the bed of the Pabur, and white quartz in veins intersected the general stratification. From these veins trickles a stream of hot water impregnated with calcareous matter, which it deposits on the surface of the rocks over which it runs. There are no glaciers in any part of the snowy mountains, but a perpetual frost appears to rest on their summits.

After descending into the bed of Bhagirutta, that river was also traced nearly to its source; the glen through which it runs



deeper and darker, and the precipices on either side far more lofty than those forming the bed of the Junma; the rock in the neighbourhood of its source was granitic, and contained black tourmaline.

FROM LETTERS FROM ILLINOIS.—  
BY MORRIS BIRKBECK.

LET. XIV.—*Courts of Law.—Judges and Lawyers, their labours and perils.—Judges Salary.—Anecdotes of a Barrister.*

MY DEAR SIR, 15th Feb. 1818.

I HOPE you have received a long letter which I despatched about four months ago, and that the next mail will bring me one from you in return. It is thus that, by the glorious invention of writing, of which I never before so fully felt the value, the immensity of space which divides us from our friends may be reduced to its original nothing; for if I were re-established in my old arm-chair at Wanborough, and you remaining in your's, we should, in point of fact, be separated as completely as we are at this moment.

We shall not be entirely sett'ed in our own home beyond the Wabash, before the beginning of May, a period which we anticipate with much pleasure. The Indian side of that river has the stat of the Illinois about three years, which makes a vast difference in the state of things to a near observer, but to you it is one and the same country; and a residence of seven months on one side or other, has now given me some title to be accounted an inhabitant. The interest I feel in every person and thing that surrounds me is naturally very great, not only from the novelty of the situation, but because it is that in which I hope and believe I am to pass the remainder of my days. We have just had our assizes: the Circuit Court, similar to our Court of Assize, was held last week, the second time since our arrival. I wish I could introduce you to "his honour" the judge, the gentlemen of the jury, to the learned brethren who fill the parts both of solicitor and counsel, to the assemblage of spectators, all male, for women never attend the courts except on business,—and even to the accomplished villains, who are here exposed to public indignation, far more terrific than the vengeance of the law.

In this early stage of society, where the country is savage, and many of the people

but just emerging from that condition, much intrepidity of mind and hardihood of body are indispensable requisites in the administration of justice. *Brass* for the face wo't suffice, they must be steel from head to foot. Your military or fox-hunting experience has, I dare say, furnished adventures similar to those which are constantly occurring here to the gentlemen of the long robe on their progress from court to court. The judge and the bar are now working their way to the next county-seat through almost trackless woods, over snow and ice, with the thermometer about Zero. In last November circuit, the judge swam his horse, I think, seven times in one day,—how often in the whole circuit is not in the record: What would our English lawyers say to seven such ablutions in one November day, and then to dry their clothes on their backs, by turning round and round before a blazing fire, preparatory to a night's lodging on a cabin floor, wrapped in their blankets, which, by the bye, are the only robes used by the profession here? I have an anecdote of a judge with whom I am well acquainted, and therefore I believe it. I give it you as an instance of intrepidity, as well as of that atrocious violence which occurs but too frequently; by no means, however, as a specimen of the judicial character. A few years ago, before he was advanced to his present dignity, the foreman of a grand jury insulted him outrageously, out of court of course. The man had a large knife in his hand, such as hunters always carry about them, and well know the use of; but the enraged barrister, with a hand-whip of cow-hide, as they are called, laid on so keenly, that he actually cut his jacket to pieces in defiance of the knife; and when the beaten and bleeding jurymen made his piteous case known to his brethren, they fined him a dozen of wine for his cowardice.

Another anecdote: A notorious offender had escaped from confinement, and, mounted on a capital horse, paraded the town where the judge resided, with a brace of loaded pistols, calling at the stores and grog-shops, and declaring he would shoot any man who should attempt to molest him. The judge hearing of it, loaded a pistol, walked deliberately up to the man to apprehend him, and, on his making a show of resistance, shot him immediately. The ball entered the breast, and came out behind, but did not prove mortal;—he fell,—was re-conducted to goal,—escaped a second time,—and was drowned in crossing the Ohio. Judges are appointed by the Legislature for the term of seven years; salary, 700 dollars per annum, a sum which is certain-



ly inadequate, even in this cheap country. It will, however, be increased, as wealth and population increase. The office is honourable to a man of talents and integrity, and may open the road to more lucrative appointments. My personal knowledge of the gentlemen of the law is not, I fear, a fair criterion of their general character; I have seen many proofs of candour, high principle, and correct judgment;—there are lawyers here whom no sum would bribe to undertake a mean business, but I hear of chicanery in some, and have perceived strong symptoms of vice and dissipation in others.

The tendency of the profession here, as in England, and, I suppose, every where, is to increase the baseness of little, cunning, artful minds; and the pestilent example and society of the idle and corrupt, have the same baneful influence over inexperienced young men who are exposed to it. As companions to my anecdotes of the judge, I must give you some traits of an honest young lawyer of my acquaintance. Three years ago he made his appearance as a candidate for practice in a home-spun coat, and probably without a dollar in his pocket. He was called the home-spun lawyer. His father, a plain farmer, had given him as good an education as he could afford, and, on his quitting the parental roof to commence his professional career, wishing him to make a figure suitable to his new character, he desired him to call at the store where he usually dealt, and furnish him with a wardrobe to his own liking: The young man thought of his brothers and sisters, and of the expense which had been incurred in his education, and supposed he might have already received his share; so, passing the store, he resolved to rub on in home-spun clothes until he earned better, which soon happened, and they wore well. His

practice increased, and his reputation with it. The second year he obtained the office of state-attorney for the county, with the salary of 100 dollars. In the course of the year, his exertions in bringing to justice an offender, merited a further recompense in the opinion of a man interested in the case, and who could well afford to give it; this gentleman offered him fifty dollars as a present. The young man hesitated;—he had done no more than his duty in quality of attorney general, and for that he was paid by the public; he examined the law—no prohibition appeared to his accepting an additional fee; the sum was tempting, it was as much as L. 500 to the man who receives a salary of L. 1000; still he could not be satisfied that it was his due, and he finally refused it. This year he was chosen by his fellow-citizens to represent them in the state legislature; from which duty he has just returned, and if prosperity does not spoil him, the home-spun lawyer will be an honour to his father, and useful to his country. I shall spare you for the present an introduction to any of the remaining personages who composed our court. Our friend —, to whom I would be most kindly remembered, will be amused at the amount of the judges and attorneys salaries. Should his ambition be excited, I am sorry to say he would have but a poor chance of success, for I believe, from one end of the Union to the other, every department of law is crowded almost to suffocation.

We have had an unusually severe winter. The mercury has once been 12° below Zero, and several times approaching that extreme; at present the weather is delightful, the thermometer just above freezing, and the air clear and serene. We are told that there will be but little more cold weather. —  
I remain sincerely yours.

## REVIEW.

OUTLINES OF PHILOSOPHICAL EDUCATION, illustrated by the Method of Teaching the Logic, or First Class of Philosophy in the University of Glasgow. By GEORGE JARDINE, A.M. F.R.S. Professor of Logic and Rhetoric in that University. Anderson & Macdowall, Edinburgh. 1818.

IT is a trite remark, that no subject can be of greater inter-

est to a country at large, than the manner in which its education is conducted; inasmuch as the character of the more efficient classes of society, in respect of talent, industry, and virtue, is found to depend very closely upon the training to which they are subjected in the course of their elementary instruction. With regard to philosophical education, indeed, as it is confined to those who, by courtesy, are



called the learned, and who, generally speaking, follow out a certain routine of study as a mere statutory qualification to enter upon their several professions, it may perhaps be viewed as of very little consequence, either what shall be called philosophy, or in what particular way the thing so called shall be taught:—whether, in short, our youthful candidates for the pulpit and the bar, shall pursue a discipline as active as was that of Sparta, or enjoy a five years repose as tranquil and taciturn as was enjoyed by the disciples of Pythagoras. This last view of the matter is precisely that which seems to be entertained by the people of Scotland at the present juncture; for whilst they manifest the utmost concern about the success of the Abecedarian, and the clumsy machinery of a Lancastrian school, they take no heed to the method in which college classes are conducted, and lend but a dull ear to any suggestions which may be offered to bring about an improvement. This indifference on the part of our countrymen is, we are verily convinced, radically and perniciously wrong; for although the education of the poor is a concern of very great importance, and deserves all the care which is bestowed upon it, the instruction of the men who are to fill places of trust, to discharge the highest duties of life, and to diffuse the light of their knowledge over the great body of the community, is of still more precious interest. But the two objects, after all, are not incompatible: on the contrary, every improvement which is introduced into education in any one of its departments, will naturally extend itself, if undue means are not used to prevent it, into every other department.

The work before us is divided into two parts; in the former of

which the author gives an account of the subjects on which he lectures in the Logic class; whilst the latter, the more important of the two, is occupied with details on the method in which he conducts his examinations; prescribes themes for the young men to write upon; reads and criticises the essays which are thereafter produced; and in particular, how he keeps active the zeal and exertion of his pupils, stimulates the idle, and rewards the successful. We intend to say a little on each part.

Every body knows the kind of thing that is taught in our Logic classes under the name of philosophy,—a heterogeneous compound, made up of observations on the five senses, on the intellectual powers, and on the principles of taste and composition. The substance of the whole is to be found in Dr Reid's treatises on the two former of these subjects, and in twenty books which have been written on the last. This has not been the case, however, during any great length of time; for it is well known to such as are at all acquainted with the history of philosophy, that from the days of the Antonines down to the middle of last century, the writings of Aristotle constituted the main subject of study among academics, all over the western parts of Europe. We find, indeed, that the speculations of that wonderful man were read and recommended, at a still earlier period than we have mentioned, by the renowned orator Cicero; and that, upon the revival of learning in the fifteenth century, and more especially after the church of Rome began to be assailed by the arguments of the reformers, the works of Aristotle, and, above all, his *Analytics*, came into greater repute than ever. The syllogistic art was now every where studied with the greatest



assiduity, both by those who laboured to defend the established faith, and by those who had undertaken to expose its errors; and, as to be a skillful disputant was at that epoch regarded as the most enviable of all distinctions, the industry of studious men was for a long time directed, not so much to the acquisition of science, as to the technicalities of speech, and the forms of argument. From the operation of these and similar causes, which are very clearly explained by Mr Jardine, the Greek philosophy obtained a firm establishment in all our schools, both Protestant and Popish; and the mere circumstance of its being once introduced, aided by the intrinsic merit of Aristotle's volumes, and by the still more powerful principle of the *vis inertiae* and dislike of change which attach to all large societies, will perhaps sufficiently account for the estimation in which it is held in the English Universities at the present day. There is very little of Aristotle read now in any of our Scotch colleges; and the Professors of philosophy in this part of the united kingdom are not unfrequently found taking credit to themselves for having completely exploded the crude system of the peripatetics, with all their barbarous jargon of *entities* and *quiddities*.

In 1774, however, when Mr Jardine was appointed Professor at Glasgow, the old system was still so much in force, that the business of the class, as he informs us, consisted chiefly of the Aristotelian logic and metaphysics. These subjects being discussed in the beginning of the session, the teacher next proceeded to the higher branch of *Ontology*, or that department of abstract science which treats of the general attributes of existence, essence, unity, bonity, truth, relation,

modes of possibility, necessity and contingency; which topics, together with the questions usually connected with them, relative to the immateriality and immortality of the soul, the liberty or necessity of human action, constituted the whole course of study. It soon appeared, indeed, as might have been expected, that such subjects were very ill adapted to the age and habits of the students who frequented the logic class. From the time that the lectures began to be delivered in English, (an improvement in the mode of teaching then recently introduced), the eyes of men were opened to the unsuitable nature of the topics which they embraced; and thus the defects of the system became every day more striking, and called, every day, more loudly for a radical reform. It was observed, says our author, by those who interested themselves in this question, that the subjects introduced in the logic class, even when perfectly understood, had little or no connection with that species of knowledge which was necessary to prepare the student, either for the pursuits of science or for the business of life. Accordingly, about the period now alluded to, some very severe strictures were published at Glasgow, the chief object of which was to impress upon the community at large, as well as upon those who were more immediately engaged in teaching, the conviction that universities adhered much too rigidly to the principles on which they were founded, at a time when education was confined to a few bigotted churchmen, for whose purposes it was almost exclusively calculated. In short, the public feeling concurred strongly with the views of the Professor himself in favour of a change; and the logic and metaphysics of Aristotle were accord-



ingly laid aside, to make way for the miscellaneous course of lectures to which we have already alluded.

Upon referring to Mr Bower's *History of Edinburgh College*, it will be found, that Dr Stevenson, Professor of Logic and Metaphysics here, had at a period somewhat earlier been actuated by the same views. The school logic, or Analytics of Aristotle, was no longer held in repute; and as at that epoch a very strong desire began to manifest itself for general literature, particularly for that of England and France, this excellent teacher employed one hour a-day in lecturing upon criticism and the laws of composition, as illustrated by the most approved authors of modern times.

Whether the science of mind, which forms the ground-work of instruction given in a modern logic class, be the fittest of subjects on which to engage the attention of very young pupils, may, we think, admit of a doubt. It is, we will own, no easy matter to fix on a series of topics which shall at once connect themselves with the previous studies of boys just come from school, and afford the means of training their minds to the abstruse investigations of science; and perhaps no subject is better calculated to meet these important ends, than a regular inquiry into the principles of criticism, and the laws of literary composition. The chief objection, too, which we have to state against this species of study may appear trivial, or even ill founded. It is this: Such speculations having no firm basis either in the human mind or in the nature of things, are apt to create in young persons a wandering, sceptical turn of thinking; for, as the only standard to which they can refer their decision, is the taste or opinion of a few individuals, reason is left entirely with-

out a guide; and thus, he who wanders farthest from the beaten path, may, notwithstanding, be closer to nature than he who abides in it. Besides, the kind of reasoning which is applied to poetry and painting, or to any other of the fine arts, is rather a playful exercise of fancy than an invigorating and masculine exertion of the powers of intellect—the amusement of a shallow, effeminate dilettante, and not the severe and ardent application of a man of science. The mind in early youth is perhaps naturally too much disposed to loose thinking, and to give itself up to the wild and extravagant suggestions of the imagination; and, as the pursuits now under consideration have a manifest tendency to increase these evils, by drawing the young student into a boundless field of fanciful theory where any one man's opinion seems as good as any other's, we should have been inclined to recommend the study of mathematics and of the physical sciences, in place of the ancient dialectics, as being at once the best means for strengthening the powers of intellect, and for teaching, practically, the use of a sound and rational logic. Mr Jardine, however, thinks otherwise, and his arguments, although not satisfactory to us, are sufficiently ingenious and well expressed. His first objection to mathematics is, that they address themselves only to one faculty, and are in general not a favourite study with young men: and, as the mental powers, in their growth and development, exhibit a close dependance upon one another, it is to be apprehended, he thinks, that the partial direction of some of these powers, while the rest remained unemployed, would prove hurtful to their general culture. He illustrates this view by a reference to the scholastic ages,



when, as the whole force of education was directed to the improvement of the powers of reasoning, many instances of surprising acuteness and penetration appeared among the learned, whilst, on the other hand, the bad effects of this mode of instruction were strikingly manifested in the total absence of invention, in the decay of taste, and in the neglect of the important powers of communication. It is further objected, that, as the mathematician cannot proceed one step without the aid of demonstration, there is no small hazard that the young student may acquire such notions of evidence as will completely disqualify him for making progress in other branches of study. "There have been," he remarks, "many instances of able writers, who having formed their habits of reasoning on geometrical principles, and who, having acquired a predilection for the kind of evidence on which that science rests, have absurdly attempted to carry them into discussions which did not admit of their application; and there have been not a few distinguished mathematicians, so devoted to their favourite pursuits, and so insensible to the charms of all others, as not to have shewn any relish for poetry, eloquence, or the very rational studies of taste and criticism."—"We certainly do not find that philosophers, divines, legislators, orators, or men of business, are particularly distinguished by acquisitions in this science, and we seldom hear them, when they refer to their education and acquired knowledge, ascribe their success to geometrical skill, or to a minute acquaintance with algebraical analysis. It is, on the contrary, to studies of a more general tendency, to language, history, eloquence, morals, and law, that they are usually found to attribute whatever art may have add-

ed to nature, in strength of talent or command of resources."

These remarks, we must take leave to say, proceed exclusively upon the assumption, that mathematical and physical science would, in the arrangement for which we contend, occupy the whole attention of the students, and fill up the whole field of study during the academical course; whereas the question at issue involves simply the determination of the following point, namely, whether the speculative inquiries which respect the nature and qualities of mind, or the regular demonstrative knowledge connected with the properties of body, should take the lead in a university education. With regard, again, to the tendency of mathematical investigation to deaden the spirit of invention, and obstruct the exercise of taste, we have only to refer to the experience of our readers, and to ask them whether the most eminent mathematicians of the present day are not also the most distinguished writers, both in point of elegance and force of argument? We find not that the able authors of the *Illustrations of the Huttonian Theory*, and of the *Essay on the National Debt*, have attempted to carry their habits of geometrical reasoning into discussions which do not admit of their application: so far from it, indeed, that, if we admit the facts and principles assumed by these philosophers, we must also admit the justness of their conclusions, as well as the close and beautiful concatenation of deductions by which they arrive at them.—It is not meant, however, that demonstrative science should engage the undivided attention of young men at college during the whole period of their residence; we insist on nothing more than that such pursuits seem better fitted to discipline and invi-



gorate the youthful mind, than loose theories on the intellectual powers, or fanciful speculations on taste and criticism. At all events, ethics and the principles of reasoning would fall into the course of study with much more effect, after young persons had formed intellectual habits, and arrived at the knowledge of mind, from the use of its various powers. This is our firm opinion: but Mr. Jardine thinks differently, and he has strong authorities on his side. Every reader remembers the observation of Dr. Johnson, "that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinion. Prudence and justice are virtues and excellencies of all times and of all places; we are perpetually moralists, but we are geometers only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure. Physiological learning is of such rare emergence, that one man may know another half his life, without being able to estimate his skill in hydrostatics or astronomy; but his moral or prudential character immediately appears." "

Were we disposed to follow out the argument upon which we have entered, we should here remark, that almost none of the things which Dr. Johnson has enumerated in the above paragraph, can be taught or learned at school.

The "religious and moral knowledge of right and wrong," "prudence and justice," are acquirements not to be sought for in the formal lectures or discipline of a college; they are the fruits of an earlier education, or they spring from a well-regulated intercourse with the world in after-life. It is wisdom which Dr. Johnson opposes to physical science; and he seems to have forgotten that wisdom makes no part of modern scholarship.

But leaving this head, which is comparatively unimportant, we now proceed to make a few observations on the *manner of teaching* philosophy; with respect to the views entertained on which, by this excellent author, there cannot, we think, be the smallest difference of opinion. He has long been persuaded, he tells us, that philosophical education, as it is generally conducted in our universities, is too much confined to the mere communication of knowledge; and that too little attention is bestowed on the formation of those intellectual habits of thinking, judging, reasoning, and communication, upon which the farther prosecution of science, and the business of active life, almost entirely depend. In this opinion we cordially agree with the learned Professor; and although, in our review of Bower's *History of the University of Edinburgh*, (see vol. I. p. 384.), we have expressed our sentiments thereupon at considerable length, yet, as this important subject cannot be too frequently discussed, and as we have now the authority of such a man as Mr. Jardine to warrant all our statements, and nearly all our recommendations, we shall once more advert to the several points in our system of university-education which seem to want amendment.

We set out, then, with this previous remark, that the things taught



in the logic and ethic classes, are of comparatively small value on their own account, and derive all the consequence which belongs to them from the use to which they may be applied, as means for exercising and improving the minds of the students. It is not positively asserted, that a young man may not derive some information, and have his views of the human mind somewhat enlarged, by listening to the discourses of a Professor in the department of logic or of ethics; but we have no difficulty in maintaining, that as every thing which in these days a Professor can bring forward in his lectures is found in very common books, the knowledge of the student would be more precise and more extensive were he to read the books in his own room. To a plain reflecting man, who has been at all in the habit of considering the adaptation of means to ends, it must appear not a little ridiculous, to see a teacher reading, from a written paper, in the hearing of a great number of boys, the very things, or the substance of them at least, which they themselves might peruse at leisure in a printed volume; and then to dismiss them without putting a single question, or enjoining a single exercise, in relation to any of the facts or statements which he may have brought before them. If the "communication of knowledge" be the main and only object with such teachers, they certainly adopt a method very unlikely to secure success; and if, on the other hand, these persons have nothing more in view by their lectures than to impart a little information as to what an author, or class of authors, may have written on a particular subject, they entertain a very restricted notion indeed of the purposes of education.

"It has been unfortunately for-

gotteh," says Dr Barrow, "that communication of truth is only one half of the business of education, and is not even the most important half. The most important part is the habit of employing to some good purpose the acquisitions of memory, by the exercise of the understanding about them; and till this be acquired, the acquisition will not be found of much use." Mr Locke speaks much to the same purpose, when he says, "That nobody has made any thing by the hearing of rules, or laying them up in the memory; practice must settle the habit of doing, without reflecting on the rule; and you may as well expect to make a good painter or musician *extempore*, by a lecture or introduction to the arts of music and painting, as a coherent thinker, or strict reasoner, by a set of rules, shewing wherein right reason consists. The faculties of the soul are improved, and made useful to us, just after the same manner that our bodies are. Would you have a man write, or paint, or dance well, or perform any other mechanical operation dextrously, and with ease; let him have ever so much vigour and activity, suppleness and address, yet nobody expects this from him unless he has been used to it, and has employed time and pains in fashioning and forming his hand, or other parts, to these motions. Just so it is in the mind. Would you have a man reason well, you must use him to it betimes, exercise his mind in it, observing the connection of ideas, and following them in train." The unfortunate practice, indeed, as Mr Jardine describes it, of attempting to teach philosophy to youth by the sole means of public discourses or prelections, and without any regular exertion on the part of the student, either to acquire intellectual habits, or to understand



thoroughly what is pronounced in their hearing, is most certainly a modern invention, and can lay no claim to the authority of antiquity. We have no exact account, it is admitted by our author, of ancient systems of education; but from the doctrines taught in the principal schools of philosophy, there can be no doubt that regular and vigorous exertion on the part of the pupils, formed an essential branch of the discipline enforced by the masters. Aristotle, the great lawgiver of science, considered the whole of philosophy, viewed in relation to the student, as consisting of habits, moral and intellectual, acquired by a regular process of mental discipline. Quintilian, in like manner, the most distinguished instructor of youth among the Romans, uniformly made it a part of his plan to prescribe to his pupils a series of exercises and themes, of which he has handed down to us some of the principal topics. Nay, what is more, continues Mr Jardine even during the scholastic ages of false learning, of ignorance, and of superstition, when the proper objects of a liberal education were but ill understood, the prelections of the teacher in every public seminary were accompanied with regular exercises in reasoning and disputation.

The facts now stated may be considered as sufficient proofs that the wisest and most learned men, whether in remote antiquity or in ages bordering upon our own, did not hold lectures a competent means of education, viewed in its proper light; but that, on the contrary, they regarded them as altogether inadequate to answer the purposes of academical discipline, without the accompaniment of a certain degree of practice in all the arts to which the attention of the student might happen to be directed. It

was reserved for the times in which we live, to make the singular discovery, that philosophy may be taught to any number of young persons, and that intellectual habits may be formed in their minds, by the simple act of pronouncing a lecture from a professorial chair: and agreeably to this view of things, no exertion is demanded on the part of the student, and no exercises are enjoined whereby he might be able to arrange the knowledge communicated to him, to discover the connection of its various parts, to compare opinions, principles, and theories, and thus at once to make that knowledge completely his own, and improve the powers of his understanding.

Indeed, who is there that will not agree with Professor Jardine in thinking it surprising, that men of ability and experience, employed in conducting education, should imagine that young persons from fifteen to eighteen years of age, could possibly acquire habits of industry, or intellectual energy, from listening to lectures, however learned or ingenious? With persons of mature age, who have a deep and immediate interest in the subject of the lectures, the case is materially different. Such individuals will naturally exert attention in the presence of the Professor, and may, besides, be able to form for themselves a course of practical discipline, and to follow out a regular plan of reading and composing, without his assistance or direction. But this cannot be rationally expected from the young men who attend lectures in a first class of philosophy. Every system of academical instruction, therefore, which leaves it optional to the students whether or not to second the exertions of the teacher by private application and stated labour, is founded on a principle radically er-



roneous, and, in the ordinary course of things, can never be successful.

The labours of the teacher, according to the method pursued at Glasgow, present themselves to us under three different heads; namely, the composition and delivery of lectures,—the examination of the students on the subject of these lectures,—and lastly, the prescribing of exercises or themes to be written by the young men, and which are either at once read aloud in the class, or given up to the Professor for private inspection.

On the first division of labour we have got nothing to say, as the materials and manner of lecturing are nearly the same in all seminaries where this mode of teaching is adopted. We have only to repeat again and again, that, taken by itself, and divested of the essential accompaniment of examination and essay-writing, it is the most futile and unprofitable plan for improving the youthful mind that ever was acted upon in any civilized country.—With regard, then, to the second head of professorial exertion, there can be but one opinion as to its expediency and advantage. We are, accordingly, informed by Mr Jardine, that by the statutes and uniform practice of the University to which he belongs, the Professors of Philosophy are required to convene their respective students at an early hour in the forenoon, for the express purpose of examining them on the subjects explained to them in the lecture, and of prescribing written exercises on topics more or less connected with these subjects. "The increased number of students in this (logic) class of late years," he adds, "has occasioned a corresponding increase in this department of the Professor's duty, and has induced him to devote the greater part of an hour every day, with the view of discharging it

more fully to his own satisfaction, and agreeably to the spirit of the system according to which the general plan of education is regulated."

One great and very obvious advantage of this method of teaching is, that in such circumstances the lectures will always be listened to by the students, under the impression that they are to be subjected to a strict examination on every thing they hear,—on the general division of the matter,—the arrangement of the several parts,—and on the analysis, proofs, and facts which are employed to illustrate or confirm them; and this impression, it is obvious, will command a degree of attention both in the class and in their private studies, which no other consideration could possibly induce young men to exert. Is it to be expected, indeed, that boys of fifteen or sixteen years of age will, for the mere love of knowledge, rivet their minds upon a discourse an hour long every day, whilst they are perfectly assured that no question will ever be put to them on any one thing that may be pronounced in their hearing! No man who has had the smallest experience in teaching, or has attended to the wayward and listless character of youthful pupils when engaged in studies which demand close attention, will expect any thing but idleness, in nine cases out of ten, wherever exertion is entirely voluntary, and where neither check nor stimulant is used on the part of the master. In truth, it is not to be supposed, as our author remarks, that the mere single hearing of a lecture formally pronounced from the chair, will prove sufficient to furnish young students with facts and reasonings on which to exercise their talents, whether for thinking or writing; and it is from this conviction, he adds, that the practical business of teaching



so to call it, in Glasgow College, is made to embrace a regular plan of examination, as the basis of all the other exercises which are enjoined in the several classes. Besides, this daily examination affords many opportunities to the teacher, of illustrating the more difficult parts of his lectures, with greater force and effect than he could possibly command in a formal discourse. Discovering thus from the answers received the principal obstacles which impede the progress of the student, the point where his comprehension fails and where mistake succeeds, the Professor is enabled to accommodate his instructions to the particular circumstances of each individual, and to put all in the way of understanding the subject with greater distinctness and accuracy. "We may," says Professor Jardine, "condemn or ridicule as much as we please, the scholastic mode of education pursued by our forefathers; but there certainly never was a wilder scheme devised by the perverted ingenuity of man, than that of attempting to improve the minds of youth, and to create intellectual habits by the sole means of reading a lecture, without any farther intercourse between the teacher and pupil. By the ancient method of instruction, a high degree of acuteness and discrimination was produced in the mind of the student; whereas the mere lecturing Professor does nothing, and can expect nothing, but what may happen to result from the voluntary efforts of the student himself."

We come now to the third division of a Professor's labour, or that which consists in prescribing exercises to his pupils, and in guiding them in their first attempts at composition. We have all along regarded the lectures as valuable,

not for what they contain, but simply inasmuch as they afford materials to the student for exercising his thoughts, and for learning to write; and did the teachers of philosophy deign to receive instruction in the principles of education, from a common artist in the simplest occupations of life, they would no longer refuse to combine with their elementary precepts a system of constant and progressive exercise, with the view of habituating the young persons under their care to arrange and express their ideas in classical language. The young artist is no sooner made acquainted with a rule than he is required to practise upon it, and to produce specimens for the inspection of his master; whilst, on his part, the master knows well that nothing could be expected from his instructions, unless they were immediately followed up by earnest endeavours to embody them in action. The teacher of a first philosophy class, observes our author, must follow this example. He must from time to time prescribe subjects for specimens of composition, which the students shall be required to execute according to the directions given to them, and these specimens are also in a similar manner to be subjected to his correction and amendment; the inspection of which will naturally suggest such farther instructions as may be necessary for subsequent attempts. "If," he concludes, "there be any other way of forming habits of these intellectual processes, it is altogether unknown to me."

In prescribing subjects for young men to write upon, a due regard must be had to their previous habits and acquirements. Proceeding upon this principle, Mr Jardine divides his *Themes* into five orders, according to the comparative difficulty of the execution, and the



more or less complex nature of the topics which they involve; it being always understood, that the daily lectures, examinations, and the books which are occasionally recommended, shall afford a sufficient supply of materials for argument or illustration. The first order of themes has for its object, to accustom the student to form clear and distinct notions of some one principal topic explained in the lecture, and to express these notions in plain, perspicuous language.—The subject is often proposed in the form of a question, as for example, “How may philosophy be distinguished from other kinds and degrees of knowledge?—In what sense is it a knowledge of causes and principles?—It is required to give an illustration of the difference between the knowledge of the phenomena and that of the cause, by rainbow or an eclipse.—What is the appropriate office of the faculty of perception?—In what manner may it be distinguished from sensation?—How do we acquire our notions of power?”

The themes of the second order are calculated to exercise the student in the arrangement and distribution of ideas, according to the several relations in which they present themselves to the mind: And for this purpose the Professor lays before his pupils a variety of unconnected particulars, which they are required to arrange according to some given principle. A chapter of the book of Proverbs, for example, is pointed out, and the pupils are desired to make an arrangement of the verses according to the matter. A similar use is sometimes made of the undigested precepts of Greek morality, of the moral distichs of Cato, and of such like compositions; while, in a somewhat different field, the young men are requested to explain the grounds of arrangement adopted by

Aristotle in his *Predicables* and *Categories*, or by Lord Bacon in his classification of his idols or sources of error. We are therefore fully prepared to agree with Mr Jardine in holding, that “a system of exercises executed in this manner must have the certain effect of assisting the natural principle of arrangement, of enabling the student to acquire knowledge more easily, to remember more steadily, and to render the results of comparison more exact and more general.”

The object of the third order of themes is, to train the student to those processes of analysis and investigation, which are found to be the great instruments of acquiring science. Before, however, the young man makes any direct attempt to analyze, he is required to give an account, in writing, of the manner in which a philosophical analysis ought to be conducted, as exemplified in the works of Locke, Hume, Reid, or any other author in a similar department. When the principle is understood, a piece of composition is selected, such as an oration of Demosthenes, or of Cicero, or a paper of the *Spectator*, and the student is desired to point out in order, and separately, the principal parts, and the connection that subsists among these parts. The young philosophers are farther exercised on the topics implied in such questions as the following:—“What may be learned of the state of Greece at the time Homer wrote the *Iliad*, supposing we had no other source of information than his works?—What was the state of the Highlands of Scotland, according to the inferences that may be drawn from the poems of Ossian?—What was the condition of Egypt in the time of Moses, in respect of government, science, and art, proceeding upon the single fact mentioned by that inspired author,





that *fine linen* was used by the subjects of Pharaoh?"

About half the session is spent in such exercises as those now described. They are understood to be short, concise essays, and are usually read aloud in the class by their respective authors. After this period, however, the subjects prescribed are considerably more difficult, the essays are much longer, and instead of being read by the students themselves as formerly, they are now given up to the Professor, who examines them at home, and afterwards reports upon them in the presence of his class. On the occasion he reads as much of them as to enable the young men to form a judgment on one another's performances, as well as to elaborate the grounds upon which his own judgment was formed. Again, instead of one or two exercises, which was the period usually allowed for the execution of the shorter exercises, the students are now entrusted with a larger portion of time, perhaps five or six, or even eight days, in order that they may have sufficient space to collect materials, and polish their compositions. The following are some of the subjects, or texts, on which they are engaged to write. *Solum Sapientem divitem esse.*—*Quid est Logica?*—What are the advantages of classical literature?—Is the institution of prizes in seminaries of education, useful?—Do holidays promote study?—Sometimes again the students are required to institute comparisons between public and private education, between the diligent and careless student, between a town and country life, between the syllogistic and inductive mode of reasoning, &c. &c.

Mr Jardine here obviates an objection which idleness or ignorance may advance, and which, with the

answers to it, we give in his own words.—“It may be said that the students of a first philosophy class cannot possess sufficient knowledge or materials to write upon such subjects; and if perfect or finished compositions were expected, there would be some ground for that opinion. But it is abundantly obvious, that if students did not begin to compose on any subject until they had obtained a complete knowledge of it, they would never begin at all. The season for forming that important habit would thus be utterly lost. Imperfect, then, as the first exercises of the students may be, they constitute the natural and indispensable steps which lead to higher degrees of perfection; and to whom can such imperfect attempts be so properly submitted, as to a teacher who can direct how they may be rendered more complete?”

The fifth order of themes has for its object the “improvement of the powers of genius and of taste by a practical course of discipline.” The subjects are accordingly selected from the regions of literature and imagination, and are not uncommonly left to the choice of the student himself. On one occasion, at least, the young men are left at liberty to fix upon their subject, and to execute it in prose or in verse, in the form of a dissertation, a description, or an apologue. The following is a specimen of those which are usually pointed out.—“What is the distinction between poetry and prose?—What are the limits to which poetic fiction should be subjected?—What are those parts in the *Iliad* which best discover the invention of Homer?—What are the various shades of courage, with their combinations, in the heroes of the *Iliad*?—What are those *traits* in the poetry of



Virgil, by which it may be distinguished from that of Homer?"—At other times, the students are required to imitate a dialogue in the manner of Socrates—a fable in that of Æsop—or an eastern story similar to those in the Arabian Nights Entertainments.

Next follows a very interesting chapter on the method of "determining the merits of themes," in which we have explained to us a part of the machinery by which the business of a class, amounting to nearly two hundred students, is so successfully carried on—that the exertions of every individual in it are recognized and appreciated. The exercises, which must be legibly written out, are for the most part read over by the Professor at home; and a few hours in the evening, he tells us, are sufficient for the examination of as many as he can possibly discuss on the following day. In this private perusal, he makes use of certain technical marks previously explained to the class, indicative of digression, redundancy, repetition, obscurity, defective or ill-arranged sentences, and faulty epithets; and by noting these on the margin of the essay, the attention of the student is directed to those parts of his performance which demand correction, or exhibit tokens of mis-conception or haste. Towards the close of the session, however, the Professor finds it necessary to call in the assistance of the students themselves, who are thus made to act the part of critics in relation to the essays of one another. The experience which the teacher has acquired of the abilities and progress of his pupils, enables him to distribute his themes in such a manner as to render this exercise of the critical functions both fair and equal. The strong enter the lists with the strong, and those of moderate talents are

entrusted with the labours of such as rank most nearly on the same level. Every examiner, as they are called, is obliged to give up, along with the essay which he has reviewed, a written critique signed with his name: and if the author thinks himself aggrieved, it is competent to him to bring both his essay and the criticism upon it before the class at large, and to demand the judgment of the Professor, as to the merits of each.

But we must satisfy ourselves with referring the reader for further details to the valuable work itself, from which we are abridging these notices: And he will therein perceive how much the teachers in some of our colleges have yet to learn of their duty, and how much they have to do in order to fulfil it as they ought. Compare the uncommencing activity, exertion, and emulation, which are kept up, in a class taught as Mr Jardine teaches his, with the apathy and idleness which cannot fail to characterize those seminaries, where the boys hear a lecture as they hear a sermon at church, and where they are neither required to answer a single question, nor write a single line. Compare the labours of a Professor who teaches three hours a-day, (as Mr Jardine does a considerable part of the session), and who returns to his house loaded with the essays of his pupils, which he reads and corrects in the evening, with those of the same order of men in other universities, who content themselves with pronouncing a written discourse five times a-week without using any means to ascertain whether it is listened to, or at all understood. It is impossible, surely, but that the attention of the public will now be drawn to this most important subject, and even that arrangements shall be immediately devised, by which the able Professors who are still con-



demned by their nugatory system to waste their own time and that of their pupils, shall be enabled to conduct philosophical education, as education is conducted in every other department of life, by combining with their precepts constant and regular practice. No man, in modern times, has done so much as Mr Jardine to set forth, by a living example, the means and method of teaching young men to think and to write ; and now he has added another claim to the everlasting gratitude of the public, by printing, for the use of teachers at large, the outlines of the plan which he has so successfully pursued, and the hints for still farther improvement which he has derived from the experience of near half a century.

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**WOMEN ; OR, POUR ET CONTRE.**  
*A Tale. By the Author of BERTRAM, &c. In 3 volumes. Constable & Co. Edinburgh, 1818.*

**T**HE title-page of the work before us asserts, on the authority of a Scotch ballad, that "'tis good to be merry and wise." Holding the truth of this adage, we hope our readers will not take it amiss, if, from Parochial Schools, and General Assemblies, and Statistical Reports, we call their attention to a novel ; or, as it is now the fashion to call such works, a tale, by the author of *Bertram*. Perhaps we write for some who never heard of *Bertram*, and at present we cannot enter into the merits of that strange work. All we can say is, that *Bertram* is a tragedy with more than the usual quantity of murders, cursings, adultery, and other deadly sins, worked up in that insane energetic manner which the poetry of Lord Byron and the prose of Mr Godwin have unfortu-

nately brought into fashion. The fame of this drama was such, as to secure sufficient demand for a novel by the author, (an Irish clergyman, we are told, of the name of Maturin), who had, before the publication of *Bertram*, produced two novels, the *Milesian Chiefs*, and the *House of Montorio*. If our readers have any curiosity as to these works, we are sorry to say it is not in our power to gratify it ; we can only advise them to apply to the nearest circulating library. Our business is with "*Women ;*" and to this, without farther preface, we shall apply ourselves.

Charles De Courcy, a young Irishman of good fortune, and an orphan, entered the University of Dublin, in November 1813, when he was about seventeen years of age. His guardians were a Mr Asgill, who also acted as his tutor, and Sir Richard Longwood, a fashionable baronet residing in Dublin. During De Courcy's residence with Mr Asgill, that gentleman had formed an opinion of his character which certainly did not augur well for his future happiness and utility in life. He found him generous, affectionate, brave, with high talents and lively spirits ; but on the other hand, credulous and irresolute, acting from feeling more than from principle, tremblingly alive to ridicule, and giving himself up, heart and soul, to every whim that crossed his fancy. Such a genius could not be long without meeting with an adventure. The coach in which he was travelling towards Dublin broke down, about five miles from that city, and De Courcy resolved to pursue his journey on foot. As he entered Dublin about seven in the evening, a carriage passed him at full speed, from which were heard the shrieks of a woman. De Courcy pursued the carriage, but lost sight of it, and



perceiving a light in a cottage in the direction which it had taken, attempted to gain admission. With some difficulty he forced an entrance, and found there an old beldame, who resisted his attempts to enter an inner room, in which he found a young female who had fainted through terror or fatigue. This, of course, was the lady whose shrieks he had heard from the carriage; and he carried her off in spite of the resistance, the curses, and the prayers of the old woman. His prize proved to be Eva Wentworth, the niece of a Mr and Mrs Wentworth, rigid Calvinists, who had brought up Eva according to the strictest sect of their religion. Having committed Eva into the hands of her uncle, De Courcy retired to his hotel, and immediately fell into a fever; a disease, by the bye, to which he appears to have a constitutional tendency, and to which he has recourse on every emergency. On his recovery he attended Mr Montgomery, a fellow-student, who had watched him during his illness with a brotherly kindness, to a certain chapel called Bethesda, where he again met Eva, accompanied by Mrs Wentworth; was recognized by the former, and invited to their residence in Dominick street. Here De Courcy soon establishes himself as the lover of Eva, and is introduced to a society perfectly new to him; although similar circles are, we dare say, familiar to many of our readers. Mr and Mrs Wentworth, who possessed a considerable fortune, did not "live in the world;" they were surrounded by persons of their own sentiments on religion; and the conversations and disputes of this circle on popular preachers and the five points, were very uninteresting and irksome to poor De Courcy, whose silence was construed into consent

by the various disputants in Mrs Wentworth's parlour.

While the hero was serving this severe apprenticeship to Calvinism, poor Eva's heart was lost beyond recovery. The elegance of his manners, the beauty of his person, his taste and his accomplishments, rendered De Courcy irresistible, although she felt as if her love to him were a crime, and every thought sinful that was not devoted to religion. The delicacy, however, and the retired habits in which she had been educated, rendered her manner towards De Courcy sometimes cold and constrained; and this, which in fact arose from her efforts to conceal affection, was by him interpreted into indifference or dislike. he therefore falls into a second fever, in which he again experiences the kindest attentions from Montgomery.

During this illness he confesses his love for Eva, to whom Montgomery was deeply attached. This *fidus Achates* generously resigns all pretensions, and De Courcy in the spring is admitted as the probationary lover of Eva.

This state of probation was managed very unfavourably for De Courcy. He was not a religious character, and knew nothing of theology; he could, therefore, receive no pleasure, and was determined to receive no profit, from the Calvinistic synod in Dominick street; while, on the other hand, he was unable to share or to appreciate the spiritual quietism of Eva. Thus mutually loving and loved, they were miserable, for De Courcy was unsatisfied because he could gain only a part of Eva's heart, and Eva wept when she found that her destined husband would not walk in the good path which she had chosen for herself.

De Courcy, however, was not vicious, and his attachment to



Eva's society kept him from those fashionable amusements which he could not have visited without coming to an open rupture with her friends. Under this restraint he remained until a newspaper that he took up at Wentworth's announced the performance of Madame Dalmatiani, a famous singer and actress, at the Dublin theatre. After an angry rebuke from this zealous histrionatrix, De Courcy left the house with a determination to visit the theatre every night of Madame Dalmatiani's engagement. At the theatre he saw Madame Dalmatiani, and met her afterwards in society, at the house of his guardian Sir Richard Longwood. The Signora was every thing that is great, and every thing that is fascinating, a Catalan, a Dacier, and a beauty; learned and sentimental, daring and modest; in short, she was all that "youthful poets fancy when they love," and De Courcy fell in love with her forthwith.

As might be expected, he found the classical and luxurious boudoir of Madame Dalmatiani, much more to his taste than the theological divan at Mr Wentworth's; her tastes and her enthusiasm coincided with his own.—In a phrenzy of passion he declared his love; and she, knowing his engagement to Eva, called him her "Dear, dear De Courcy," and desired never to see him more. Of course he did not take this declaration *au pied de la lettre*; but, forgetting Eva, and every thing but Madame Dalmatiani, he worked himself into a third fever, and concluded with accompanying her to Paris. This elopement, however, is quite Platonic: the parties travelled in different carriages, and lodged at different hotels. In fact, the lady considered herself as a sort of travelling tutor to the gentleman; and busied herself very assiduously in

making him fit for the honour of receiving her hand. We must not omit, that during the flirtation in Ireland, De Courcy and Madame Dalmatiani had more than once met with the old beggar woman, in whose hut De Courcy first found Eva; and this old beggar, apparently more than half mad, evinced a wonderful insight into their characters and situation, and startled them by her mysterious predictions.

At Paris, De Courcy for a while fancied himself in paradise; he was surrounded by wit and beauty, and his beloved Zaira, for such was Madame Dalmatiani's Christian name, was the object of admiration and respect to the highest of the party. But soon this poor changeling began to tire even of Paris and Madame Dalmatiani. He began to think that he cut but a poor figure travelling about Europe in the train of an actress; he fancied that there was something theatrical in her constant display of literature and the arts; and he heard some strange reports of a husband and a child. Circumstances in her private life which she had not thought fit to communicate to her lover. At this period he met with his old friend Montgomery, who informed him that Eva's health was declining, upon which, apparently as much in love with her as ever, and thinking no more of Madame Dalmatiani than if he had never seen her, he sets off for Ireland to effect a reconciliation with his first love.

During her residence in Ireland, Zaira kept up a correspondence with a Madame St Maur, and from these letters we are led into those particulars of her former life which she did not entrust to De Courcy. She was the natural daughter of an Irishman of fortune, an infidel and a debauchee, but possessing



considerable taste and literature. The mother, a rigid Catholic, was soon deserted, and debarred from holding any intercourse with her daughter, whose opening talents and beauty rendered her the darling of her father. Among the different masters who superintended the education of Zaira, was M. Fioretti, a clever, unprincipled, insinuating young Italian, who married her without her father's knowledge or consent. Zaira was banished from her father's house with his curses on her head, her infant, immediately on its birth, torn from her by Fioretti, and she herself, weak in body and mind, transported to Italy, where her musical talents were turned to good account by her husband, who forced her, against her own wishes, to appear on the boards of a theatre. Here she speedily acquired fame and fortune, and being released from thralldom by the death of her tyrant Fioretti, she returned to Ireland in order to solicit her father's forgiveness, and to recover, if possible, her long lost child. Her father, however, died before she was admitted to his presence ; and as to her child, it really appears as if her love for De Courcy had put that out of her head entirely.

We must now return to De Courcy. On his arrival at Dublin, he met Eva once only, and found her rapidly sinking into the grave, with a heart broken by him. Zaira soon followed him to Ireland, and the mystery of her life was unravelled. The old maniac, whose curses and predictions had so often alarmed her and De Courcy, was her deserted mother, and Eva Wentworth, blasted in youth by her instrumentality, was the child she had come to seek. The scene now rapidly sets in darkness. Eva died in faith ; De Courcy scarcely survived her ; and Zaira still lives

with a fire in her heart, and a fire in her brain ; and those who are by her, hear her constantly muttering, " I murdered my child."

We are aware how very inadequate an idea can be given of a work of fiction, by such a skeleton of the plot as we have presented to our readers. It would require little genius to have written the arguments of *Paradise Lost*, but Milton alone was equal to the filling up. The interest of the work before us does not arise from any novelty in the plot, but from the burning eloquence and passion that are developed in the descriptions and conversations. We look upon it as a dangerous and fascinating book ; but we are bound to do impartial justice, and shall therefore first present our readers with specimens of the book itself, and then make a few remarks on its general nature and tendency.

As a striking passage, we shall now present our readers with the scene where De Courcy rescues Eva from the hands of her unknown grandmother, whose object in securing her person was to secure her soul by sending her to a foreign convent, where she might be received into the bosom of the Catholic church. As he entered,

" No human creature was to be seen—Charles paused—the deep stifled breathing increased—at last, a voice near him, the speaker still unseen, whispered, " Is that the *min* ?"

" Charles, who knew not what to answer, advanced ; a woman then started forward from a dark corner, and stood wildly before him, as if wishing to oppose him, she knew not how. She was a frightful and almost supernatural object ; her figure was low, and she was evidently very old, but her muscular strength and activity were so great, that, combined with the fantastic wildness of her motions, it gave them the appearance of the gambols of a hideous fairy. She was in rags, yet their arrangement had something of a picturesque effect. Her short tattered petticoats, of all



colours and of various lengths, depending in angular shreds, her red cloak hanging on her back, and displaying her bare bony arms, with hands whose veins were like rope, and fingers like talons; her naked feet, with which, when she moved, she stamped, jumped, and beat the earth like an Indian squaw in a war-dance; her face tattooed with the deepest indentings of time, want, wretchedness, and evil passions; her wrinkles, that looked like channels of streams long flowed away; the eager motion with which she shook back her long matted hair, that looked like strings of the grey bark of the ash tree, while eyes flashed through them whose light seemed the posthumous offspring of deceased humanity, her whole appearance, gestures, voice, and dress, made De Courcy's blood run cold within him. They gazed on each other for some time, as if trying to make out each other's purpose, from faces dimly seen, till the woman, whose features seemed kindling by the red light into a fiend-like glare, appeared to discover that he was not the person whom she expected, and cried in a voice at once shrill and hollow, like a spent blast, "What is it brought you here?"—and before he could answer, rushing forward, stood with her back against a door, (which but for this motion he would not have observed), and waving her lean nervous arms, exclaimed fiercely,—"Come no farther, at your peril."

"This attitude and tone of defiance roused De Courcy,—"At my peril, then," said he; but he recollected that he had to contend with a woman, and attempted gently, but firmly, to remove her from the door. This he found no easy task; the beldame grappled with the strength of a fury, and it was only by his utmost exertions that he succeeded in tearing her from it. A faint murmur within, as if proceeding from some one disturbed by the noise of the struggle, reached his ear as at length he flung the door open. A wretched candle threw its dim light (too dim to be discovered before) on a pallet and a figure in white that lay extended on it. The spotless white of the drapery made a strange contrast to the darkness, filth, and misery around it. De Courcy approached;—it was a female; the face was averted, and one arm was flung wildly over the head, but ringlets of luxuriant dishevelled hair, that even in the darkness gleamed like gold, were scattered over the shoulder, descending almost to the slender waist, and half the pale cheek, lovely even in apparent death, was seen beneath it. A gush of pity, horror, and indignation, swelled in De Courcy's throat;—he could not speak;—he could not approach—he leaned

for support against the wretched bed on which she lay unconsciously. She was young,—how young and how lovely that lovely hair and slender milky arm told him as he hung over her. What she must have suffered to be there—what might she not have suffered since she came or had been dragged there! Her present insensibility seemed manifestly the stupor of illness or terror. He spoke to her, though he scarce knew what he said, but she gave no answer. He attempted, as he thought, to raise her, but his touch was too feeble to have raised a far lighter weight, though he felt that even his touch was something like profanation. She fell like a corpse from his arms, but as she fell, a few indistinct reluctant sounds announced, that though life was apparently suspended, it was not extinguished.

"At this moment the hag approached the door, and stood without entering, bending backwards and forwards, like a tigress collecting force for a spring. De Courcy looked at her for a moment; there was nothing human or hopeful about her; but the dread that she might have assistants near, made him risk an appeal even to her. He caught her arm, and attempted to lead her towards the sufferer; she struggled to get loose from him, fearing, like all who intend an injury, that some was intended to her. He released her, and with an appealing look pointed to the bed. The woman hesitated, and De Courcy, thinking he knew the cause of her hesitation, promised her secrecy and an ample reward if she assisted him in removing the lady, *or even, not obstructing their escape*. Her wild, but meaning eye, was strongly fixed on him while he spoke, and she burst into a laugh of frantic derision, in whose "madness," however, there was meaning."

"And you would give money for her soul, would you? and for my soul, too?—you would; but I am no Judas. I won't sell her for your thirty pieces of silver. I have watched for her, I have sought her, I have sought her. I watched in day and in darkness. I waded through tears and blood for her;—she is mine. Do not touch her;—she is bought with the price that you can never pay. Oh! they were weary hours till I paid her price. I paid it on the mountain—I paid it on the bog—I paid it on the road when I begged—in their dark holes, where they kept me screaming, and told me I was mad—in their prisons, where they kept me starving, and said I was a vagabond. Vagabond and mad as I was, I won her from them all, and I'll keep her;—I was weak, but God was strong. I had that glory from God to laugh at them



and tread on them ; tread on life and death to save her ;—and I have saved her through the power of the Cross, and the power of the Holy Mary, and of all the blessed saints. —*Ora pro nobis, Sancta Maria.*—*Ora pro nobis sancte diabole.* No, no,—that was the tempter's doing!—he takes the words out of my mouth, and the grace out of my heart, and there he stands grinning and mocking—*apaga satana!*—*ora pro nobis Domine Jesu*—that's it, that's it—that's the word. I wanted it, but Satan sent it far away. Let me kiss the Cross—ha, ha, ha ! Why do you offer that great black claw ?—ha, ha, ha !—that's the tempter."—Vol. I. 2p. 14—21.

This is very good drawing, in the Meg Merrilies style, but we must proceed to something more *sui generis*. Eva was devotedly religious, and she felt that her love for De Courcy was drawing her heart back again to earth. While at church, attended by De Courcy, she found her attention distracted, and her devotion cold.

"I think too much of him," she said to herself, and she shuddered at finding those words had mingled themselves among her prayers. Memory, with a busy, backward glance, led her to Bethesda Chapel, where his sight had first caused her to wander in her prayers. She compared the present agitation of her heart with the tideless calm she had felt before she knew him ; and to those who have experienced a calm that is the result of religion, any disturbance of it appears like a crime. The novelty of the agency makes them suspect the agent. "I love him too much," she murmured to herself. And when they were retiring, she felt some reluctance at the arrangement made by Mrs Wentworth, who took her friend's arm, and consigned Eva to the care of De Courcy. Their intelligence was now becoming so intuitive, that De Courcy felt he had offended her, though he knew not how ; he recollected, however, that she was in the habit, on quitting a place of devotion, to endeavour to impress on her memory the substance of the sermon she had been listening to. He paused, till he could pause no longer.

"Why are you so silent, Eva ?"

"I was thinking of that fine text."

"What was it ?"

"What was it ?" said Eva, almost relinquishing his arm, from a feeling stronger

and more unpleasant than surprise, for she had no idea of any one forgetting the text so soon.

"I have a bad memory—or a bad headache," said De Courcy, trying to smile away her avowement—"or, perhaps, I would rather hear it from your lips than those of that dark-browed sallow man."

"It is little matter," said Eva, "from what lips we hear the truth. The text was, 'God is Love.'"

"Oh, Eva!" said De Courcy, under an impulse he could not resist, "do we require any thing more than this dark-blue sky, this balmy air, those lovely stars that glitter like islands of light in an immeasurable ocean, and point out our destination amid its bright and boundless infinity, to tell us that 'God is love?' Why must we learn it in the close and heated air of a conventicle, with all its repulsive accompaniments of gloomy looks, sombre habits, dim lights, nasal hymns? Are these the interpreters the Deity employs as the intimations of his love?"

"They are," said Eva, awakened to an answer, but never thus awakened for more than a moment—"they are. For to the poor the gospel is preached, and they seldom feel any thing of the atmosphere but its inclemency,—to the sick, and they cannot encounter it,—to the unhappy, and they cannot enjoy it."

"De Courcy was silent ; for what can be replied to truth?"—Vol. I. 1p. 144. —144.

In this there is much reality, as well as beauty. Indeed the character of Eva, in all its dignified simplicity, is kept up throughout. We shall refer to it again ; but now we must introduce her mother, Madame Dalmatiani, on the Dublin theatre.

—"The curtain rose, and a few moments after Madame Dalmatiani entered : She rushed so rapidly on the stage, and burst with such an overwhelming cataract of sound on the ear, in a bravura that seemed composed apparently not to task, but to defy the human voice, that all eyes were dazzled, and all ears stunned ; and several minutes elapsed before a thunder of applause testified the astonishment from which the audience appeared scarcely then to respire. She was in the character of a princess, alternately reproaching and supplicating a tyrant for the fate of her lover ; and such was her per-



fect self-possession, or rather the force with which she entered into the character, that she no more noticed the applauses that thundered round her, than if she had been the individual she represented; and such was the illusion of her figure, her costume, her voice, and her attitudes, that in a few moments the inspiration with which she was agitated was communicated to every spectator. The sublime and soul-tune-like perfection of her form,—the classical, yet unstudied undulation of her attitudes, almost conveying the idea of a sibyl or a prophetess under the force of ancient inspiration,—the resplendent and almost overpowering lustre of her beauty, her sun-like eyes, her snowy arms, her drapery blazing with diamonds, yet falling round her figure in folds as light as if the zephyrs had hung it there, and delighted to sport among its wavings; her imperial loveliness at once attractive and commanding, and her voice developing all that nature could give, or art could teach, maddening the ignorant with the discovery of a new sense, and daring the scientific beyond the bounds of expectation or of experience, mocking their amazement, and leaving the ear breathless.—All these burst at once on Charles, whose heart, and senses, and mind, reeled in intoxication, and felt pleasure annihilated by its own excess.”—Vol. I. Pp. 161, 162.

Now take the contrast. After rushing from the theatre, where he had been pointed out and pitied as the favourite of Zaira, De Courcy found himself near the meeting-house which the Wentworths attended.

“The congregation had dispersed (all but the private singers, who remained to practise;) the lights, too, except a very few near the organ, where the singers stood, were all extinguished, so that the building was very dark. Round the organ there was a strong blaze of light, stronger from the contrast. Charles could see all the figures distinctly, though quite invisible to them from the darkness that filled the body of the chapel. They sung some hymns, and their solemn quætharmony, *without applause*, the echoes, dying through the empty aisles, soothed and solemnized him. It was like a fine twilight after a burning day.

“De Courcy felt as if his musical perceptions and his sensibility of nature were delightfully mingled. He felt this music to be like “the pleasant time, the cool, the silent.” The music suddenly changed; they sang the Hallelujah chorus from the Mes-

siah. The solemnity of the well-selected words,—the sublimity of the harmony,—the awful repetition of the sounds, “for ever and ever—Hallelujah! Hallelujah!” forcing the idea of eternity on the mind by their endless recurrence, thrilled through De Courcy’s heart. And when the sweet and powerful voice of Eva, sustaining the upper part, dwelt on the ascending notes, repeating, “King of Kings, and Lord of Lords;” while all the other parts continued the ceaseless, solemn iteration, “for ever and ever,” De Courcy felt as if he listened to the songs of angels.

“There was nothing round him to disturb or divide the impression on his senses or his mind;—no crowds, no bravo’s, no glare of lights, no stifling, and yet intoxicating heat. He was alone almost in darkness, and the figures so far above him, the light falling on them alone, and the unearthly music, exalted him for some moments beyond himself. He saw Eva separated from him high in a region of light and harmony, uttering in these awful words a last farewell, and returning to that God from whom her rash and unhappy love had divided her for a season.

“Am I then losing her?” he exclaimed, with horror.

“For ever and ever,” repeated the voices,—“*For ever and ever!*”——Vol. II. Pp. 181—183.

We have room for little more; but we cannot refrain from giving some part of the letter in which Eva answers the note informing her that De Courcy had deserted her.

“I answer your letter, because I feel to do so will remove a pressure from my heart, which has almost crushed it since I read yours. You have renounced me then—would you had done so before! before pain (extreme perhaps) was mingled with the shame, which even the humblest female must feel at the thought of being rejected. Had I never seen you, I had never been unhappy; why then is my heart thus torn, when I am about to bid you farewell?

“I will wipe away a few tears, and then try to tell you why I write to you. I write not to reproach, but to thank you; to bless you—yes, bless you, for having, though at the risk of my life, dissipated an illusion that might have been fatal to my everlasting peace. I tremble yet at the danger into which you alone could have led, and from which you alone could have rescued me. I do not see its extent yet as I ought to do; but I shall



see it, I trust, more clearly and more thankfully every day,—when the oppression of my heart abates.

“ In loving you, (who saved my life, and who appeared to me in a light so dazzling to the imagination and the senses), I was beginning to love the world. Beginning. — Oh I had more than begun,—I knew not how far I had wandered. The love of the world was stealing on me under the disguise of a conformity to your wishes,—a cultivation of your taste,—the wish to please you, (which I began to view as a duty), was only a refinement on the wish to please my own worldly feelings. I already made light of the sobriety of mind, and simplicity of manner, that becomes the disciples of Christ, when put in competition with the hope of pleasing you. I wished for gay attire, for worldly society, for the cultivation of those powers in literature and music, which I heard you praise. I felt a kind of ingratitude to the life from which I had derived so much happiness, and was anxious to diversify its monotony, because it was irksome to you,—so sincere, so simple, so dangerous was my devotion to you. Think of the sacrifice I made of my habits, and feelings, and duties, when I went to the theatre, because you were there. You did not solicit me, it is true; you did not even know I was there; but had I not known you were, what power could ever have brought me within its walls! How far this influence might have extended I know not; too far already for my peace here, and perhaps, had I been united to you, too far for my peace hereafter. If I could already make such sacrifices to you, what limit would there have been to them, when inclination assumed the aspect of duty, and all the rebellious feelings of my worldly nature would have pleaded under the names of conjugal virtues! As a married woman, I would have “cared for the things of the world, that I might please my husband.” There is always a propensity in our hearts to worldly indulgence, and when this is strengthened by the voice and example of him we love, who can resist its seductions? I should have complied with your taste in dress, in company, in conversation, in habits, in conformity to the world, and still the gaudy carriage would have borne me once a week to Bethesda Chapel, the ghost of what I was,—a withered, lifeless professor, clinging to a creed, while I apostatised from practice, “having a form of godliness, but denying the power thereof.” This I would have been, and from this you have snatched me, with a harsh but merciful hand. Let no female, who makes a serious

profession of the religion of Christ, ever consent to unite herself with one who does not join her in religious sentiments; *her* conversion is very doubtful, but *her* apostasy is almost certain. “The horrible anguish that struck through me like an arrow of fire, (an arrow that no human hand can draw), on reading the lines in which you resign me, brought conviction to my heart. *No human being can, without a crime, suffer so much for another.*” —Vol. II. Pp. 264. —268.

“ Still less think of what I cannot name—that the hand you have resigned will ever be given to another. Oh no! I feel even in injustice, you cannot be so cruel—you cannot—but I have done. Believe me there is no sacrifice in this—it costs us little to make a resolution, which we know we have not long to keep. Every line that I write, a voice seems to call to me, “Bid him farewell, and return to your God.” I will try to obey it. Oh how strong the contrast between us at present! I am about to return to the existence you thought so gloomy and monotonous, and which even I feel so now. I shall be present at sermons, of which I hear not a word; sing hymns, without knowing the words I sing, or feeling their meaning; listen to the conversation of religious people, without knowing what they say; still struggling, as if through a dream, to recover a sense of the reality of my situation. Oh, the ways of religion are weary when we have lost its spirit! Such is the life before me—It may please God that a ray of light will break in upon the gloom in which I am plunged. Perhaps it may be designed to me, when I am engaged in prayer for you. How different, in the eyes of the world, is your destiny from mine!—you go to all that the world calls felicity—intellectual luxury, and mutual passion, in a lovely climate, and amid “troops of friends,” while I am left to die in solitude; yet I am happier than you, for I have injured no one—no cry of a broken heart is ringing in my ears.” —P. 272, 273.

Having now summed up the evidence, we trust our readers will be able to perceive why we called “Women” a dangerous and a fascinating book. We think it bad in moral and religious point of view; and as this is a serious charge, especially when we consider the profession of the author, we shall point out distinctly the nature and



grounds of this opinion. It will readily be seen from the passages we have selected, that religion, and the manners and habits of religious people, form prominent features in this tale. And in the management of these topics, we must own, the author has maintained a wonderful impartiality. If the pretensions of Wentworth and Macowen are ridiculous ; on the other hand, the religion of Mrs Wentworth is honourable, and that of Eva is lovely ; and if the theological disputes at Mr Wentworth's breathe any thing rather than the spirit of Christianity, we must confess that there is much to authorize the picture in that class of society which calls itself the religious world. We do not therefore complain of any unfairness of representation ; but we protest against making religion the ground of interest in a work of fiction. We are no friends to Cœlebs. Religion is an interesting, but can never fairly be made an entertaining subject ; nor can it receive support from the perfections, graces, and beauty of some imaginary personage in whom it may be supposed to reside.

Wherever serious religion pervades a society, it will infallibly render that society dull to those who have no serious religion. Nor is there any thing strange in this ; for triflers are soon tired of those who have any serious occupation whatever ; and it is plain there can be little of social intercourse between those whose opinions and tastes are not only different, but directly opposed to each other. Religion, then, though far from being a dull thing in itself, does, and always will, appear dull to those who are not religious. A Lucilla, with a good fortune, a cultivated mind, and a pretty face, may be interesting though she is religious ; but she would create a

more general interest without religion. To attempt making religion attractive, by uniting it with qualities naturally amiable in fictitious characters, is like painting gold with gaudy colours, that fools who know not its value may be induced to catch at it. On these principles, we infinitely prefer the tales of Miss Edgeworth to that work of Mrs More to which we have alluded. Miss Edgeworth paints the world as she finds it, and not finding religion among the features, she says nothing about it. We limit the preference to this point. When Mrs More speaks in *propria persona*, she is as much superior to her rival, as Christian truth is to natural morality.

Disapproving, then, of those works of fiction, where, in order to recommend religion, it is exhibited in the conduct and language of fictitious personages ; much more do we condemn the introduction of the most solemn religious topics, nay even the very words of scripture perverted to all manner of strange meanings, for no other purpose than to amuse the vacant minds of novel-readers. We think that a clergyman might be better employed than in writing a novel, however good ; and we think he could hardly be worse employed than in writing one where religion is considered as one of the various affections of the human mind ; serving, like love or any thing else, to give a zest to the story.

In these remarks there is nothing of the wincing of a galled jade. Of course, we know nothing about Bethesda Chapel, its inmates, and its pastors ; we are neither English Methodists nor Scotch Highflyers. But if this we are persuaded, that to present religion in any other light than as the indispensable concern of every individual upon earth, — to present it merely as an exer-



cise for the understanding, or a stimulus to the feelings, may produce critical skill on the one hand, and mystical enthusiasm on the other, but can never tend to produce any thing like real, practical, honest religion.

Lastly, we must reclaim against the prevailing practice of authors in the present day, who think they can never make a hero interesting without making him insane. Childe Harold, Mandeville, Bertram, and De Courcy, are all of this deranged school; and it really is to be feared that sanity of mind will soon be considered as a mark of intellectual degradation. Surely these are the *reluctantes dracones* for which the satirist of Albemarle Street reserves the terror of his lash. It is high time for him, and for every man who professes common sense, to resist this inundation of insanity that is rushing upon us in prose and verse, in plays and speeches, from a Byron, a Maturin, a Godwin, a Lady Morgan, a Philips, a Shiel.

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*Speech delivered in the General Assembly on 28th May 1818, on the question relative to the necessity and expediency of erecting the Congate Chapel into a Chapel of Ease.*—By the Rev. JOHN SOMERVILLE, A. M. Minister of Currie. Macredie, Skelly, & Co. Edinburgh, 1818. Pp. 40. 2d edition.

*Overture and Act of General Assembly respecting Chapels of Ease.*

IT is no treason to say, that the Church of Scotland, however admirable in her institutions and doctrines, has been divided for a century past into two parties, now called by themselves, and by one

another, the Moderate and the Popular. In some particular questions before the Church courts, they may be called the Whig and Tory; and in others, where too much zeal for the feelings of the people at large is displayed on the one side, and too little on the other, they may be dignified by names borrowed from the other side of the Tweed, and styled the High Church and the Low.

These distinctions, however trifling and absurd in themselves, and however unworthy of the ministers of a benevolent and salutary religion, are often attended with consequences of some importance to the interests of the Church, and the good of the country.

The question which keenly agitated the Church for more than half a century, was connected with the presentation to Church-livings, which the one party thought the ecclesiastical courts, by the law and constitution of the country, had the power of restricting in its violent and unlimited exercise; while the other now deny this power, excepting in those cases where the presentee can be rejected on such grounds as would infer deposition, were they chargeable on a minister already ordained. For a long time, however, the majority of the Assembly, while it confirmed every presentation, and ordered the settlement to proceed when there was any shadow of a call from the licitors, elders, or people, regularly remitted to the Commission every year, a kind of order to inquire into this grievance, and devise means for redressing it. This continued as long as the violence of the people, and their attachment to the Church, brought them to the Church-courts for relief, instead of erecting themselves into dissenting congregations. But when the disaffected part of the community took the relief which the houn-  
tiful



spirit of our Government afforded, the Assembly no longer found it necessary to give any instruction to their Commission on this subject.

There were still many respectable persons in the country, who, for reasons unconnected with the oppression of patronage, wished to continue in the communion of the Church, though they had not an opportunity of receiving instruction from the parochial clergyman. With this view they were in the habit of applying to the Presbytery of the bounds for leave to build a chapel of ease, on such terms as should be useful to the parties interested, and yet give to the Church of Scotland all the power of government, and all the claims for the support of the poor which she has over the people. It was understood by both parties that restrictions were necessary, and the question between them in the overture transmitted to Presbyteries in 1798, and now passed into a law, was merely, whether the rights of the Church were not effectually secured by lodging the power in the Presbytery, with the liberty of appeal to the Supreme Court, or whether it was not necessary to have the consent of the Assembly to the erection of every individual chapel. The question was of very little importance, provided both parties were equally inclined to afford this accommodation to the people when it ought to be granted. The popular party were friendly to chapels, as the means of retaining within the pale of the Church those who otherwise would be compelled to join the Dissenters, and they were afraid that their brethren of the moderate party, by a long and violent struggle in support of patronage as the law of the country, had wrought themselves into a conviction that it was the best mode of settling

churches, both for the good of the country, and the respectability of the Church. They were afraid that a prejudice against chapels had been entertained by a great majority of the ministers of the Church, and that these were considered by them as more dangerous than dissenting meeting-houses.

It is more difficult, indeed, to say in what particular circumstances a chapel ought to be refused, than to demonstrate the danger arising from a sufficient number of Christians uniting themselves for the purpose of religious worship, under such regulations as will secure a permanent connection with the Establishment. Our free constitution gives the liberty to such associations to connect themselves with any branch of the Secession, and it is therefore the duty of those who profess to be alarmed at the increase of chapels, to inform the world of the particular hazard which arises from them when they are connected with the Church.

No man's interests or rights are invaded by a chapel in any place. There is no encroachment on the Presbyterian form of church-government, no addition to the number of the Presbytery, no interference of sessions, nor intention to direct the funds of the poor into a new channel.

It is not expedient, however, to listen to every demand for an erection of this kind. If the people have the right of building and ordaining a place of worship to be connected either with the dissenters or the Church,—the Church-court to which they apply have undoubtedly the right of judging of the expediency of the erection. This is a right which all the church-courts among the Dissenters claim to themselves, and it must be equally extended to the Establishment.



This is the faulty part of the speech, which, in compliance with the usual custom of reviewers, we have taken as the motto for this article. The author of it, carried away by his zeal for chapels, has maintained, that even in cases where they would soon be deserted, they ought to be built as a temporary expedient to prevent secession. Every sober, thinking man, on the contrary, will admit, that when the people are under the influence of passion and prejudice in demanding chapels, where there is no security for their permanency, or where there is no need for them, they ought to be refused.

The merits of every question, then, must be tried on its own merits; but the ground ought to be firm, and the reasons good, which should induce the friends of the Establishment to compel a congregation of people to take refuge among the Dissenters.

The feeling of a great body of the common people, both in Scotland and England, leads them to have ministers of their own choice, provided they are not satisfied with the choice of those who have a legal right to fill up the vacant churches. The Government under which we live gives the right of choice to the people, if they agree to support the minister, as fully as it gives the right of presentation when the stipend is paid by law.—Any man, or body of men, may build and endow as many churches as they please, and settle the election and payment of the ministers in what manner they think best. No great evil has hitherto resulted to the religious interests of Scotland from this toleration. For though the Secession, in its three leading branches, carry along with them more than one-fourth part of the population of the country, yet in point of doctrine, discipline, church-government, and also in

point of the respectability and learning of their ministers, there is no marked difference between them and the Church. In the instructions which they give, and in the discharge of all ministerial duties, they are as conscientious and as useful. In these respects every well-informed and serious churchman does not withhold his approbation from their labours and industry.

There are, however, points of difference between the dissenting and established clergy. Dissenters, from the beginning of their classical and theological studies, have no temptation and little desire to connect themselves with men of influence and rank in the country. Still labouring under an unjust suspicion of deficiency in education and manners, they are received with caution into any family of distinction, or what is called interest; and on this account there is less connection than there ought to be between them and the higher ranks of society: I say, less than ought to be, because in our excellent constitution the safety of the state depends on the mutual connection of all ranks, and on the hold which unites them, from the king to the beggar.

In times of danger and difficulty the inconvenience of this may be felt, and it is reasonable to suppose that there will not be a very cordial union between those who have been neglected, and those who have neglected them. The very circumstances which excite suspicion will increase the danger.

On the other hand, it is not to be doubted that the political opinions of Dissenters will be affected by their separation from the established worship. To the natural independence of the lower ranks in Scotland, there will be added chagrin in consequence of the injuries which they think they have receiv-



ed, and disgust at the men, with whom they have no political connection.

Every man who knows this country is acquainted with the influence which the ministers of the Establishment retain over the community, as well as the spirit of loyalty which their firmness has produced. This, indeed, is the great advantage of the Church in a political point of view; and though we do not say that Dissenters, or even the majority of them, have acted on different principles, yet it is for the credit of the Church, that her ministers of all parties and sides have supported our constitution in the most trying times. This influence which the Church possesses, evidently depends on the numbers who adhere to her communion. Not to speak, then, of the irritation, jealousy, and competition which is excited by separation from the Church, there is an interruption to that influence which faithful and loyal ministers have over the minds of the people, and a rupture in that chain which connects the higher with the lower ranks in a free country. This is so important a fact, that in Ireland the Presbyterian dissenters of all kinds receive a yearly stipend from Government, in addition to what the people can afford to pay: Thus giving an evidence of the insufficiency of the Church; of the influence which ministers of the people's choice have over their minds; and of the necessity of connecting them with the state. The inference from all this is, that the established clergy of Scotland, both from political and religious motives, from a desire of being useful to the people and useful to the state, are bound in duty, as good citizens and good men, to take every fair and honourable mean to retain the people at large in the communion

of the Church. Our fathers carried this the length of danger and absurdity. Nothing less would satisfy them, than to compel all men to an uniformity in religion. They urged the necessity of bonds, solemn leagues, and declarations, to be imposed on all ranks, to keep them within the pale of the Church. It would be absurd if their children and successors, mistaking the reverse of wrong for right, should employ every violent as well as moderate measure to drive them out.

The erection of chapels of ease seems to be as likely a mean as our circumstances can admit of, to hold a great body of the people in connection with the Church. They are, indeed, subjected to many necessary restrictions, and therefore not so captivating to the leaders of a party, as a congregation in a different communion. But on this very account they ought to be encouraged by every lover of our constitution, as evidencing genuine principle, and a strong attachment to our Establishment. We have no doubt that, along with all the purity of motive which we may suppose to direct a separation from the Church, there are many peculiar circumstances which have their share. Men of a certain character are fond of directing a party; even the bulk of those who are led, are not without their own imagined consequence. From the very conditions of their separation, the habits, enjoyments, and social intercourse of congregations thus detached from the Church, and in opposition to it, are peculiar to themselves, and some of them are affected by the importance and respectability of the party to which they are attached. In a chapel of ease, the pride of party, the desire to rule, and the enjoyment of an extensive circle of clerical and com-



mon friends, are limited and circumscribed; and therefore we can consider nothing except pure motives, and an attachment to the Church, which can direct the application. There is no intercourse between chapels. They form no separate or distinct body. Their ministers stand on their own individual merit, respectability, and usefulness. They covet no ecclesiastical authority, but, in simplicity and sincerity, and from a high regard alone to the Establishment, they wish as proselytes of the gate to be held in its communion; while one party of the Church, without the shadow of danger, or possibility of injury to their character or interests, endeavour to exclude them. They would rather throw them into the arms of the Secession, than receive them into their own. They would rather allow men over whom they have no controul to direct their religious and political opinions, than employ their own licentiates and church-courts to do them all the good in their power.

Some men affect to talk about the dignity and usefulness of the Church. We allow both the terms to be appropriate. The one respects her political, and the other her ecclesiastical influence, and both have their existence and reality, not in the dry forms by which an impassable hedge is planted about her, but in the respectability and number of those who adhere to her communion. A Church without a people is not merely a body without a soul, but it is a body mouldering in the grave, or a skeleton of dry bones.

These general grounds of the expediency of chapels of ease are, with the exception above, ably stated in Mr Somerville's speech; and the conclusion from them is so irresistible, that the only way to escape from it is to assert, as is

sometimes done, that there is a general desire in the ministers of the establishment to support chapels of ease in all cases when they are necessary.

This will be partly understood by attending to the merits of the particular case to which Mr S.'s speech alludes. An individual case can be of no farther importance than to illustrate the general principles of those who oppose chapels, and their ardour in the opposition; but the consideration of them may be of some advantage in turning the attention of the public to the great danger of detaching the minds of the community from the Establishment.

It is a notorious fact, that the established churches in Edinburgh have not increased with the population, and, on the other hand, that the Secession in this city has increased to an alarming degree since the period that the town has been so much enlarged by new buildings. A short statement of facts during the last thirty years will point out this clearly to our readers.

In 1788, there were in Edinburgh twelve dissenting meeting-houses of all kinds, with seats in them for 8400 sitters. In 1818, there are in all thirty-one meeting-houses, able to accommodate 20,441 sitters, making an addition, since that period, of 12,041. In discussing this question, these facts were, as they must be, admitted by both sides. In the same year 1788, there were fourteen established churches and chapels, giving accommodation to 19,565. There have been built since that time two churches and two chapels connected with the Establishment, containing seats for 4,125; and from this statement it appears, that the increase of the Secession, compared with the Church, has been as three to one.



Admitting these facts, the object of those who opposed the new chapel was to prove, that in the whole churches and meeting-houses there was sufficient accommodation for the whole population. In order to shew their success, it will be necessary to give their own statements. We may first observe, however, that the above account of the churches, chapels of ease, and dissenting meeting-houses, includes in it the accommodation of the Canonicate and St Cuthbert's parishes, and repeat, that the whole seats, after deducting those who are not yet occupied, and those who are occupied by dissenters from the country, amount to 34,831. The question, however, was considerably perplexed by the statements on the side opposite to the chapel, including in their calculation the churches, chapels, &c. in the parishes of North and South Leith. When these were added, the whole houses for religious worship within the bounds thus taken, amounted to fifty-six, being one-seventh part more than the forty-eight stated above. We will not be very far wrong though we should take the sitters in Leith at a proportion of the numbers actually taken in Edinburgh and the suburbs. In other words, if we add the seventh part of 34,831 to that number, we will have the whole sitters of the whole district in question; and to make this a round number, though unfavourable to the chapel, it amounts to 40,000 sitters.

The moderate party of the Church, in opposition to the law and practice of the country, insisted that dissenting meeting-houses were a legal accommodation for the people, because they were in actual existence; and therefore, that there was no necessity for erecting a new chapel or church, provided those which were already built

were sufficient to accommodate that proportion of the inhabitants which the law provides for, and which in all cases is taken at one-half of the population. The next thing they had to do, therefore, was, either to make the population to be provided for equal to the actual seats, or to make the houses for religious worship capable of holding the whole sitters.

The population of Edinburgh and its suburbs, together with the parishes of North and South Leith, by the census of 1811, and the additions made since, does not amount to less than 112,000, or 56,000 sitters. To hold these, it was found that there were exactly 56 places of worship; and it required nothing more to give easy and comfortable accommodation to the people, than to admit one thousand into every church. On this ground the question was determined before the Assembly. It was unfortunate, however, for the statement, that for these 56,000 sitters, there were, by enumeration actually taken, and the calculation for Leith above made, no more than 40,000 seats. If we were to take the average number over all the churches and meeting-houses in Scotland, we would find that 500 sitters will be a sufficient allowance. In Edinburgh, however, where the churches and some of the meeting-houses are large, the average number is found to be 725, and this, in whatever way it is taken, leaves 16,000 sitters unprovided for. When we add to this, that Edinburgh and Leith are just now increasing at a *ratio* equal to sitters of one church annually, we will see the extreme folly of refusing a chapel of ease wherever it may be demanded, to assist in accommodating this increasing and overwhelming population.

Another ground for refusing this



chapel was, the number of seats unoccupied in the present churches of Edinburgh and Leith. This number was found to amount to 2000; and it is possible that this is correctly stated, as an equal number of unoccupied seats is found in the dissenting meeting-houses, containing, as we have stated above, nearly the same number of seats with Established churches and chapels. This was triumphantly urged as an irresistible reason for refusing the application of nearly the same number of people for a chapel of ease. There apparently was sufficient room for those who were seeking relief; and it was stated with great humour, that if these seats were to be found in a variety of churches, the persons requesting a chapel might surely find something suitable to their taste in the various gifts of the ministers who discharge their duty in them. This was an insult to the feelings and rights of men, and proceeded on the supposition, that no chapel could be granted to a large town till the seats in the churches were occupied,—a condition which never can be fulfilled, and therefore fatal to every future application of this kind. The letting of seats is an arrangement made for the convenience of those who let them, and sanctioned only by the consent of those who choose to take them. Every person in Scotland, by the constitution of the Church, and the law of the country, has a right to be accommodated in his own parish-church, when he complies with the terms of his admission to it.—But in Edinburgh the inhabitants may sit, if they choose to pay for it, in any church of the corporation; and therefore, the magistrates and church-courts have no right to compel the sitters in any parish to go to another,

where they may happen to find room. Besides, it is a fact well known, that whether the seats of the churches are let or not, there are many more than 2000 people who constantly receive instruction in them without having any seats. The sort of reasoning alluded to was well put up, for the purpose of producing an effect in a popular assembly; but though the unoccupied seats in the churches were much greater than the number stated, it could never be fairly used as a reason for refusing accommodation to an excess of population, having it in their wish to seek accommodation in the Church, and in their power to find it in the Secession.

The churches in the great towns in England are not better filled than ours, and yet the Government of the country have made it a parliamentary concern to procure new churches and chapels of ease; and a large sum of money is to be granted for that purpose. The morals of the common people may have been corrupted by the want of religious instruction, but this is not the sole, nor is it the chief reason for the bounty and interference of Government. The intolerant and narrow policy of what is termed the High Church, has forced the great body of the people into the dissenting interest. The Church, by maintaining its dignity, has lost its importance. It is a government without subjects, and likely soon to have nothing except its forms and its revenues to support its respectability. The Government has opened its eyes to the danger, and the above is one remedy provided against it, leaving us to judge whether an application of the kind we are discussing would have been rejected in England as it has been with us.

All the measures of government, indeed, in as far as the safety of



the state will permit, are calculated to satisfy the minds of the people. It is the glory and boast of our free constitution, that it is necessary not only to secure the rights of all ranks of the people, but to gain their approbation. The object of those who oppose the measures of government, from the most moderate to the most violent, are directed to the same point; and, on all sides, the appeal is made to the people at large: While the rulers of our hierarchy think it expedient to pay little attention to the opinions of the people. In their humble sphere they think they are doing good service to the country, by pursuing a conduct directly opposite to the wise policy of the wisest men in the administration.

From the little we have seen and heard of this question, we are convinced that, if the facts connected with it had been brought to proof, seven-tenths of the clergy of Scotland would have supported this chapel. Those which we have already stated may, in some measure, shew that the General Assembly had but an imperfect view of the business. What seemed to weigh most with that venerable Court, was the statement respecting the increase of Dissenters in the country. The counsel for the chapel, in a glowing and animated manner, represented their growth and increase as alarming and dangerous. To counteract the effect of his reasoning, it was stated on the other side, that there is no country where Christianity is established, in which there is less dissension from the Church, and that the whole of this description of people did not amount to more than one-ninth of the population.—This assertion was, doubtless, very gratifying to the Assembly, but unfortunately it gives no just nor precise idea on the subject. It is founded on some loose calcu-

lations made many years ago by an eminent Doctor of our Church, and it is confined to the three leading bodies of Dissenters in the country. If it was at all accurate at that time, it must have been an enumeration of those only who were in communion with the Secession, neither including the remaining part who took the seats, nor far less the whole population.

The pamphlet from which the statement of one-ninth is taken, was written more than thirty years ago, and we sincerely believe that the person who laid the facts which it contains before the Assembly, was firmly persuaded of its application to the present times; for there is an opinion floating in the minds of many of the ministers of the Church respecting the Secession, which the examination of the facts will not support. "Their divisions, their weak congregations, and the distress of the times," say they, "have not only placed them in a worse condition than they were twenty or twenty-five years ago, but they will eventually reduce and destroy them." On this subject it is worth while to state the facts, not merely to demonstrate that the Assembly had but a very imperfect view of the case before them, but to warn the country and the church of the danger,—considering it as a political danger alone,—to which they are exposed.

The number of congregations at this moment in separation from the Church, and supporting their own ministers, or paying the necessary expence of their accommodation in the religious societies to which they belong, amounts to upwards of seven hundred, and the churches and chapels of ease to somewhat more than one thousand. The former, at the most moderate calculation, cannot contain less than one half of the seats of all the houses for religious



worship connected with the Established Church. Were we, on the other hand, to take the numbers of persons who receive religious instruction in the Church, and among the Dissenters, we hesitate not to say, that the latter would divide the country with the Establishment. Let any of our readers compare these facts with the assertion, that the Dissenters are no more than one-ninth of the population.

Dr Chalmers, in some part of his various and important works, has maintained, that the increase of the Secession must bring exertion on the part of the established clergy to meet the danger; and therefore, that there are certain limits to which this increase may extend, and beyond which it cannot go. We have no doubt that the Secession in this respect has been of advantage to the Church. But the respectability of the Secession, the talent, industry, and zeal of its clergy, increase also as their field of usefulness is enlarged. From the year 36 to the year 88 of last century, their increase was gradual, but slow. Partiality to the Church was, during that period, a predominant feeling in the country; the clergy among the Dissenters were not educated as they now are; the country was not distracted by political discussions, in which the lower ranks of society were interested; and it might have been then predicted, that the Church, by the increasing popularity and assiduous attention of her ministers, would maintain its own ground, or at least yield no more than one-ninth of the population to the dissenting interest. Prudent management, joined to the increasing respectability of the Established clergy, might doubtless have verified the prediction. A sufficient number of new churches in the great towns, and chapels of ease in the country, might have prevented

the evil. We do not maintain, however, with Mr S. that these should have been planted at the call of disaffection and prejudice; but if they had been erected in all large villages and country-towns, where the population could not be contained in the parish-church, and in the remote parts of country-parishes, where the distance made attendance on the parish-church inconvenient, the talent, respectability, and numbers which are now set in array against the Establishment, would have been arranged under its banners, and placed under its controul. Instead of this, our rulers in ecclesiastical matters have looked with a jealous eye on the increase of chapels of ease, while they have been blind to the increase of Dissenters.

We are happy to be able to lay this increase before the public during the last twenty-five years.

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|-----------------------------------------------------------------------------|-----|
| In 1818 the meeting-houses of Presbyterians and Dissenters in Scotland are, | 439 |
| In 1793, - - -                                                              | 289 |

Making an increase of 150

|                                                                                                                                                                                                |    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| The Congregational Union of Scotland, against which the General Assembly issued a very animated pastoral charge, did not exist in 1793, and they have now congregations to the amount of - - - | 60 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|

Total increase, 210

In these twenty-five years the Dissenters have added 210 meeting-houses, or have nearly doubled their former number. Since last Assembly, the chapel in question, and a meeting-house, have been added; and from this statement, which has been very accurately taken, the friends of the Establishment will be able to judge whether the respectability of the Church is



gaining, or likely to gain, on the Secession.

The respectable author of the life of Dr Erskine lately published, has suggested a plan for bringing the Secession back to the Church; and it is no other than giving a facility to their meeting-houses becoming chapels of ease. But the objections to it are, *1st*, That houses already connected with one or other of the classes of Dissenters, would not now avail themselves of the offer, were it made to them; and *2dly*, That there seems to be no great disposition on the part of the Church to make it. But we have no doubt, that if two hundred chapels of ease had been in time erected in proper stations in the country, the Secession would have been in a condition no more flourishing nor extended than it was in the year 1750; and that if proper encouragement were now given to the erection of such chapels, the farther increase of Dissenters would be very much retarded. This, indeed, since the increasing respectability of the Church has so completely failed, is the only means in her power to maintain a connection with the body of the people; and we will venture to say, that the advantages to the poor alone will be a sufficient compensation for any inconvenience that can be apprehended or stated against this measure.

Upon the whole, the refusal of the General Assembly to erect this chapel will not call for very deep regret, if it have the effect of directing the public mind strongly to the consideration of the subject of chapels of ease in general; for we think that nothing more than this is requisite to introduce a very different policy from that which, in this case, has been so perseveringly followed.

TALES OF MY LANDLORD, *Second Series, collected and arranged by Jedediah Cleishbotham, Schoolmaster and Parish-Clerk of Gandercleugh. 4 vols. Constable & Co. Edinburgh, 1818.*

THE author of this romance has certainly erected against himself a higher standard of criticism than is usually applied to a mere work of imagination, and accordingly, if we had any deficiency to notice, or faults to find out, it would only be in a reference to his former splendid doings, and not at all from any preconception on our part of what it behoved him to perform. But, in truth, we have no faults to point out, and scarcely any defects to notice; for we have been so much delighted with the tale itself, and with the wonderful powers of its matchless author, that we never so much as once bethought ourselves of our official fastidiousness, and had in fact fairly got to the end of it, without once using our censorial pencil on the margin of the page. In setting out, perhaps, we were a little staggered with the improbability that two young Edinburgh lawyers, and their unfortunate client, (who in this instance are Peter Pattieson's authorities), could tell the assistant dominie of Gandercleugh so long a story over their claret at the Wallace Inn, particularly after having been thrown from the top of a mail-coach into the river Gander. This, however, is a mere trifle; and we are fairly left to conclude, that the ingenious and industrious pedagogue drew up the amusing narrative, entitled "The Heart of Mid-Lothian," from the memoranda which on that occasion he had been fortunate enough to draw from the conversation of his hospitable entertainers.

Every one knows that this story



is connected with the "Porteous Mob," which took place in our Gude Town in the year 1736; and of which unparalleled exploit the author gives a very entertaining account, mixed up with his usual most lively and graphical descriptions both of persons and things. The incidents which constitute the body of the work are engrafted upon the event now mentioned, by means of a fiction, which represents one of the principal actors therein as the lover of a young woman, who, at the period the jail was forced and Porteous delivered up to the indignation of the populace, was confined in one of the cells upon the charge of child-murder. The female in question is the youngest daughter of David Deans, a cowfeeder at St Leonards, and who it should seem, having been seduced by the notorious George Robertson, had been prevailed upon by him to conceal her pregnancy; and thus, without the knowledge of her relations, in due time became a mother, in the house of a furious unprincipled hag, to whose care she had been committed by her paramour. The child was taken from her during a brain-fever which followed her delivery; but whether it had been murdered, or was still alive, poor Effie Deans knew not. The cowfeeder, who by the bye is described throughout as a sturdy Cameronian, has another daughter about ten years older than Effie, whose name is Jean—an incomparable damsel for integrity, affection, and firmness of mind. This good girl having been persuaded to give the meeting, at a midnight hour behind Salisbury Craigs, to her sister's lover, is practised upon by him, with all the arts of intimidation and in-treaty, to induce her to give favourable evidence. Jeanie reserves her intentions till the day of trial,

giving none other assurance than that she will be guided by the dictates of religion and of conscience. Even her father, the stoical, rigid David Deans, cherishes the hope that, on this occasion, her sisterly affection will overpower her literal adherence to truth, and carry her to acknowledge before the judges, that Effie had made known to her the condition in which she found herself. The casuistry with which the old man endeavours to reconcile his parental feelings with a connivance at prevarication on the part of his eldest daughter, is strikingly true at once to nature and to the particular character of the fanatic in whose mouth it is put; and it is moreover detailed to the reader in a highly masterly style.—The day fixed for the trial at length arrives, and Effie Deans is placed at the bar; but the principal witness for the exculpation, namely, our heroine Jeanie, firm to her purpose of telling the truth and nothing but the truth, could only reply to all the prompting and leading questions of her sister's counsel,—“Alack! alack! she never breathed word to me about it.”

The unfortunate girl is, of course, found guilty, and sentence of death is pronounced; upon which Jeanie Deans forms the romantic and apparently impracticable resolution of going to London, to implore the royal clemency in behalf of her sister. The journey to the metropolis is attended with many secondary events, and among others with the recognition of George Robertson at the house of his father, a dignified clergyman; and here she finds, that the real name of her sister's seducer is Staunton, that he is highly connected in the neighbourhood, that he had led a very wild and dissolute life, to the great distress of his worthy parent, and that he had been but lately receive-



gaining, or likely to gain, on the Secession.

The respectable author of the life of Dr Erskine lately published, has suggested a plan for bringing the Secession back to the Church; and it is no other than giving a facility to their meeting-houses becoming chapels of ease. But the objections to it are, 1st, That houses already connected with one or other of the classes of Dissenters, would not now avail themselves of the offer, were it made to them; and 2dly, That there seems to be no great disposition on the part of the Church to make it. But we have no doubt, that if two hundred chapels of ease had been in time erected in proper stations in the country, the Secession would have been in a condition no more flourishing nor extended than it was in the year 1750; and that if proper encouragement were now given to the erection of such chapels, the farther increase of Dissenters would be very much retarded. This, indeed, since the increasing respectability of the Church has so completely failed, is the only means in her power to maintain a connection with the body of the people; and we will venture to say, that the advantages to the poor alone will be a sufficient compensation for any inconvenience that can be apprehended or stated against this measure.

Upon the whole, the refusal of the General Assembly to erect this chapel will not call for very deep regret, if it have the effect of directing the public mind strongly to the consideration of the subject of chapels of ease in general; for we think that nothing more than this is requisite to introduce a very different policy from that which, in this case, has been so perseveringly followed.

TALES OF MY LANDLORD, *Second Series, collected and arranged by Jedediah Cleishbotham, School-master and Parish-Clerk of Gandercleugh. 4 vols. Constable & Co. Edinburgh, 1818.*

THE author of this romance has certainly erected against himself a higher standard of criticism than is usually applied to a mere work of imagination, and accordingly, if we had any deficiency to notice, or faults to find out, it would only be in a reference to his former splendid doings, and not at all from any preconception on our part of what it behoved him to perform. But, in truth, we have no faults to point out, and scarcely any defects to notice; for we have been so much delighted with the tale itself, and with the wonderful powers of its matchless author, that we never so much as once bethought ourselves of our official fastidiousness, and had in fact fairly got to the end of it, without once using our censorial pencil on the margin of the page. In setting out, perhaps, we were a little staggered with the improbability that two young Edinburgh lawyers, and their unfortunate client, (who in this instance are Peter Pattieson's authorities), could tell the assistant dominie of Gandercleugh so long a story over their claret at the Wallace Inn, particularly after having been thrown from the top of a mail-coach into the river Gander. This, however, is a mere trifle; and we are fairly left to conclude, that the ingenious and industrious pedagogue drew up the amusing narrative, entitled "The Heart of Mid-Lothian," from the memoranda which on that occasion he had been fortunate enough to draw from the conversation of his hospitable entertainers.

Every one knows that this story



is connected with the "Porteous Mob," which took place in our Gude Town in the year 1736; and of which unparalleled exploit the author gives a very entertaining account, mixed up with his usual most lively and graphical descriptions both of persons and things. The incidents which constitute the body of the work are engrafted upon the event now mentioned, by means of a fiction, which represents one of the principal actors therein as the lover of a young woman, who, at the period the jail was forced and Porteous delivered up to the indignation of the populace, was confined in one of the cells upon the charge of child-murder. The female in question is the youngest daughter of David Deans, a cowfeeder at St Leonards, and who it should seem, having been seduced by the notorious George Robertson, had been prevailed upon by him to conceal her pregnancy; and thus, without the knowledge of her relations, in due time became a mother, in the house of a furious unprincipled hag, to whose care she had been committed by her paramour. The child was taken from her during a brain-fever which followed her delivery; but whether it had been murdered, or was still alive, poor Effie Deans knew not. The cowfeeder, who by the bye is described throughout as a sturdy Cameronian, has another daughter about ten years older than Effie, whose name is Jean—an incomparable damsel for integrity, affection, and firmness of mind. This good girl having been persuaded to give the meeting, at a midnight hour behind Salisbury Craigs, to her sister's lover, is practised upon by him, with all the arts of intimidation and in-treaty, to induce her to give favourable evidence. Jeanie reserves her intentions till the day of trial,

giving none other assurance than that she will be guided by the dictates of religion and of conscience. Even her father, the stoical, rigid David Deans, cherishes the hope that, on this occasion, her sisterly affection will overpower her literal adherence to truth, and carry her to acknowledge before the judges, that Effie had made known to her the condition in which she found herself. The casuistry with which the old man endeavours to reconcile his parental feelings with a connivance at prevarication on the part of his eldest daughter, is strikingly true at once to nature and to the particular character of the fanatic in whose mouth it is put; and it is moreover detailed to the reader in a highly masterly style.—The day fixed for the trial at length arrives, and Effie Deans is placed at the bar; but the principal witness for the exculpation, namely, our heroine Jeanie, firm to her purpose of telling the truth and nothing but the truth, could only reply to all the prompting and leading questions of her sister's counsel,—“Alack! alack! she never breathed word to me about it.”

The unfortunate girl is, of course, found guilty, and sentence of death is pronounced; upon which Jeanie Deans forms the romantic and apparently impracticable resolution of going to London, to implore the royal clemency in behalf of her sister. The journey to the metropolis is attended with many secondary events, and among others with the recognition of George Robertson at the house of his father, a dignified clergyman; and here she finds, that the real name of her sister's seducer is Stanton, that he is highly connected in the neighbourhood, that he had led a very wild and dissolute life, to the great distress of his worthy parent, and that he had been but lately received



as a returning prodigal under the paternal roof. All this information she derives from himself; and he farther assures her, that upon hearing of Effie's condemnation he had set out on horseback for London, with the intention of presenting himself before Sir R. Walpole, to covenant with him for the pardon of her sister, upon the promise, that he should secure for the vengeance of law the principal ring-leader in the Porteous mob. His horse had broken down on the road, and he was now confined to a sick-room; but he intreated of her to use the same bribe with the Premier, and to save the life of Effie at the expence of his own.—At the period in question, the government was vested in the hands of Caroline, the consort of George II. who was so greatly enraged at the insult, and open defiance of her authority, which were manifested in the affair of Porteous, that she had imbibed a thorough dislike for the whole Scottish nation. It was therefore a matter of no small difficulty to obtain a gracious hearing in behalf of any person connected with Scotland, and more particularly with Edinburgh; but the virtuous and affectionate Jeanie had procured a letter and other vouchers addressed to the Duke of Argyll, that renowned patriot, soldier, and statesman. The letter she received from the hands of Mr. Reuben Butler, at that time assistant schoolmaster of Libberton, a decent young man, who had been the companion of her childhood, and one of whose ancestors had been instrumental in saving the life of the Duke's grandfather. The introduction to his Grace, and the subsequent interview with the Queen at Richmond, are admirably conceived and portrayed. All the power and enchantment of a mighty genius lay hold upon the reader's

mind, and the deep emotions of sympathy which agitate his heart, bear the most unequivocal testimony to the naturalness of all the words and actions which the author places before him. Her Majesty is completely softened by Jeanie's narrative and appeal, promises, as was her way, to intercede with the king, and finally dismisses the petitioner with the present of a needle-case containing a bank-note for L. 50.

The pardon granted to Effie Deans was burdened with the condition of fourteen years exile from her native country, but this award happens to prove no hardship, for the youthful culprit is no sooner released from prison, than she is carried to England and afterwards to Italy by her lover, Mr. Staunton; where she receives a good education, and is thereby qualified to partake with him, as her husband, the wealth and honour of which he becomes possessed upon the death of a rich uncle. The Duke gives Butler a church-living on the Highland border, where Jeanie of course becomes lady of the manse; and old David, her father, is promoted to the superintendence of a stock-farm, which the same benevolent nobleman had set apart for the improvement of black cattle and milch-cows. After a few years, the young couple, now Sir George and Lady Staunton, visit their Scottish friends in the west, in the hope of being able to discover, among a band of smugglers or gypsies, some traces of their son, who, they were made to understand, by the dying confession of the wretch in whose house the child was born, had been put into the hands of a female vagrant who frequented the confines of Lennox and Argyleshire. Upon entering a thicket near Rosneath, Sir George is attacked by a party of those out-



laws, who at that period infested the western counties, and is assassinated, it is thought, by the hand of his own son. Her ladyship soon afterwards retired to the continent, where, it is said, she spent the residue of her days in practising the austerities of the Romish church. Meanwhile, happy in each other, in the prosperity of their family, and the love and honour of all who knew them, the Rev. Reuben Butler, and Jeanie his wife, lived beloved and died lamented.

Besides the characters mentioned in the above sketch of the tale, there are several others of a secondary order, among whom we cannot fail to mention Mr Saddletree, an honest burgher of Edinburgh, who had run mad about law,—and his worthy spouse, a bustling managing woman, remarkable only for a good share of common sense, and for combining some practical benevolence with much worldly wisdom. There is Madge Wildfire, too, a maniac, the victim and tool of smugglers, gypsies, and robbers, who, on particular occasions, is made to say, and sing, some very striking things. Ratcliffe, a reformed highwayman, and underturnkey in the “Heart of Mid-Lothian,” is a fine specimen of the less blood-thirsty knights of the pad; and the good impressions which are occasionally made on his obdurate heart, are finely brought out by the characteristic touches of this able author. Of Captain Knockdunder, a proud ostentatious Highlander, we are willing to hope that the picture is a little caricatured; inasmuch as we are slow in belief, that any chief, or representative of a chief, would so far insult common decency, as to smoke his pipe in church during the whole length of a sermon. In other respects we are fully persuaded, that the captain is not altogether a creature of

imagination. The two lairds of Dumbiedikes, father and son, are queer productions; but we are not to judge dogmatically of mankind, from any extent of experience derived from times essentially different; and among the oddities which now and then appear among human beings, there may be such extraordinary bipeds as the two just mentioned.

Extracts from a work of this kind would serve little better to give an idea of its general merit, than the fool’s brick of the house he meant to sell; but for the gratification of such as may not have yet seen the original, we shall give a few paragraphs without any particular selection. The following quotation describes the interview of the two sisters in prison the evening before the trial of Effie, and affords a very good specimen of the natural and pathetic style in which the whole book is written.

“Ye are ill, Effie,” were the first words Jeanie could utter, “ye are very ill.”

“O what wad I gi’e to be ten times waur, Jeanie,” was the reply—“what wad I gi’e to be cauld dead afore the ten o’clock bell the morn! And can’t ther—but I amna his bairn langer now—O I hae nae friend left in the world!—O that I were lying dead at my mother’s side, in Newbattle Kirk-yard!”

“Flour, lassie,” said Ratcliffe, willing to show the interest which he absolutely felt, “dinna be sae doonis down-hearted as a’ that; there’s mony a tod hunted that’s no killed. Advocate Langdale has brought folk through waur snappers than a’ this, and there’s no a cleverer agent than Nichol Novit e’er drew a bill of suspension. Hanged or unhanged, they are weel aff has sic an agent and counsel; ane’s sure o’ fair play. Ye are a bonny lass too, an’ ye wad busk up your cockermonie a bit; and a bonny lass will find favour wi’ judge and jury, when they would strap up a grewsome carle like me for the fifteenth part of a flea’s hide and tallow, d—n them.”

“Bo this homely strain of consolation the mourners returned no answer; indeed they were so much lost in their own sorrows as to have become insensible of Ratcliffe’s pre-



sence. "O Effie," said her elder sister, "how could you conceal your situation from me? O, woman, had I deserved this at your hand—had ye spoken but ae word—sorry we might hae been, and shamed we might hae been, but this awfu' dispensation had never come ower us."

"And what gude wad that hae done?" answered the prisoner. "Na, na, Jeanie, a' was ower when I ance forgot what I promured when I faulded down the leaf of my Bible. See," she said, producing the sacred volume, "the book opens aye at the place o' itself. O see, Jeanie, what a fearfu' scripture!"

"Jeanie took her sister's Bible, and found that the fatal mark was made at this impressive text in the book of Job: 'He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone. And mine hope hath he removed like a tree.'"

"Isna that ower true a doctrine?" said the prisoner.—"Isna my crown, my honour removed? And what am I but a poor wasted wan-thriven tree, dug up by the roots, and flung out to waste in the highway, that man and beast may tread it under foot? I thought o' the bonny bit thorn that our father rooted out o' the yard last May, when it had a' the flush o' blossoms on it; and then it lay in the court till the beasts had trod them a' pieces wi' their feet. I little thought, when I was wae for the bit silly green bush and its flowers, that I was to gang the same gait myself."

"O, if ye had spoken a word," again sobbed Jeanie,—"if I were free to swear that ye had said but ae word of how it stude wi' ye, they couldna hae touched your life this day."

"Could they na?" said Effie, with something like awakened interest—for life is dear even to those who feel it as a burthen—"Wha tauld ye that, Jeanie?"

"It was aye that kennaed what he was saying weel enough," replied Jeanie, who had a natural reluctance at mentioning even the name of her sister's seducer.

"Wha was it?—I conjure ye to tell me," said Effie, seating herself upright.—"Wha could tak interest in sic a cast-bye as I am now?—Was it—was it him?"

"Hout," said Ratcliffe, "what signifies keeping the poor lassie in a swither?—I see upheid it's been Robertson that learned ye that doctrine when ye saw him at Muschat's Cairn."—Vol. II. Pp. 197—200.

"And this was his advice?" were the first words she uttered.

"Just sic as I hae tell'd ye," replied her sister.

"And he wanted you to say something to yon folks, that wad save my young life."

"He wanted," answered Jeanie, "that I suld be mansworn."

"And you tauld him," said Effie, "that ye wadna hear o' coming between me and the death that I am to die, and me no aughteen year auld yet?"

"I told him," replied Jeanie, who now trembled at the turn which her sister's reflections seemed about to take, "that I daren na swear to an untruth."

"And what d'ye ca' an untruth?" said Effie, again chawing a touch of her former spirit—"Ye are muckle to blame, lass, if ye think a mother would, or could, murder her ain bairn—Murder?—I wad hae laid down my life just to see a blink o' its'e."

"I do believe," said Jeanie, "that ye are as innocent of sic a purpose, as the new-born babe itself."

"I am glad ye do me that justice," said Effie, haughtily; "it's whiles the fault of very good folk like you, Jeanie, that they think a' the rest of the world are as bad as the worst temptations can make them."

"I dinna deserve this frae ye, Effie," said her sister, sobbing, and feeling at once the injustice of the reproach, and compassion for the state of mind which dictated it.

"Maybe no, sister," said Effie. "But ye are angry because I love Robertson—How can I help loving him, that Joves me better than body and soul baith?—Here he put his life in a snuff, to break the prison to let me out; and sure am I, had it stood wi' him as it stands wi' you"—here she paused and was silent.

"O, if it stude wi' me to save ye wi' ri'd of my life!" said Jeanie.

"Ay, lass," said her sister, "that's lightly said, but no sae lightly credited, frae aye that winna ware a word for me; and if it be a wrang word, ye'll hae time aneugh to repent o't."

"But that word is a grievous sin, and it's a deeper offence when its a sin wilfully and presumptuously committed."

"Weel, weel, Jeanie," said Effie, "I mind a' about the sins o' presumption in the questions—we'll speak nae mair about this matter, and ye may save your breath to say your carritch; and for me, I'll soon hae nae breath to waste on any body."

"I must needs say," interposed Ratcliffe, "that it's d-d hard, that when three words of your mouth would give the girl the chance to nick Moll Blood\*, that you mak such scrupling about rapping † to them. D—n me, if they would take me, if I would not rap to all Whadd'ye callum's fables for her life—I am used to't, b—t

\* The Gallows. † Swearing.



me, for less matters. Why, I have snacked calf-skin \* fifty times in England for a keg of brandy."

"Never speak mair o't," said the prisoner. "It's just as weel as it is—and gude day, sister; ye keep Mr Ratcliffe waiting—Ye'll come back and see me I reckon, before"—here she stopped and became deadly pale.

"And are we to part in this way," said Jeanie, "and you in sic deadly peril? O, Effie, look but up, and say what ye wad hae me do, and I could find in my heart amais to say that I wad do't."

"No, Jeanie," replied her sister, after an effort, "I am better-minded now. At my best, I was never half sae gude as ye were, and what for suld ye begin to mak yourself waur to save me, now that I am na worth saving? God knows that, in my sober mind, I wadna wuss ony living creature to do a wrang thing to save my life. I might have fled frae this tolbooth on that awfu' night wi' one wad hae carried me through the warld, and friended me, and fended for me. But I said to them, let life gang when gude faun's is gane before it. But this lang imprisonment has broken my spirit, and I am whiles sair left to mysell, and then I wad gi'e the Indian mines of gold and diamonds, just for life and breath—for I think, Jeanie, I have such roving fits as I used to hae in the fever, but instead of the fiery een, and wolves, and Widow Butler's bull-segg, that I used to see spiling up on my bed, I am thinking now about a high black gibbet, and me standing up, and such seas of faces all looking up at poor Effie Deans, and asking if it be her that George Robertson used to call the Lily of St Leonard's."—

Vol. II. Pp. 206 -211.

The interview with Queen Caroline is exceedingly well managed. The Duke of Argyll had carried Jeanie to Richmond, where her Majesty usually resided, that she might plead in person for her sister; and the meeting took place in the magnificent park which still graces that once royal residence. On this occasion Caroline was attended in her walk by Lady Suffolk, who contrived to combine in her own person the apparently inconsistent characters of being confidante of the queen, and the favour-

ite mistress of the king. After some general conversation on the provisions of the statutes upon which Effie had been condemned, the Duke begged leave to refer her Majesty to the views entertained on that subject by her humble petitioner.

"Stand up, young woman," said the Queen, but in a kind tone, "and tell me what sort of a barbarous people your country-folks are, where child-murder is become so common as to require the restraint of laws like your's?"

"If your Ledyship pleases," answered Jeanie, "there are many places besides Scotland where mothers are unkind to their ain flesh and blood."

"It must be observed, that the disputes between George the Second, and Frederick, Prince of Wales, were then at the highest, and that the good-natured part of the public laid the blame on the Queen. She coloured highly, and darted a glance of a most penetrating character first at Jeanie, and then at the Duke. Both sustained it unmoved; Jeanie from total unconscientiousness of the offence she had given, and the Duke from his habitual composure. But in his heart he thought, My unlucky protégée has, with this luckless answer, shot dead, by a kind of chance-medley, her only hope of success.

"Lady Suffolk, good-humouredly and skilfully, interposed in this awkward crisis. "You should tell this lady," she said to Jeanie, "the particular causes which render this crime common in your country."

"Some thinks it's the Kirk-Session—that is—it's the—it's the cutty-stool, if your Ledyship pleases," said Jeanie, looking down, and curtsying.

"The what?" said Lady Suffolk, to whom the phrase was new, and who besides was rather deaf.

"That's the stool of repentance, madam, if it please your Ledyship," answered Jeanie, "for light life and conversation, and for breaking the seventh command." Here she raised her eyes to the Duke, saw his hand at his chin, and, totally unconscious of what she had said out of joint, gave double effect to the innuendo, by stopping short and looking embarrassed.

"As for Lady Suffolk, she retired like a covering party, which, having interposed betwixt their retreating friends and the enemy, have suddenly drawn on themselves a fire unexpectedly severe.

"The deuce take the lass, thought the Duke of Argyll to himself; there got



another shot—and he has killed with both barrels right and left.

"Indeed the Duke had him off his share of the confusion, for, having acted as master of ceremonies to this innocent offender, he felt much in the circumstances of a country-squire, who, having introduced his spaniel into a well-appointed drawing-room, is doomed to witness the disorder and damage which arises to china and to dress-gowns, in consequence of its untimely frolics. Jeanie's last chance-hit, however, obliterated the ill impression which had arisen from the first; for her Majesty had not so lost the feelings of a wife in those of a Queen, but what she could enjoy a jest at the expense of "her good Suffolk." She turned towards the Duke of Argyle with a smile, which marked that she enjoyed the triumph, and observed, "the Scotch are a rigidly moral people." Then again applying herself to Jeanie, she asked, how she travelled up from Scotland.

"Upon my foot mostly, madam," was the reply.

"What, all that immense way upon foot?—How far can you walk in a day?"

"Five and twenty miles and a bittock."

"And a what?" said the Queen, looking towards the Duke of Argyle.

"And about five miles more," replied the Duke.

"I thought I was a good walker," said the Queen, "but this shames me sadly."

"May your Majestyship never have sae weary a heart, that ye canna be sensible of the weariness of the limbs," said Jeanie.

"That came better off, thought the Duke; it's the first thing she has said to the purpose."

"And I didna just a together walk the hail way neither, for I had whiles the cast of a cart; and I had the cast of a horse from Ferrybridge, and divers other ensembles," said Jeanie, cutting short the story, for she observed the Duke made the sign he had fixed upon.

"With all these accommodations," answered the Queen, "you must have had a very fatiguing journey, and, I fear, to little purpose; since, if the King were to pardon your sister, in all probability it would do her little good, for I suppose your people of Edinburgh would hang her out of spite."

"She'll sink herself now cutright," thought the Duke.

"But he was wrong. The shoals on which Jeanie had touched in this delicate conversation lay under ground, and were unknown to her; this rock was above water, and she avoided it.

"She was confident," she said, "that both town and country wad rejoice to see

his Majesty taking compassion on a poor, unoffending creature."

"His Majesty has not found it in a late instance," said the Queen; "but I suppose my Lord Duke would advise him to be guided by the votes of the rabble themselves, who should be hanged and who spared?"

"No, madam," said the Duke; "but I would advise his Majesty to be guided by his own feelings and place of his royal consort; and then, I am sure, punishment will only attach itself to guilt, and even then with cautious reluctance."

"Well, my Lord," said her Majesty, "all these fine speeches do not convince me of the propriety of so soon shewing any mark of favour to your—I suppose I must not say rebellious?—but, at least, your very disaffected and intractable metropolis. Why, the whole nation is in a league to screen the savage and abominable murderers of that unhappy man; otherwise, how is it possible but that, of so many perpetrators, and engaged in so public an action for such a length of time, one at least must have been recognized? Even this wench, for aught I can tell, may be a depository of the secret. Hark you, young woman; had you any friends engaged in the Porteous mob?"

"No, madam," answered Jeanie, happy that the question was so framed that she could, with a good conscience, answer it in the negative.

"But I suppose," continued the Queen, "if you were possessed of such a secret, you would hold it matter of conscience to keep it to yourself?"

"I would praly to be directed and guided what was the line of duty, madam," answered Jeanie.

"Yes, and take that which suited your own inclinations," replied her Majesty.

"If it like you, madam," said Jeanie, "I would hae gaen to the end of the earth to save the life of John Porteous, or any other unhappy man in his condition; but I might lawfully doubt how far I am called upon to be the avenger of his blood, though it may become the civil magistrate to do so. He is dead and gone to his place, and they that have slain him must answer for their ain act. But my sister—my puir sister Effie, still lives, though her days and hours are numbered!—She still lives, and a word of the King's mouth might restore her to a broken-hearted auld man, that never, in his daily and nightly exercise, forgot to pray that his Majesty might be blessed with a long and a prosperous reign, and that his throne, and the throne of his posterity, might be established in righteousness. O, madam, if ever ye kenn'd what it was to sorrow for and with a sinning, and a suffer-



ing creature, whose mind is sac tossed that she can be neither ca'd fit to live or die, have some compassion on our misery!—Save an honest house from dishonour, and an unhappy girl, not eighteen years of age, from an early and dreadful death! Alas! it is not when we sleep soft and wake merrily ourselves that we think on other people's sufferings. Our hearts are waxed light within us then, and we are for righting our ain wrangs and fighting our ain battles. But when the hour of trouble comes to the mind or to the body—and seldom may it visit your Leddyship—and when the hour of death comes, that comes to high and low—lang and late may it be yours—O, my Laddy, then it isna what we hae dune for ourselfs, but what we hae dune for others, that we think on naist pleasantly. And the thoughts that ye hae intervened to spare the puir thing's life will be sweeter in that hour, come when it may, than if a word of your mouth could hang the hail Porteous mob at the tail of ae tow."

"Tear followed tear down Jeanie's cheeks, as, her features glowing and quivering with emotion, she pleaded her sister's cause with a pathos which was at once simple and solemn.

"This is cloquence," said her Majesty to the Duke of Argyle. "Young woman," she continued, addressing herself to Jeanie, "I cannot grant a pardon to your sister—but you shall not want my warm intercession with his Majesty. Take this housewife case," she continued, putting a small embroidered needle-case into Jeanie's hands; "do not open it now, but at your leisure you will find something in it which will remind you that you have had an interview with Queen Caroline."—Vol. III. p. 318—327.

It will occur to the most unreflecting reader, that the "Heart of Mid-Lothian" exhibits decidedly more genius, and greater powers of invention, than either the "Black Dwarf" or "Old Mortality." The author has availed himself less on this occasion of historical incident and traditionary anecdote than in the latter of the tales now mentioned; and except in that part of his narrative which turns upon the Porteous mob, he trusts entirely to his own resources, drawing only upon the rich treasures of his imagination. And what stronger proof could there be of genius, than

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that, with such materials as he has chosen to work upon,—the daughters of a cowleeder,—he has been able to interest readers of all descriptions, and to touch with the sincerest and deepest sympathy the hearts of young and old! He has not condescended to borrow any of those powerful aids for touching the feelings, which belong to high rank, rare accomplishments, or even that which is afforded by the view of persecuted innocence, or ill-required benevolence. On the contrary, he has presented to his readers an illiterate young woman, of plain appearance in features and person, and at the same time utterly destitute of all those seemly decorations of speech and manner which belong to the upper classes of society; and by mere dint of talent in setting forth goodness of heart and strength of religious principle in all that she does or says, he has created for her a degree of love and veneration which we have never yet felt for any other heroine of romance. For her sister, too, a giddy and sinful girl, we have our breasts repeatedly filled with compassion, and wrung with anguish; and the bursts of affection, which occasionally break through her grief and remorse, find their way to our very souls.

The great merit of this author, then, it is clear, consists in minute observation, and in reading attentively the characters of nature and nationality, as they are delineated in the lower class of our countrymen. He is a complete master of the habits and language which distinguished our peasantry at the beginning of last century; and seems intimately acquainted with the turn of thought, and the uncouth phraseology which still prevail among a small sect, who glory in being accounted the descendants of those who suffered for conscience sake.



It is on that account, we need hardly remark, that he uniformly describes men as they are actually found to speak and to deport themselves in the real intercourse of life, and that he has succeeded so admirably in depicting the thoughts, words, and actions of the very persons who were most familiar to our experience, and even to our reading. That he can likewise rise into the higher regions of society, and give the "form and pressure" which are assumed by the manners of the great, is amply proved in the present instance by the sketches so ably pencilled, and, as it were, in passing, of the characters of Argyle and Queen Caroline.

We conclude, by expressing a sincere hope and hearty wish that the manuscripts of Peter Pattieson are not yet exhausted, and that the good schoolmaster and parish-clerk of Gandercleugh will be graciously pleased to favour the public with other lucubrations of his quondam assistant.

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*On the Greenland or Polar Ice,*  
by WILLIAM SCORESBY Junior,  
Esq. In 2d vol. of *Wernerian*  
*Society Memoirs.* Edin. 1818.

*Narrative of a Voyage to Hudson's*  
*Bay in His Majesty's Ship Ro-*  
*samond.* By Lieut. CHAPPEL,  
R. N. London, 1817.

IT is known, we doubt not, to most of our readers, that very extraordinary changes have taken place within the last three years in the Arctic regions. The immense fields of ice which, for ages, had continued gradually to increase and spread over the polar seas, have in that period, it is said, been broken up, and are hastening to their

dissolution. This fact seems now to rest upon the most satisfactory evidence. All the navigators of the Northern Atlantic, in the summer of 1815, and the subsequent years, concur in testifying to the appearance, in that ocean, of immense mountains and fields of ice, unprecedented in number and magnitude, and bearing proofs, in the soil and rocks adhering to them, of having been recently torn from the shores on which they were generated. In addition to this evidence, we have the direct testimony of several of the Greenland fishermen for the disappearance, from that sea, of a body of ice extending over several degrees of latitude, and covering a surface of many thousand square miles. Mr Scoresby, a most intelligent navigator of the Greenland seas, states in a letter to Sir Joseph Banks, that he had observed in 1817, about two thousand square leagues of the surface of those seas, included between the parallels 74° and 80°, perfectly free from ice, all of which (he adds) had disappeared within the last two years. And this statement has been corroborated by accounts received from Iceland, of the ice having broken loose from the opposite coast of Greenland, and floated away to the southward. There seems, therefore, to be little reason to doubt that an extraordinary change has taken place in the state of the Arctic seas. And here it may be proper to observe, that this change cannot be resolved into one of those partial and temporary displacements which are constantly happening in the position of the ice of those regions. That the disruption has, on the contrary, been very general and complete, is proved by the great extent of coast which is now clear in consequence of it; and that it is not a casual occurrence, is evident from this fact, that pre-



vious to this event the eastern coast of Greenland had generally been not only inaccessible, but seldom even seen during a period of four hundred years.

Various conjectures have, of course, been formed about the cause of this interesting event. The most natural and probable explanation of it seems to be, that the dislocation and removal of the ice has been effected, partly by its own weight forcing it from the shores to which it had been attached, and partly by the action of the impeded currents, and the pressure of the accumulated waters. Perhaps it may be reasonably doubted, whether these causes are alone adequate to the production of so stupendous an effect. The question, however, is one rather of curiosity than of interest; and we willingly pass from an investigation into the causes of the phenomenon, to an inquiry about its probable consequences.

The first felt, and perhaps the most important effect of this event, may be expected to be the beneficial influence which it will have upon our climate and temperature. It has been suspected that the temperature of Great Britain has, of late years, been much lower than it was some centuries ago; and that the productions of the soil have also, in consequence, become inferior in kind or in quality to those of former times. The proof of this unfavourable change does not rest solely upon the testimony of the earlier historians of our island, although every thing that can be gathered from their writings is favourable to the supposition of a deterioration of climate; nor upon the indications of the thermometer, the invention of which has been too recent to enable us to draw any general conclusion from it; nor even upon the authority of tra-

dition, which is loud in the praise of the serene skies and gentle zephyrs of the golden time. More palpable, if not stronger proof, is furnished by the discovery of the remains of vegetable productions in places where the same species are not now to be found, or are found in a very degenerate condition. No one who has observed the large trunks of trees so frequently met with in situations where nothing now grows but stunted brushwood, can be at any loss to assign the cause of the phenomenon, or will hesitate to infer that a great and unfavourable change has taken place in the temperature of these islands. We have not the means of ascertaining how far this has been owing to the accumulation of ice in the polar seas, or if it be at all owing to that accumulation. But it is a matter of no importance; for, whether we seek to ascribe the deterioration of which we complain to the influence of the Arctic ice, or whether we regard it as a separate, though similar effect, proceeding from the same unknown cause to which the prodigious increase of that ice must be attributed, it is obvious that the destruction of the ice affords, in either case, equal and good reason to hope for an accompanying and propitious change upon our climate. The anticipations of those who augur good from this wonderful revolution, appear therefore to be not more gratifying than reasonable. Either the cause of the displacement will operate also in our favour, or the good effects of it will be experienced by us, and hence we may look forward with hope to the return of more genial weather, and more productive seasons.

The more remote and contingent consequences of this event remain yet to be noticed. By the removal of the ice a rational hope has been



induced, of amending the very defective geography of the Arctic regions, and of setting at rest the long disputed question respecting the insularity of Greenland, and the existence of a communication between the Atlantic and Pacific Oceans, round the northern coast of North America. With this view two expeditions have been fitted out, consisting each of two small vessels, one of which is instructed to proceed up Davis' Strait, and the other to pass northward between Greenland and Spitzbergen, and both are to direct their course for Bhering's Strait. It is to the subject which these expeditions are designed to elucidate, and to their chances of success, that we beg leave to draw the attention of our readers.

The circumstances which seem chiefly to favour the idea of the existence of a north-west passage, (as the supposed communication between the Atlantic and Pacific Oceans is termed), are, *1st*, A current which, setting northward along the western coast of America and the eastern coast of Asia, has been observed to enter through Bhering's Strait into the Arctic Ocean; and *2dly*, A current which is known to set out of that ocean down Davis' Strait, along the eastern coast of America and the western coast of Greenland, and also in the same direction round the eastern coast of Greenland; both of which currents are said to be perpetual. If the existence and perpetuity of these currents are proved, the obvious conclusion is, that there must be a communication between the Pacific Ocean,—the waters of which will thus have been found to be constantly flowing, through the only inlet, into the Polar Sea,—and the Atlantic Ocean, into which a vast body of water is continually poured, through the only outlet, from

the same sea. The ingenuity and research of those who hold that there is such a communication, have, therefore, been chiefly directed to prove the existence and perpetuity of the above-mentioned currents. And we shall now proceed to give a short summary of the facts and reasonings which they have brought forward upon this point.

It may perhaps be thought, that the existence or non-existence of these currents is a thing which can be very easily ascertained. What do navigators say of them? it may be asked; they have had, if we may say so, personal experience of their force and direction, and is not their testimony sufficient to set the question at rest? And, doubtless, their testimony is important, but it is far from being decisive. The fact is, that the currents of the ocean are so numerous, so partial, the causes of them are so little known, and their direction is so frequently determined by local circumstances, that it is extremely difficult to obtain any general conclusions upon the subject. This difficulty is increased when navigation is performed in a sea encumbered with floating mountains of ice. Those vast bodies being impelled, some of them by the wind, and others by the current, according to their respective sizes, and to the proportion of the mass above to that which is below water, are often seen moving in different directions, crossing, receding from, or clashing with each other; so that it is only by numerous and extensive observations that any thing like a just notion of the prevailing and permanent course of the stream can be obtained. Under these disadvantages it is not to be expected, that the opinions and reports of mere sailors, in so far as they are founded upon their own experience of the effects of the cur-



rents, can be very correct, or entitled to much credit. We have, however, other means of arriving at a conclusion upon this subject, and these we now proceed to state. And first, with regard to the current which enters Bhering's Strait.

The first unequivocal proof which we meet with of the general movement of the Pacific towards the north, is the great quantities of drift-wood constantly thrown up on the southern shores of the Aleutian Islands. These islands lie between the peninsulas of Kamtschatka on the west; and Alaska on the east, and are at such a distance from the continents on either hand, as to preclude the possibility of this drift-wood's reaching them in any other way than by the agency of a marine current. The Aleutian Islands, it is true, are situated very far to the northward; but there is a fact mentioned in the account of the Russian discoveries, which proves, that the more southerly parts of the Northern Pacific partake of the same motion. In the relation of the voyage of Stephen Glottof, it is stated, that, "among other floating bodies (thrown up on these islands) is found the true camphor wood, and another sort very white, soft, and sweet-scented." This wood, it is well known, is the production of the Asiatic islands, and of tropical Asia, and could have come only from thence. Proceeding further to the north we enter Bhering's Strait, and here also we meet with numerous relicts of this mighty current. On both sides of the Strait, and as far to the northward as the 70th parallel of latitude, drift-wood was taken up in such quantities as abundantly to supply the vessels of Cook's squadron with fire-wood. One circumstance, mentioned by Captain Clerke, respecting this wood, is very remarkable, and is deserving

of great attention. "It was not," says he, "in the least *water-soaked*." It is evident that this could not have been the case, if it had lain any great length of time in the water; and therefore the unavoidable inference is, that the trees of the preceding year's drift must have been borne farther to the north by the current. In the course of the voyages just now alluded to, it was observed, that the ice also was in regular and progressive motion in the same direction. Captain Cook, in the first attempt to pass the Strait, fell in with it on the 17th of August in latitude  $70^{\circ} 41'$ ; and in the following year it was met with by Captain Clerke on the 6th of July in latitude  $67^{\circ}$ ; its northerly progress being thus about the rate of a quarter of a mile an hour. This fact seems decisive of the existence of a current. As the ice is generated in the bays and creeks, and along the shores in still shallow water, the difference in the *time* of falling in with it might be accounted for, by supposing, that the latter season had been less severe, and more favourable to the breaking up of the ice, than the former. But it is impossible to account for the difference of *place* otherwise than by admitting the agency of a current. It must likewise be particularly noticed, that this is a current in a comparatively narrow strait communicating with a vast ocean; and that consequently it is scarcely possible for it to vary either in its direction or its force.

We now lose sight, at least for some time, of this great current. Of the Arctic ocean, upon the side of the American continent, we know nothing beyond the 70th parallel of latitude. On the northern coast of Asia, indeed, we meet with some facts which are favourable to the hypothesis of a circunvolving



current; but they are not sufficiently numerous to warrant us in placing much dependance upon them. It is mentioned, in the account of the Russian discoveries, that Shalaurof, in his voyage from the mouth of the Lena towards Bhering's Strait, was stopped in his progress by a current setting westerly, and carrying with it large bodies of floating ice; and that, upon his return, he found the current setting almost uniformly from the eastward, that is, towards the opening into the Atlantic Ocean. This statement, when taken in connection with the other proofs of the existence of a circumvolving current, is not altogether unworthy of attention. But upon the whole, it must be admitted, that our hypothesis derives little or no support from any thing which we yet know, of the movement and direction of the polar seas. This, however, is to be attributed entirely to the difficulties which are opposed to navigation in those regions of cold and tempest, and which have been hitherto so great as to frustrate every attempt to surmount them.

Emerging, then, from this "sea of doubt," let us turn our attention to a quarter where we shall meet with more satisfactory proofs of the supposed interchange of waters between the Pacific and Atlantic Oceans. A current is known to set down Davis' Strait, and round the east coast of Greenland. This fact is so well established, that it may be considered as superfluous to go into any proof of it. We shall, however, state several facts which can scarcely have been misrepresented, and from which we shall be able to draw more correct general conclusions than would be founded upon the personal experience and limited observation of individual navigators. The *first* of these relates to the position of

the ice previous to its disruption and departure into more southern latitudes. Let us suppose for a moment, that the Pacific Ocean does roll its waters through the Polar Sea into the Atlantic, and that we were asked to point out the place where it was most probable that the ice of those regions would first become stationary, and begin to accumulate;—we would be at no loss in forming our conjecture. We would immediately determine, that this event must have happened upon the east-coast of Greenland, somewhat between Cape Farewell and the 72d or 73d parallels. The splitting of the current upon the northern extremity of Greenland, (which upon our present supposition would be insular), the consequent diminution of the weight and force of the stream, and the rapid inclination of the coast to the south-west, below the 72d or 73d parallels, by which it is probable that the current is thrown to a greater distance from the shore, are circumstances which seem to mark this as the place where the ice would first be permanently fixed. Now, it was here that the ice *did* become stationary, upon the east coast of Greenland, which, in consequence, has been inaccessible, till within the two or three years last past, for upwards of four centuries. The natural inference from this is, that the position of the ice has actually been determined by such a current as, for the sake of illustration, we have supposed to exist.

But if the position of the ice affords any grounds for thinking that there is a communication and current between the Pacific and Atlantic, without doubt the movement and direction of the ice after being broken up, is a still stronger presumption in favour of the same opinion. As the Northern Atlan-



tic, and the approaches to the Arctic sea upon that side, are much more frequented and better known than the northern Pacific and Bhering's Strait, it must follow, that the phenomena observable in the former ocean will be more accurately ascertained and recorded than those of the latter. And accordingly, we have the most unequivocal and satisfactory proofs of the existence of a current from the northward on both sides of Greenland. The history of every voyage to and from our North American possessions, and especially of late years, is filled with accounts of the prodigious fields and mountains of ice which were encountered, all of them floating to the south, and some as far south as the 44th, and even as the 41st parallels of latitude. It is almost unnecessary to quote authorities in support of this statement, as the facts are so generally known. There is, however, one circumstance relating to these ice-bergs, to which it is necessary to advert, because it has been asserted, that the southerly current is confined to the summer months, and is therefore owing to the melting of the ice, or to some other temporary cause. It cannot be doubted, that the velocity of this current will be greater in those months, when so many large rivers, now loosened from their icy bonds, have poured their swollen streams into the polar basin, and when the sea itself undergoes a considerable degree of expansion. But the circumstance now to be mentioned, viz. that floating mountains of ice are met with in all the seasons of the year, in winter as well as in summer, proves clearly, that the current which bears them along, is not indebted to these sources for all its waters. The *Fly sloop* of war, after getting clear of the Greenland floating ice, fell in with

two islands of ice, in latitude  $42^{\circ}$ , about the end of March. Captain Vivian of the *Grace* packet, from Halifax, observed, upon the 29th of March last, several large islands of ice stretching in a direction from east to west for more than seven leagues, some of them appearing to be from 200 to 250 feet above the surface of the sea; and it is added, that although the packet was running at the rate of seven miles an hour during the whole day, she had, at the end of it, but just lost sight of the ice.

The *Ann*, of Poole, left Greenspond, in Newfoundland, on the 19th of January 1818, and next morning the captain found himself completely beset with ice, and no opening to be seen in any direction. He remained thus inclosed for twenty-nine days, in the last fourteen of which the ship had drifted with the ice S. E. by E. from latitude  $46^{\circ} 57'$  to latitude  $44^{\circ} 37'$ , about two hundred and eighty miles, or twenty miles a-day. On the 17th of February she got clear through the only opening that appeared round the whole horizon from east to south-east, the rest of the circle appearing to be one compact body of ice as far as the eye could reach.—It is needless to multiply authorities, those already given are sufficient to prove the perpetuity of the current which we have stated to issue out of the Arctic into the Atlantic Ocean.

Vast quantities of drift wood afford another proof of the existence of this current.—This drift-wood is found chiefly upon the northern shores of the islands in the Arctic Sea. It is mentioned in Phipps's Voyage towards the North Pole, that on an island near Spitzbergen, fir-trees were found seventy feet long, which had been torn up by the roots, and others that had been cut down with the axe, not the



least decayed, nor the strokes of the hatchets in the least effaced. The quantity brought to Jan Mayen's Island is said by Crantz to spread over a surface equal to the base of the whole island. Farther to the south it is well known to be a regular article of fuel, and the source upon which the inhabitants of those dreary regions chiefly depend for the supply of this necessary of life. The principal part of this drift-wood consists of fir, larch, birch, and aspen trees, which being equally the produce of North America and the northern shores of Asia and Europe, have most probably been floated down the rivers of those continents into the polar basin. In this way it is possible to account for a great proportion of the drift-wood, without supposing any communication to exist between the Pacific and Atlantic. But there is one circumstance which it seems impossible to explain upon any other supposition. The circumstance alluded to is, that many of the trees composing those floats are found to be perforated by the sea-worm, an animal which operates only in warm latitudes. A log of mahogany picked up by Admiral Lowenorn was in this condition, and must, therefore, have been not only in a warmer climate, but in the seas of a warmer climate.

The chain of evidence which we have gone through, appears to be nearly decisive of the existence of a water communication between the Pacific and Atlantic, and holds out, we think, the fairest prospect of the success of the expeditions now in progress.

Before concluding, however, we must advert to some other facts, which seem to prove, even more directly than the existence of a current, that there is such a communication. It is stated to be a fact well known to the Greenland fish-

ermen, that, frequently, whales struck in Davis's Straits are killed upon the coast of Spitzbergen, and *vice versa*. The son of Captain Franks killed one, in 1805, near the latter coast, in the body of which he found a harpoon engraved with his father's name. And he afterwards ascertained that this whale had been wounded the same year in the strait of Davis. The natural presumption here certainly is, that such whales, instead of doubling Cape Farewell, must have found an open communication to the northward between Davis Straits and the sea of Spitzbergen. Supposing this to have been actually the case, it proves, it is true, nothing more than the insularity of Greenland. And even this supposition does not rest on very strong grounds, for there appears to be no reason why whales should not pass round the southern extremity of Greenland, since they are frequently found in much lower latitudes. Another fact much more curious and decisive, is the appearances, in the Northern Pacific Ocean, of whales which have been struck with harpoons in the sea of Spitzbergen or the Strait of Davis. In an account of a voyage in 1653 published by Hendrick Hamel, it is mentioned, that "In the sea to the north-east of Korea, they take every year a great number of whales, in some of which are found harpoons and striking-irons of the French and Dutch, who practise the whale fishery at the extremities of Europe; whence (the writer infers) there is surely a passage between Korea and Japan which communicates to the Strait of Waigatz. In this voyage the vessel was wrecked upon the island of Quilpaert, and the crew were carried as prisoners to Corea, where they remained upwards of thirteen years.\* They must therefore have



had good opportunities of obtaining correct information. And if any credit is to be attached to the first part of the statement, it seems impossible to avoid forming the inference which is drawn from it, since the only other way of accounting for the appearance of these whales in the seas where they are said to have been killed, is by supposing them to have taken the long and circuitous route by Cape Horn.

We shall mention one or two facts more in support of the same opinion. We have already said that great quantities of drift-wood are every year thrown up upon the shores of Spitzbergen, Iceland, and Greenland. This fact is one of the strongest proofs of the existence of a circumvolving current. But the most singular circumstance in regard to this drift-wood is, that among the trees of various sorts, of which the floats are composed, mahogany and logwood trees have been found. The governor of the Danish settlement of Disco, or the west coast of Old Greenland, is stated to have in his possession a table made out of a plank of mahogany which drifted thither from the northward. A tree of logwood was taken up near the same place. It appears also from the journal kept by Admiral Lowenorn, who was sent in 1786 to re-discover the east coast of Greenland, that in lat.  $65^{\circ} 11'$ , long.  $35^{\circ} 8'$  west of Paris, with the land in sight, he found a floating log of mahogany, of enormous size, and completely perforated by the worms. These two species of wood are the productions of the isthmus which joins the northern and southern parts of the American continent, and must have reached the high latitudes in which they were picked up by floating, either along the east coast of America, and up Davis' Strait, or along the west coast, and through

Bhering's Strait. Now the fact, that the great equinoxial current, after passing through the Gulf of Mexico, and along the shores of the United States, is thence deflected to the east, renders it very unlikely, or rather altogether impossible, that the above-mentioned logs could in this way have reached the places where they were found. There appears, therefore, to be no other alternative but that of adopting the latter supposition, viz. that they had been carried by the rivers of the isthmus into the Pacific Ocean, and thence with the current through Bhering's Strait, and round the northern coast of North America.

But we are by no means disposed to urge these alleged facts as decisive of the question. On the contrary, we think that they ought to be received with caution; for we are aware that it may appear to be at least as probable that there should be some error or misrepresentation in the statement of these supposed proofs of the existence of a north-west passage; as that such a communication should exist without having furnished more numerous, if not more unequivocal proofs of a similar description. It must also be mentioned, that several plausible objections do occur to the general inference which we are disposed to make. Of these the most important are the narrowness of Bhering's Strait, and the slow rate of the current to the northward of it, which, Cook says, never exceeded a mile an hour. The difficulty is, to conceive how a quantity of water can be thrown into the polar basin, adequate to the supply of the perpetual current which we suppose to issue from it, not only through the capacious outlet between Greenland and America, but also round the east coast of Greenland. We readily admit



that this, at first sight, is a very serious difficulty, but we believe that, upon consideration, it will be of more apparent than real importance. In the first place, it is to be observed, that many of the largest rivers of Europe and Asia, besides several considerable American rivers, discharge themselves into the polar basin. As little or no evaporation can take place in this sea, all the water of those mighty streams goes to swell the current which sets into the Atlantic. Again, we know not if there be any fixed proportion between the depth of the current, and the depth of the water. Currents may in one place be merely superficial, and in another may reach to the bottom. And thus we can understand how a body of water, which is in one part of its course compressed into a narrow strait, may in another part present the appearance of a broad stream. It is probable, also, that the current, when obstructed by ice upon the surface, may find a vent below. And there may thus be a rush of water from the Pacific under the ice, although little motion be observable on the surface.

But whatever we may think of these objections, the principal argument for the existence of a north-west passage is still unimpeached. The current may be stronger or broader in one place than in another, but if a current every where exist, there seems to be no other way of accounting for it than by supposing an open communication.

We have now touched (imperfectly we are conscious) upon the principal points in the evidence which has been adduced on this interesting subject; and have stated the opinion which we are ourselves disposed to adopt. We may, perhaps be found to be wrong; and even if our notions were confirmed, there are doubtless many who would be disposed to question the utility of the anticipated discovery. We trust and believe, however, that the facts which we have placed before our readers, are sufficient to secure from ridicule those who entertain hopes of the existence of a north-west passage, and to raise above the imputation of blame those with whom the present attempt to ascertain its existence has originated.

## SCIENTIFIC INFORMATION, &c.

### NOTICES.

**BLOW-PIPE.**—We are informed that M. Lampadius, on using the gas blow-pipe, has found the heat which is produced by the combustion of oxygen with carburetted hydrogen procured from coal, to be more intense than that with pure hydrogen.

**CORAL REEFS.**—The examina-

tion of a coral reef during the different stages of one tide, is particularly interesting. When the tide has left it for some time, it becomes dry, and appears to be a compact rock exceedingly hard and rugged; but as the tide rises, and the waves begin to wash over it, the coral worms protrude themselves from holes which were before invisible. These animals are of a great va-



viety of shapes and sizes, and in such prodigious numbers, that in a short time the whole surface of the rock appears to be alive and in motion.

The most common worm is in the form of a star, with arms from four to six inches long, which are moved about with a rapid motion in all directions, probably to find food. Others are so sluggish, that they may be mistaken for pieces of the rock, and are generally of a dark colour, and from four to five inches long, and two or three round. When the coral is broken, about high-water mark, it is a solid, hard stone; but if any part of it be detached at a place which the tide reaches every day, it is found to be full of worms of different lengths and colours, some being as fine as threads, and several feet long, of a bright yellow, and sometimes of a blue colour; some resemble snails, and some not unlike lobsters in shape, but soft, and not above two inches long.

The growth of coral appears to cease when the worm is no longer exposed to the washing of the sea. Thus, a reef rises in the form of a cauliflower, till its top has gained the level of the highest tides, above which the worm has no power to advance, and the reef of course no longer extends itself upwards. The other parts, in succession, reach the surface, and there stop, forming in time a level field, with steep sides all round. The reef, however, continually increases, and being prevented from going higher, extends itself laterally in all directions. But this growth being as rapid as the upper edge as it is lower down, the steepness of the face of the reef is still preserved. These are the circumstances which render coral reefs so dangerous in navigation; for, in the first place, they are seldom seen above the

water, and then their sides are so steep, that a ship's bows may strike against the rock before any change of soundings give warning of the danger.

From this description of the formation of coral rocks, they seem to be formed by the operation of worms in the same manner as every shell-fish forms its own shell, by enlarging it with different rows or layers from time to time round the edges; only the one operates separately, whereas the others seem to carry on their work in concert, like a hive of bees.

**DISTILLATION.**—The unpleasant flavour, more or less, of all distilled products, which happens in the best distillation by the common mode, is entirely prevented by a new contrivance of Mr Henry Tritton, by his improved apparatus for distilling. This apparatus, for which this gentleman has taken a patent, provides effectually for obtaining a produce divested of any empyreuma, by rendering it impossible for the matter in the still to be burned to the bottom, or to be over-heated. This is accomplished by the transmission of heat to the still through the medium of a surrounding liquid; outer cases are attached to the still, by which it is completely surrounded with water; and if the outer case, in which the still is fixed, be placed on the fire, as the still itself is in the common way of distilling, it is evident that the matter in the still can never be heated to a higher degree than  $212^{\circ}$ , the greatest heat of the surrounding water. But in the improved apparatus, a much less heat than  $212^{\circ}$  in the surrounding water suffices to effect distillation. Generally the necessary heat is about  $80^{\circ}$  less than the common boiling point  $212^{\circ}$ ; and of course, from the regular application of so low a degree of



heat, a much better flavour is secured to the distilled product. To effect distillation at so low a temperature, the pressure of the atmosphere is removed from the surface of the liquid in the still by means of an air-pump. From the great reduction in the application of heat, an important saving of fuel is effected; and the vessels, being less exposed to the action of violent heat, will be far more durable. A less quantity of cold water for condensing the vapour in the condensing vessel and receiver is required than in the common distillation, which will be found a very material convenience in many cases. The distillation being confined during the whole operation to close vessels, the usual loss by evaporation at the worm's end is in this apparatus avoided, and an increase of produce is obtained.

**NEW SOUTH WALES.**—The increase in this colony of cultivation and live stock, from the end of 1813 to the end of 1815, has been on acres cultivated 3,756, pasture 46,645, horses and mares 437, and sheep 3,706. For fifteen years, from 1800 to 1815, the increase of stock was very surprising, being from 163 horses, their highest number for the first twelve years, to 2,328; from 1,044 horned cattle, to 25,279; and from 6,124 sheep to 62,476, without taking into the account the immense quantities of cattle annually killed for the supply of his Majesty's stores, and general consumption.

**METEOROLOGICAL OBSERVATIONS.**—The heat experienced during this summer in all parts of

Europe, and in all latitudes, has been found to be nearly equal. —At London, Vienna, Madrid, Rome, Marseilles, and Berlin, the thermometers have been found to agree nearly to the same height.

**COAL MINES.**—A gold medal and one hundred guineas have been adjudged, by the Society of Arts, to Mr James Ryan of Netherton Colliery, near Dudley, for his discovery of a safe and practicable method of ventilating coal-mines.

**CAOUTCHOUC.**—Mr F. Syme has discovered a method of dissolving caoutchouc by means of a substance extracted from coal tar. It was often found requisite to dissolve caoutchouc by means of naphtha, for the purpose of forming it into tubes for certain medical purposes; but as the tubes, formed in this way, were very expensive, this excellent discovery of Mr Syme's will greatly reduce the price.

**COW TREE.**—Mr Humboldt, in the course of his travels, mentions a tree which grows in the valley of Aragua, the juice of which is a nourishing milk; and which, from that circumstance, has received the name of the Cow Tree. This tree is found in many places of South America; the natives in many places call it the Milk-tree.

**HARVEST MOON.**—This is one of the years in which the Harvest Moons are most beneficial. This series of moons began with 1816, and continues till 1825, being a series of 10 years, when 10 years of less beneficial moons will begin.



METEOROLOGICAL TABLE KEPT IN THE ISLAND OF SHAPINSHA, ORKNEY, Lat.  $59^{\circ} 3'$ . Long.  $29^{\circ} 43' W$ .  
 N. B. The observations are made every day at noon. The Thermometer and Barometer have a northern exposure.

| Day.    | Therm. | Barom. | Wind.  | Remarks.                                  | Day.     | Therm. | Barom. | Wind.  | Remarks.                                   |
|---------|--------|--------|--------|-------------------------------------------|----------|--------|--------|--------|--------------------------------------------|
| June 1. | 60°    | 29.7   | W.     | Pleasant, sunshine, strong breeze.        | June 27. | 67°    | 29.6   | W.N.W. | Sunshine, clear.                           |
| 2.      | 64     | 29.8   | S.     | Pleasant, moderate, afternoon calm, hazy. | 28.      | 54     | 29.7   | N.     | Wind strong, showery, aftern. sunshine.    |
| 3.      | 66     | 29.8   | W.     | Moderate, breeze, afternoon showery.      | 29.      | 63     | 29.8   | S.W.   | Moderate, cloudy.                          |
| 4.      | 58     | 30.1   | S.     | Moderate, sunshine, afternoon showery.    | 30.      | 58     | 29.7   | W.     | Rain, afternoon clear, wind very high.     |
| 5.      | 62     | 30.2   | S.E.   | Moderate, misty.                          | July 1.  | 49     | 29.9   | N.W.   | Strong wind, cloudy.                       |
| 6.      | 61     | 30.3   | S.E.   | Moderate, breeze, sunshine.               | 2.       | 55     | 30.    | N.     | Clear, moderate.                           |
| 7.      | 64     | 30.2   | S.E.   | Pleasant, sunshine, afternoon calm.       | 3.       | 55     | 29.9   | W.     | Rain, moderate, afternoon mist.            |
| 8.      | 70     | 30.2   | S.W.   | Pleasant, sunshine.                       | 4.       | 68     | 29.9   | Cble.  | Calm, cloudy, fine.                        |
| 9.      | 69     | 30.2   | S.W.   | Fine, clear, moderate.                    | 5.       | 54     | 29.8   | N.W.   | Moderate, clear, afternoon fine.           |
| 10.     | 74     | 30.1   | S.W.   | Fine, clear, moderate.                    | 6.       | 63     | 29.8   | N.E.   | Moderate, cloudy.                          |
| 11.     | 63     | 30.    | S.E.   | Fine, clear, moderate.                    | 7.       | 62     | 29.9   | E.     | Rain, afternoon sunshine.                  |
| 12.     | 71     | 29.7   | S.E.   | Clear, afternoon showery.                 | 8.       | 59     | 29.6   | N.     | Rain, afternoon wind high.                 |
| 13.     | 69     | 29.5   | Cble.  | Cloudy, showery, afternoon strong breeze. | 9.       | 63     | 29.8   | N.W.   | Moderate, clear.                           |
| 14.     | 62     | 29.9   | Cble.  | Very fine, sunshine.                      | 10.      | 66     | 29.6   | S.     | Cloudy, wind strong.                       |
| 15.     | 62     | 29.    | S.S.E. | Cloudy, moderate breeze.                  | 11.      | 59     | 29.6   | Cble.  | Rain, moderate.                            |
| 16.     | 63     | 29.5   | S.     | Cloudy, afternoon much rain.              | 12.      | 68     | 29.6   | S.S.E. | Clear, moderate.                           |
| 17.     | 63     | 29.4   | S.W.   | Sunshine, moderate breeze.                | 13.      | 66     | 29.5   | Cble.  | Clear, moderate.                           |
| 18.     | 66     | 29.6   | Cble.  | Calm, clear, afternoon breeze.            | 14.      | 60     | 29.8   | N.W.   | Damp, mist, moderate.                      |
| 19.     | 63     | 29.8   | S.     | Moderate breeze, afternoon rain.          | 15.      | 73     | 30.1   | N.W.   | Sunshine, fine, moderate.                  |
| 20.     | 59     | 29.5   | Cble.  | Cloudy.                                   | 16.      | 76     | 30.    | W.     | Moderate, cloudy, afternoon clear.         |
| 21.     | 57     | 29.3   | S.     | Rain, afternoon clear.                    | 17.      | 72     | 30.2   | Cble.  | Wind, moderate, afternoon mist.            |
| 22.     | 59     | 29.1   | S.W.   | Clear, wind strong.                       | 18.      | 66     | 30.    | N.     | Rain, mist, strong breeze, afternoon calm. |
| 23.     | 59     | 29.6   | N.W.   | Wind high, showery.                       | 19.      | 61     | 29.9   | N.     | Cloudy, wind, moderate.                    |
| 24.     | 57     | 29.8   | W.     | Wind strong, showery.                     | 20.      | 69     | 29.9   | Cble.  | Very fine, sunshine.                       |
| 25.     | 62     | 29.7   | W.     | Moderate, cloudy.                         | 21.      | 62     | 29.5   | S.E.   | Cloudy, strong breeze, afternoon rain.     |
| 26.     | 60     | 29.8   | Cble.  | Moderate, cloudy.                         | 22.      | 65     | 29.5   | S.W.   | Clear, wind, moderate.                     |







### QUERIES.

41. THE solid contained by the radius of curvature at any point in an ellipse and the square of the semi-parameter of the greater axis, is equal to the cube of the normal at the same point.

42. A shell being thrown from a mortar, at an elevation of  $30^\circ$ , the report of its fall was heard at the mortar, exactly 20 seconds after the explosion. Required the length of the range.

43. The area of a triangle being given = 126; the sum of its three sides = 51, and the sum of their squares = 1010; to determine the triangle.

44. To determine the position of a point with respect to four given points, so that lines drawn from it to the given points, the sum of

the four squares formed upon them shall be the least possible.

45. The sides of a given triangle are 16, 20, and 24 inches; to determine a point within this triangle, from whence perpendiculars being let fall on all the sides, the solid contained under them shall be a maximum.

46. The difference of the two sides of a right-angled triangle, of which the area is double the area of the inscribed circle, is given equal to 6; to find all the sides, and the radius of the circle.

47. A farmer would have a bushel to contain three quarts above statute, to be one-fifth of an inch in thickness, of hammered brass; required the depth and diameter, so as to require the least quantity of metal; and what will be the expence at 16d. per lb.?

## POETRY.

[WE have extracted the following songs from the 5th volume of select Scottish melodies lately published, part of the highly respectable and very popular work of Mr Thomson, and present them to our readers as a specimen of the song-writing of the time. We are sure they will be acceptable to those,—and there are many such,—who have not access to the volume itself.]

### FAREWELL TO THE MUSE.

*By WALTER SCOTT, Esq.*

ENCHANTRESS, farewell, who so oft has  
decoy'd me,  
At the close of the evening, through wood-  
lands to roam,  
Where the forester, lated, with wonder  
espied me  
Seek out the wild scenes he was quitting  
for home.  
Farewell, and take with thee thy numbers  
wild speaking,  
The language alternate of rapture and we;  
Oh! none but some lover whose heart-  
strings are breaking,  
The pang that I feel at our parting can  
know.

Each joy thou could'st double, and when  
there came sorrow,  
Or pale disappointment, to darken my way;  
What voice was like thine that could sing  
of to-morrow,  
Till forgot in the strain was the grief of  
to-day!  
But when friends drop around us in life's  
weary waning,  
The grief, Queen of numbers, thou canst  
not assuage;  
Nor the gradual estrangement of those yet  
remaining,  
The languor of pain, and the chillness of age.  
'Twas thou that once taught me, in accents  
bewailing,  
To sing how a warrior lay stretch'd on the  
plain,  
And a maiden hung o'er him with aid un-  
availing,  
And held to his lips the cold goblet in vain.  
As vain those enchantments, O Queen of  
wild numbers!  
To a bard when the reign of his fancy is o'er,  
And the quick pulse of feeling in apathy  
slumbers—  
Farewell then, Enchantress!—I meet thee  
no more.



OH, HAD MY FATE BEEN JOIN'D WITH  
THINE.

*By LORD BYRON.*

OH, had my fate been join'd with thine,  
As once this pledge appear'd a token;  
These follies had not then been mine,  
I or then my peace had not been broken.

To thee these early faults I owe,  
'To thee, the wise and old reproving;  
They know my sins, but do not know  
'Twas thine to break the bonds of loving.

For once my soul like thine was pure,  
And all its rising fires could smother;  
But now thy vows no more endure,  
Bestow'd by thee upon another.

Perhaps his peace I could destroy,  
And spoil the blisses that await him;  
Yet let my rival smile in joy,  
For thy dear sake I cannot hate him.

Ah! since thy angel-form is gone,  
My heart no more can rest with any;  
But what it sought in thee alone,  
Attempts, alas! to find in many.

Then fare thee well, deceitful maid,  
'Twere vain and fruitless to regret thee;  
Nor hope, nor memory, yield their aid,  
But pride may teach me to forget thee.

Yet all the giddy waste of years,  
This tiresome round of palling pleasures;  
These varied loves, these matron's fears,  
These thoughtless strains to passion's  
measures,—

If thou wert mine, had all been hush'd,  
'This cheek now pale from early riot,  
With passion's hectic ne'er had flush'd,  
But bloom'd in calm domestic quiet.

Yes, once the rural scene was sweet,  
For nature seem'd to smile before thee;  
And once my heart abhor'd deceit,  
For then it beat but to adore thee.

But now I ask for other joys,  
To think would drive my soul to madness;  
In thoughtless throngs and empty noise,  
I conquer half my bosom's sadness.

Yeeven in these a thought will steal,  
In spite of every vain endeavour;  
And fiends might pity what I feel,  
To know that thou art lost for ever.

THE SHEPHERD'S SONG.

*By JOANNA BAILLIE.*

THE gowan glitters in the sward,  
The laverocks in the sky,  
And Colley on my plaid keeps ward,  
And time is passing by.  
Oh no! sad and slow!  
I hear nae welcome sound;  
The shadow of our trysting bush,  
It wears so slowly round.

My sheep-bell tinkles frae the west,  
My lambs are bleating near,  
But still the sound that I lo'e best,  
Alack! I canna hear.  
Oh no! sad and slow!  
The shadow lingers still,  
And like a lanely ghaist I stand,  
And croon upon the bill.

I hear below the water roar,  
The mill wi' clacking din,  
And lucky scolding frae her door  
To bring the bairnies in.  
Oh no! sad and slow!  
These are nae sounds for me;  
The shadow of our trysting bush,  
It creeps sae drearily.

I coft yestreen frae Chapman Tam,  
A snood of bonnie blue;  
And promised when our trysting can  
To tie it round her brow.  
Oh no! sad and slow!  
The time it winna pass;  
The shadow of that weary thorn  
Is tether'd on the grass.

O now I see her on the way,  
She's past the Witches' knowe;  
She's climbing up the Brownie's brae  
My heart is in a lowe!  
Oh no! 'tis na so!  
'Tis glamrie I hae seen;  
The shadow of the hawthorn bush  
Will move nae mair till e'en.

My book o' grace I'll try to read,  
Tho' conn'd wi' little skul;  
When Colley barks I'll raise my head,  
And find her on the hill.  
Oh no! sad and slow!  
The time will ne'er be gone;  
The shadow of the trysting bush  
Is fix'd like ony stane.



## COULD THIS ILL WORLD.

By JAMES HOGG.

COULD this ill world have been contriv'd  
 To stand without that mischief, woman,  
 How peacefu' bodies would have liv'd,  
 Relinquish'd frae a' the ills sac common.  
 But since it is the wacfu' case,  
 That man must have this teasing crony,  
 Why such a sweet bewitching face?  
 O had they no' been made sac bonnie !

I might have roam'd wi' chearful mind,  
 Nae sin nor sorrow to betide me,  
 As careless as the wand'ring wind,  
 As happy as the lamb beside me ;  
 I might have screw'd my tuneful pegs,  
 And carol'd mountan-airs so gaily,  
 Had we but wanted a' the Megs,  
 Wi' glossy een sac dark and wily.

I saw the danger—fear'd the dart,—  
 The smile, the air, and a' sac takin' !  
 Yet open laid my waeless heart,  
 And got the wound that keeps me wak-  
 ing !  
 My harp waves on the willow green,  
 Of wild witch-notes it has na ony,  
 Sin e'er I saw that pawky quean,  
 Sac sweet, sac waked, and sac bonnie !

OH ! THOU ART THE I ADGE MY HEART,  
 WILLY.

By WILLIAM SWINKE, Esq.

OH ! thou art the lad of my heart, Willy,  
 There's love, and there's lie, and glee.  
 There's a cheer in thy face and thy bound-  
 ing step,  
 And there's bliss in thy blythe-some e'e.  
 But oh ! how my heart was tried, Willy,  
 For little I thought to see,  
 That the lad who won the lasses all,  
 Should ever be won by me.

Adown this path we came, Willy,  
 'Twas just at the hour of eve ;  
 And will he, or will he not, I thought,  
 My fluttering heart relieve ?  
 So oft he paused, as we sauntered on,  
 'Twas fear—and hope—and fear,  
 But here at the wood, as we parting stood,  
 'Twas rapture his vows to hear !

Ah ! vows so soft, thy vows, Willy !  
 Who would not, like me, be proud !  
 Sweet Lark ! with thy soaring echoing song,  
 Come down from thy rosy cloud.

Come down to thy nest, and tell thy mate,  
 But tell thy mate alone,  
 Thou hast seen a maid, whose heart of love  
 Is merry and light as thine own.

## ORIGINAL.

## SONG.

Tune.—*Ever Bughts Marion.*

How blythe were we aye wi' our shepherd,  
 How light-some the hours pass'd away ;  
 At gloamin' their tryst aye they kept,  
 A-faulding then wi' us to gae.

We then to the bughtens at e'enin,  
 Would stray wi' our swains thro' the dell,  
 Or o'er the dewy lawn would we wander,  
 Or brush light the sweet heather bell.

Then hameward, the siller moon shinin',  
 The stars blinking bonny and clear ;  
 While of love would our shepherds be  
 talkin',---  
 That tale aye to maidens so dear.

But nane hae we now to gae wi' us,  
 With grief are our hearts sad and torn,  
 Our lives they are dowie and wae-some,---  
 Like doves for their mates we do mourn.

Now of the bughtens we're weary,  
 Alane we maun gang and return ;  
 Our swains are a' fled frae our mountains,  
 And left us alane now to mourn.

Far, far owre the braid sea they're gaen n',  
 Beyond yon blue mountains and high,  
 Wi' fierce men in wild war to strive it,  
 While o'er them to watch we're not by.

Our love and our blessing gae wi' them,  
 Frae a' harin may they unskaidh'd re-  
 main,  
 Frae the shafts of fell war, O protect them,  
 Frae the rage of yon pitiless men !

'Gainst the snares, too, of yon fause, fause  
 women,  
 O aye may they faithfu' remain ;  
 May their fause foreign wiles ne'er entice  
 them,  
 And those hearts steal we reckon our ain.

And soon may the battle be over,  
 And soon may our shepherds return ;  
 For then will our love find requital,  
 For then shall we cease aye to mourn.

( F E R I C S . )



## STANZAS TO MARY,

*A very Early Friend.*

Oh ! that I now could calmly view  
With pleasure unalloyed with sadness,  
Those radiant eyes of softest blue,  
Those smiles which breathed unmingled gladness

In early youth, while yet no sighs  
Disturb'd my breast, but hope, still near  
me,  
Bade many a golden prospect rise,  
Sweet fairy scenes of bliss to cheer me !

I then ne'er dreamt that friendship's glow  
Was weak to that which, deeply stealing,  
To sorrow's pangs gives keener woe,  
And adds to joy a warmer feeling.

Those smiles so artless pierce my soul,  
Those lips that talk of friendship merely ;  
Those eyes in innocence that roll,  
Alas ! they wound my peace severely.

In vain for me those smiles, those lips  
Of coral hue, those auburn tresses !  
Stern Fate has sunk in dim eclipse  
Each rising hope of Love's caresses.

In vain I look, in vain I sigh ;  
In vain I wish, and fondly languish ;  
My doom so hapless fills my eye  
With burning tears of keenest anguish.

Yet, sweetest maid, my ardent heart  
To friendship's call shall throb sincerely ;  
And when we meet, and when we part,  
Thy friend shall still esteem thee dearly.

W. C.

~~~~~  
LOVE AND THE GRACES.*From the French.*

BENEATH a flowery myrtle's shade,
Which from its mother's arms had sprung,

The God of Love in sleep was laid,
Tho' Love but seldom slumbers long.
The playful Graces sported near,
Not knew who rested in the grove,
Until a sigh had caught their ear ;—
There needs no more to speak of love.

When they beheld the blooming boy,
" Ah it is Love !"—the damsels said—
And their first motion, as they fly,
Was that of every graceful maid.
While Love so beautiful appears,
And while the Graces shun his sight,
A new idea calms their fears,
And stops the virgins in their flight.

" The treacherous boy in slumber lie,"
The Graces said 'mid their alarms,
" Ah ! who could wickedly devise
" To join such malice to such charms ?"
" Let's now beware of being mild,
" Let's seize his arrows, cruel things !"
" But first we'll bind the cunning child,
" For we may see the boy has wings."

They then approach'd, and hemm'd him round,
But soft they trod, to shun all noise,
And ! to waken Love 'tis found
That triles light as air suffice.—
Yet ere sweet sleep had ceas'd to reign,
The Graces had their throats fulfill'd—
Love struggles to be free, in vain,
For to the Graces all must yield.

" Come," said the boy, " your anger leave.
" Break now my arrows, dry your tears.
" Since Love is with you, cease to grieve,
" His arms the God no longer fears."
And ever since that happy day,
Love follows these three Sisters' traces,
Who still adorn his gentle way,
While Love adorns the modest Graces.

PHILOMATHES.

ACADEMICAL INTELLIGENCE.

DEATHS.

May 13. AT Edinburgh, in his 73d

year, Mr William Scott, teacher of elocution and geography. He was the father of elocution in this country, and for more

than 40 years distinguished himself by extensive usefulness in his profession, and several publications.

— 31. At Montrose, James Ross, Esq. M. D. physician.

June 9. At Edinburgh, Mr James Kennedy, Student of Medicine, eldest son of Mr James Kennedy, merchant.

— 14. At same place, John Gordon, Esq. M. D. Lecturer on Anatomy, and the Institutions of Medicine. His amiable manners, extensive knowledge, and professional skill, render his death a general loss.

— 16. At Inverness, aged 89, Alexander Macbean, late janitor of the Inverness academy.

— 18. At Stranraer, in the 90th year of his age, Mr James Carmichael, late parochial schoolmaster there.

— 26. At Cumbernauld, Rev. George Hill, Minister of the gospel there, and Professor of Divinity to the original Burgher Synod, in the 68th year of his age, and 37th of his ministry. He occupied the situation of Professor for 15 years, and discharged the duties of that office with great diligence and success.

July 15. At Kilknow, Campsie, in the 23d year of his age, Mr John Gallowsy, Student in Divinity at the University of Glasgow, only son of Mr Andrew Gallowsy. He was a young man of promising abilities, an able disposition, and a highly cultivated taste; while to these was added a native modesty, by which he was uniformly distinguished.

June 11. Mr ——— Blake, master of an Academy at Hallwood, near Rurcoin, Chester, and his assistants, accompanied by his pupils, went from his house, to a situation on the banks of the river Mersey, that had always been used by them for the purpose of bathing. Since the last spring-tides, however, a flat had been reaped, or had drifted to that spot, and formed a precipice of about four feet. One of the boys, ignorant of this circumstance, soon after going into the river, slipped into the vacuum, and went beyond his depth; immediately subsequent to this, three of his school-fellows, in attempting to rescue him, were placed in the same perilous situation. Mr Blake (who cannot swim) instantly plunged into the water, though not undressed, and used every exertion in his power to save them, without effect. A boy of the name of Woodall, an excellent swimmer, also used every method he could devise to save his unhappy companions, but all his efforts proved unavailing. A boat arrived a few minutes after the boys had sunk, and the bodies were found soon after; when the best means were used to produce resuscitation, but unfortunately without success.

The following were the names and ages of the sufferers:—Thomas Eardley, 15; Joseph Schofield, 14; Peter Jackson, 14, all boarders; and T. Nixon, 15, day scholar.

— 13. At Havanah, Island of Cuba, John Christie, M. D. of Glasgow, a young gentleman of the highest abilities, and most amiable manner, adorned by a correct and honourable moral conduct.

— At Portobello, near Sheffield, Mr Joseph Youle, a self-taught mathematician, of some eminence in that neighbourhood, and an able instructor. His death was caused by keeping the window of his school-room open during the whole of the Wednesday preceding, to avoid as much as possible the inconvenience of the intense heat of that day, by which he caught an inflammatory fever that occasioned his death.

— At Five Bells, Old Ford, Master J. Hunter, aged 10 years, pupil at Dr Landsey's academy at Bow, having accidentally shot himself with a pistol.

PROMOTIONS.

Elections.—Nov.—Foundation Bursar, University of St Andrews: Mess. Alex. Kinnmont, and John Calvert, Montrose; Chas. Skene, Birse; Alexander Wilson, Dunning.

May.—Mr ——— McIntosh, teacher, Edinburgh,—schoolmaster of Temple, in room of Mr Dewar resigned.

July 3. Mr Muir,—Classical Teacher in George Heriot's Hospital, vacant by the promotion (p. 230).

— M. Mohr,—Professor of Mineralogy and the Art or working Mines, at Freiberg, vacant by death. (Vol. I. p. 330.)

May 7. Mr Wilham Law Pope, A. B.—Fellow; and Mr John Whittington Ready London,—Scholar of Worcester College, on Dr Clarke's Foundation.

— Alexander Darblay, Esq.—Fellow of Caius College, Cambridge.

— 13. Rev. E. Hawker, A. M. Fellow of Oriel College; Rev. T. Grantham, A. M. Fellow of Magdalen College; and Rev. W. Spencer Phillips, A. M. of Trinity College, (in a convocation)—Masters of the Schools, University of Oxford.

— 18. Mr James Randall, A. M.—Fellow; Mr James Hardwick Dyer,—Scholar; and Mr John Henry Newman,—Exhibitioner, of Trinity College, Oxford.

— 21. Rev. George Leigh Cooke, B. D. Professor of Natural Philosophy, and late Fellow of Corpus Christi College,—Keeper of the Archives in the University of Oxford, in place of the Rev. James Ingram, B. D. sometime Fellow of Trinity College.

The numbers were;—for Mr Cooke 180; Mr Bliss, Fellow of St John's College, and Editor of Wood's *Athenæ Oxonienses*, 122; Mr John Lea Heyes, B. D. Fellow of Exeter College, and one of the Whitehall preachers, 107.

— 21. Rev. Adam Sedgewick, A. M. Fellow of Trinity College,—Woodwardian Professor of Mineralogy, vice Rev. John Hailstone, resigned. The numbers were for him 186, and Rev. G. C. Gorham 59.

June 25. Right Hon. William Conyngham Plunkett, L. L. D.—Representative for the University of Dublin, (after a severe scrutiny, in which 9 votes were rejected). The following were the numbers declared, for Dr P. 34; John Wilson Croker, Esq. 30.

Degrees.—L. L. D. *Juris* — Rev. Skellington Thomson, A. B. Rector of the Academy of Clough, Ireland. *By the University of Glasgow.*

M. D. *March* — Mr Roderick Gray, surgeon, Cowcaddens, Glasgow, ——— St Andrew's.

April 21. Mr John Campbell, Argyllshire, ——— Glasgow.

June 19. Assistant-Surgeon, James Paterson, 15th Foot; and John Easton, Esq. surgeon, 47th Foot. ——— Ibid.

P. D. * 1817. Dec. — Rev. Ebenezer Henderson, (for the services rendered to Denmark, Holstein, and Iceland, in promoting the circulation of the Scriptures, and establishing Bible Societies and Associations), ——— Kiel, (Denmark.)

A. M. *March* 6. Mess. William Rankine, New Monkland; and Robert Kirkwood, Renfrewshire, ——— Glasgow.

April — Mess. William Neilson, Londonderry; James Steele, Donegal; Hugh Hutton, Belfast; Joseph McKie, and Samuel Thompson, Antrim; And. Mitchell, Londonderry; Will. Moore, Down; John Montgomery, Antrim; J. A. Dick, and J. A. Alexander, Tyrone; Sam. Warren, Liverpool; J. A. Taylor, Perthshire; Tho. Aitken, Borrowstoness; Hen. Galloway, Perthshire; James Dobbie, Glasgow; William Thomson, Kilmarnock; William Steel, Kilmarnock; William Drennan, Ayrshire; James Smith, Glasgow; John Gardiner, Old Monkland; Andrew Rutherford, Broughton; Joseph Hay, Perthshire; David Wyllie, Liverpool; John Stewart, Greenock; Hugh Mair, Newmilns; Thomas Carr, Shotts; Matthew Bowie, Kilmarnock. ——— Ibid.

May — Mr John Whitson, Balmoney, ——— St Andrew's.

* *Philosophia Doctor*. This title, though unknown in Great Britain, is recognised in Germany and other places of the continent.

C. M. † *March* 12. Mr Archibald Muir, surgeon, Rothsay, (p. 230.) ——— Glasgow.

April 21. Mess. John Brown, surgeon, Leamington; George Barr, Kilsyth; John Whitelaw, Glasgow; and James Cameron, Edinburgh. ——— Ibid.

A. B. *April*. — Mess. John James Taylor, Nottingham; William Laird, Washington, America; James Nicol, London, ——— Glasgow.

PRIZES.

UNIVERSITY OF EDINBURGH.

March 10. — *Hebrew*. — advanced, Mr George Gray, Kelso; junior, Mr William Murray, Selkirk.

April. — *Rhetoric*. — Mess. Robert Paton, Ayrshire; Geo. William Stedman; Alexander Gentle, Edinburgh; David Ross; Alexander Haddane, Edinburgh; Arthur Burnet; Alexander McColl; James Grant, Edinburgh; Patrick Boyle Mure, Ayrshire; and James Campbell Tait.

Logic. — Mess. John Berry, Fife; John Cleland, Lanarkshire; Joseph Somerville, Roxburghshire; John Ker, Peebles; Ebenezer Miller, Edinburgh; David Lyon, Lanarkshire; Matthew Aikman, Edinburgh; William Pitt Dundas, Arnishton; John Davenport, Staffordshire; and Hugh Bruce, Clackmannanshire.

First Mathematical. — Mess. Sandford Arnot, Cupar, Fife; William Glover, Leith; William Steven, Peebles; Alexander Marshall, Peeblesshire; and Caleb Evans, London.

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† *Chirurgia Magister*. Vol. I. p. 331.

Third.—Mess. James Moir, and Robert Jamieson, Edinburgh.

Second Humanity.—Latin Poem and Essay.—Mr William Glover, Leith.

Latin Poems.—Mess. William Reid, John Dundas, and William Thomson, Edinburgh; and Alexander Boyd, Leith.

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March 23.—*Greek.*—Silver Pan.—Mr Samuel Paterson, son of Roderick Paterson, blacksmith in Aberdeen.

GEORGE HERIOT'S HOSPITAL, EDINBURGH.

May 1. Dean of Guild Heriot's.—*Writing,* Masters John Anderson, and John Pillans.—*Arithmetic,* Masters Alexander Ker, and John Anderson.

Other premiums.—*Writing,* Masters Andrew Finnie, and John Sampson.—*Arithmetic,* Second, Masters Alexander Bam, and John Aikman.

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May 1. *Dr Gray's* Translations of Speeches from Livy.—Mess. Henry Carmichael, Musselburgh; and Alexander Kinnmont, Montrose.

Latin Humanity.—George Walker, Kingask; William Brown, Dundee; James Roy, Perth; Laurence Brown, Dundee; William Stewart, Comrie.—Alex. Crawford, and Archibald McLean, St Andrew's; Charles McQueen, Mull; David Duncan, St Vigcan's; William Kennedy, Ayr; John Hope, Falkland; Patrick McFarlane, Perth; Adam Warden, Dundee; Alex. Wilson, Dunning; Charles Ramsay, Dundee; David Dewar, Markinch; John Bell, Lanark; John Calvert, Montrose; John Martin, Cupar of Angus; James Thomson, Crieff.—Henry Carmichael, Musselburgh.

Greek.—Mess. John Martin, Cupar of Angus; Alexander Crawford, St Andrew's; David Dewar, Markinch; William Stewart, Comrie; James Thomson, Crieff.

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Logic.—Mess. James Webster, Carnylie; and James Ford, Dundee.

Moral Philosophy.—Mess. Alexander Anderson, Newburgh; George Crawford, St Andrew's; John Forbes, Perth; James McCulloch, St Andrew's.

Political Economy.—Mess. McIntosh McKay, Laggan; William Wein, St Quivox.

Natural Philosophy.—Mess. Patrick McFarlane, Perth; Henry Carmichael, Musselburgh; Andrew Wilson, Dynt; John Bettman, St Andrew's; John McVicar, and David Davidson, Dundee; William Brown, St Andrew's; Alexander Dunn, Portmoak; David Thomson, Cupar, Fife; James Jervis, St Andrew's; James Adie, Dundee.

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Silver Medal, given by the University.—Illustration of the Prophecies, in Support of the Mosae Dispensation.—Archibald Bennie, Barony, Glasgow.

Mr Coulter's Donation.—Lecture on the 110th Psalm.—James Miller, Glasgow. Translation into English of Tacitus' Life of Agricola.—James Mylne, Glasgow.

Given by the Jurisdiction Ordinaria.—For Latin Oration.—William Muir, Kilmarnock; James Mylne, Glasgow; John McFarlane, Campbelltown.

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General Merit.—Michael Willis, A. M. Stirling.

Specimens of Public Reading.—Alexander Lang, Paisley; James Boyd, A. M. Glasgow.

Hebrew.—Senior.—Essays on certain peculiarities of Hebrew Syntax, in the

- uses of the past and future tenses of the Verb, and more particularly as affected by the presence or absence of the particle *Was*.—John Geddes Crosbie, Glasgow; William Swan, Kirkcaldy.
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• THE

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ORIGINAL COMMUNICATIONS.

ON THE UTILITY OF THE SYSTEM OF GALL AND SPURZHEIM.

"It is not dead, but sleeping."

THIS system is generally conceived to be merely an empirical theory, the utmost utility of which is, to enable us to gratify an idle curiosity, by guessing at the propensities of others. This is a great mistake. It is a system of the philosophy of man, embracing the physical, moral, and intellectual parts of his constitution. Let us prove this to be the case, by a short account of Dr Spurzheim's inquiries.

In the *first* place, then, after treating of the anatomy of the nerves in general, and of the brain in particular, Dr Spurzheim considers the laws of the five senses. We can only state a few of his observations, as a specimen of the nature and mode of his investigations.

He observes, that in this inquiry *facts* are taken as the limits of our knowledge, and that no attempt is made ~~by him~~ to explain the *manner* in which impressions made upon

the nerves, which are material, convey sensations to a percipient mind. External nature, the organs of the mind, and the mind itself, have all been created with reference to each other, so that certain impressions on the one excite certain sensations, and give rise to certain perceptions, in the other; and no account can be given of the matter, farther than that such is the case.

The organs of sense are double, and yet consciousness is single. Various theories have been formed to account for this phenomenon; but Dr Spurzheim thinks that we still want facts to enable us to form a correct opinion upon the subject.

Every sense has its own nature, and each performs its functions by its own peculiar power. The idea that the senses rectify each other, is erroneous. The relations of every sense to external impressions are determinate, and subjected to positive laws. If an odour make an impression on the organs of smell, the impression is felt to be either agreeable or disagreeable at once, and this results from the constitu-

tion of the sense. No previous exercise or habit is necessary to acquire the power of any sense; the functions of each depend only on its organization, and the established relation betwixt it and external nature. If the optic nerve be perfect at birth, every animal sees perfectly at the first moment of its entrance into life, as is the case with ducks, chickens, and many of the inferior animals. If the apparatus of the eye is not perfect at birth, as is the case with man, then vision is disturbed. But in all states of the eye, we see according to the established laws of the refraction of light. When a stick is immersed in water, we see it crooked. We may ascertain it to be straight by means of the sense of touch; but after we have done so, we see it crooked as before, and cannot rectify our perception by the eye, so as to see it straight.

Every sense may be greatly improved by exercise. The blind Weissenbourg of Mannheim judged exactly of the distance and size of persons who in an erect posture spoke to him. Blind Alec, who frequents the public walks about Stirling, tells the colour of the coat from the sense of touch. Many blind persons distinguish good money from bad by the same sense.

The senses undergo modifications at different ages, and according to the state of health, and are different in different animals. At one time we are disgusted with what, at another period, we long for. In sickness, we often cannot bear impressions which formerly delighted us. Herbivorous animals, and carnivorous animals, undoubtedly receive different impressions by the senses of smell and taste, from the same substance. A tiger feels flesh to be agreeable, and a horse must receive from it a disagreeable sensation. Why is it so? Because

nature has established different relations betwixt the senses of these animals and certain external objects.

The external senses do not produce their own enjoyments. They only perceive the impressions made upon them. Superior faculties in man produce their enjoyments.

These are only a few general considerations regarding all the five senses. Dr Spurzheim treats of the particularities of each sense, viz. of Feeling or Touch, Taste, Smell, Hearing, and Sight, and investigates the laws of their action, and the ideas which, through them, are communicated to the mind. We are not now, however, giving an abstract of his works, but only conveying an idea of what they contain. Into these particularities, therefore, we cannot enter in this essay.

In the second place, Dr Spurzheim considers the *faculties* of the mind, their *functions*, and the *circumstances, physical and moral*, which affect the power of manifesting them.—But what is a faculty?

It is of great importance to have a distinct and precise understanding on this subject, and the more so, as in all the works on the philosophy of the mind with which we are acquainted, no precise definition of this term is given, and no very distinct ideas in regard to it appear to be entertained. The plain English meaning of the word faculty, is *power* or *capacity*; and this is precisely the sense in which Dr Spurzheim employs it. A power or capacity, implies *innate energy* and *activity*, for it cannot be a power, unless it be a power to do *something*. A power also must be either limited or unlimited. If it be *unlimited*, then we need make no inquiry about its *functions*, for they will be universal. If it be *limited*, however, then it must be a power

only to do some particular acts, and not a power to do others. Then, of course, we must make inquiry into the nature and extent of its *functions*. Farther, it may be restrained in its operations by other powers, and then we must inquire into the *laws* which govern its activity. All these principles, accordingly, enter into Dr Spurzheim's idea of a *faculty* of the mind. A faculty is an innate energy or power: It can be active or inactive. When active, it gives the desire to do certain kinds of actions, and the power to feel or perceive in a particular way: Each faculty is not unlimited, and therefore it has special functions: And each faculty is subject to certain laws, and therefore these must be investigated. As these ideas probably are not familiar to many of your readers, we hope we shall be excused for illustrating them a little more at length.

For example: The mind has five senses, each of which gives an innate power of feeling or perceiving in some particular way; and each of which is distinct from the mind itself, from its own acts, and distinct from and independent of the other senses. Thus, the sense of smell is something distinct from the mind, because it may be lost, and the mind remain entire. It is distinct from each act of smelling; because we are conscious of the power of smelling being a permanent capacity in us, although we are not at all times exercising it: It is distinct from the senses of taste, touch, sight, or hearing; because it may be possessed when one or all of these are lost or impaired. Farther, the sense of smell has determinate functions; and these are, to feel impressions of a certain kind, and to give perceptions of a certain kind, and to do nothing else. Besides, it is not a *law* merely of

our constitution, for it has laws of its own: The effluvia of bodies must reach the organ, and the organ must be in a certain state, otherwise the impressions cannot be perceived. And *lastly*, the power of manifesting the sense, depends upon the possession of the organs of smell in a sound and perfect state. In short, the power of forming that class of simple ideas indicated by the word *smells*, depends on the possession of the sense, and the possession of the sense depends on the state of the organs. Whatever deranges the state of the organs, deranges the power of manifesting the sense.

There is only one other observation necessary to be made on this point. The external senses have evidently been created for the purpose of conveying external impressions towards the mind; and hence, by their nature, they are destitute of internal activity in their healthy and sound state. For example, the sense of smell was given to advertise us of the qualities and existence of certain external substances. It was a matter of necessity, therefore, arising from the very nature and destination of the sense, that it should internally be entirely quiescent, and communicate no impressions to the mind, except when affected by the presence of external objects. This, accordingly, is its state when the organs are unaffected by disease. When, however, the organs are deranged by certain diseases, the sense acquires internal activity, and smells are felt which have no external cause. The same is the case with the other senses. Sounds are heard, and sparkles of light are seen, and tastes are felt, if the organs of hearing, seeing, or tasting, acquire internal activity from disease, when there is no external cause exciting them.

These last are deranged or disordered manifestations of the senses; but the facts now brought forward give an idea, distinct and precise, of an important principle which we wish to communicate. They give us an idea of a faculty or power *innate* and *permanent*, having *specific functions*, and which also may possess *internal activity*, as well as a susceptibility of being excited by external impressions.

Conceive now, that as there are external powers or faculties destined by nature for carrying outward impressions inwards, so there may be also internal faculties destined by nature for manifesting inward emotions outwards, and you have a distinct idea of what Gall and Spurzheim understand by a faculty or power of the mind. A faculty, according to their ideas, is an innate power of feeling, or perceiving, in some particular way, or of forming ideas of some particular kind. The mind does not manifest one power alone, equally applicable to all objects, but there are various faculties of the mind, as there are various senses: Each faculty is distinct from the mind, because the mind may remain, although a faculty is lost; as for example, the power of manifesting the faculty of reasoning is often wanting or impaired in idiots or in other individuals by disease, and yet the mind remains. Each faculty is distinct from its own acts; because we are conscious of possessing permanently the faculty to make music, for instance, or to write logic discourses, although we are not at all times exercising them. Each faculty is distinct from and independent of other faculties, because it may be manifested strongly when other faculties are lost or impaired; as for example, the faculties which reason may be entire, when the faculty which perceives melody and makes music is not possessed: Or the

faculty which gives the desire to acquire property may be very strong, when the faculty which gives the sentiment of benevolence is very weak. Farther, each faculty has determinate functions, as for example, the faculty which perceives melody enables us to make music, but to do nothing else; the faculty which traces cause and effect, enables us to perceive that relation, and nothing else; the faculty which perceives the qualities of right and wrong, can perceive these qualities, and nothing else. It follows, of consequence, that unless a faculty be possessed, the special power of feeling, of perceiving, or of acting, which that faculty confers, cannot be manifested. In short, each faculty, beside desires, gives the power of forming a certain class of simple ideas. Without the faculty, the ideas cannot be formed; and without the organs, the faculty cannot be manifested. Each faculty, besides, is not a law merely of our constitution; it is an innate power, and it has its own laws. For example, it is a law of the faculty which feels sensual desire, that the feelings which attend its state of activity cannot be recalled by an effort of the will. The perceptions and ideas formed by the intellectual faculties, on the other hand, can be recalled at pleasure. And *lastly*, the power of manifesting each faculty depends upon the possession of the organs of that faculty in a sound and healthy state. Whatever deranges the state of the organs, deranges the power of manifesting the faculties.—The nature of the evidence, that the brain is the organ of the mind, and that a separate portion of it is the organ of each separate faculty, is stated in our former speculation at full length, to which we beg leave to refer.

Here, however, let it again be

particularly remarked, that according to this system, the internal faculties, which are destined to produce external manifestations, have naturally innate and internal activity; so that, on the faculty being internally active, the desires and the conceptions which it is fitted to produce and to form are experienced, *ex proprio motu* of the faculty, without any impression calling it into activity from without, while at the same time it is also capable of being excited to activity by impressions from abroad, when these occur. From this internal activity proceed the actions of men. But let it be noticed also, that it is a law of the internal faculties, and what distinguishes them particularly from the external senses, that the external manifestations of them are under the influence of the will. For example, if an impression is made on the organ of smell, and it is excited to activity, we must perceive the impression whether we will or not. But, on the contrary, if a faculty is internally active, as the faculty of sensual love, although we must experience the feeling attending its activity, yet we may indulge in external acts of sensuality or not, just as we please.

But it will be asked, On what principles does Dr Spurzheim ascertain the number and the functions of the faculties of the mind? His rules of investigation are the following.—He considers man by himself, and also compares him with other animals. If he finds the animals manifesting feelings and propensities the same in their nature and principles as feelings and propensities manifested by man, he conceives the faculties which produce these feelings and propensities to be common to both. This observation will explain part of the following rules, which would otherwise have been obscure. Dr Spurz-

heim admits, therefore, as primitive, such a faculty only as he finds,

1. To exist in one kind of animals, and not in another:
2. Which varies in both sexes of the same species:
3. Which is not proportionate to the other faculties of the same individuals:
4. Which does not manifest itself simultaneously with the other faculties; that is, which appears or disappears earlier or later than other faculties.
5. Which may act or rest alone:
6. Which alone is propagated in a distinct manner from parents to children: And,
7. Which alone may preserve its proper state of health or disease.

After ascertaining, according to these rules, a faculty to be innate or primitive, the next point was to ascertain its *functions*. He accomplished this end by the following mode of proceeding. When he had ascertained a faculty to be innate, he observed the actions of a number of individuals, in all of whom it was manifested powerfully. Whatever acts all of these individuals could do with superior facility and excellence, indicated the sphere of the functions of the special faculty which each of them possessed in an eminent degree. For example: He observed the actions of a number of persons who manifested a strong faculty for music, and found a peculiarly eminent power of perceiving melody and making music common to them all, while in all their other powers, propensities, and sentiments, they differed extremely. One could reason well, another could not: one was prone to sensual love, another was not. One was vividly alive to the sentiment of benevolence, another was not: And so on. All which facts, he conceived, indicated that the

faculty of music was separate and distinct from the faculties of reasoning, of feeling sensual love, of benevolence; and that the making of music was the special function of that faculty, for all the individuals resembled each other in being eminent musicians, although their characters corresponded in nothing else.—In this way, he ascertained the functions of every faculty, or the special desires and powers of feeling, perceiving, or acting, which it conferred, so that on knowing what faculties any individual possesses most powerfully, we are able to tell to what kinds of feelings, perceptions, and actions, he is naturally most disposed.

And besides, in regard to each faculty, he investigated what effect the size and activity, health and disease of the organs, produced upon the power of manifesting it.

On these principles, Gall and Spurzheim have indicated 33 primitive or innate faculties of the mind, and have pointed out the functions of each, and the effect which the state of the organs has upon the power of manifesting it. In the case of many of the faculties, their observations have been so numerous that they hold their conclusions as *certain*: In regard to others, where the observations have been fewer, they state their conclusions as *probable*; and in every case where reasonable evidence is wanting, they state them as *conjectural*.—Conjectural, however, must be distinguished from *imaginary*. They have stated a faculty as *probable* and *conjectural*, only in consequence of having found *actions* which could not be referred to any of the other ascertained faculties as their fountain; and which, of course, must have proceeded from some undetermined faculty, the special functions of which were not ascertained, for want of a sufficient number of observations.

These observations will be best understood by a few illustrations:

The faculties are divided by Dr Spurzheim into Propensities, Sentiments, and Knowing and Reflecting Faculties. Of these, all the propensities, and some of the sentiments, are common to man and animals. It is a principle of the system that the internal activity of the faculties themselves, and their outward manifestations, are quite distinct, and subject to separate laws. The faculties are innate, and have their internal activity and functions from nature. Therefore, we *must* feel, perceive, and desire, in a particular way, when the faculties are active; but we are not under the necessity of manifesting them in outward actions unless we please. Their internal activity, in short, and the consequent feelings, perceptions, or desires, depend on their natural constitution. The external manifestations of them in actions depend upon the will.

The first faculty treated of by Dr Spurzheim, is the faculty of

AMATIVENESS.—This faculty gives the propensity to sensual love. The power of manifesting it depends on the development of the cerebellum, or the part of the brain which lies at the top of the neck behind. If this part of the brain be large and active, then a strong desire for sensual gratification is felt; if it be small and inactive, a weak desire is felt. It is not fully developed till 14 or 15 years of age, as may be seen by comparing the heads of children with those of men; and in correspondence with this fact, the propensity is little manifested in children compared to what it is in men. It possesses, like all innate faculties, an internal activity, which is independent of the will; and hence, when it is internally active, sensual desires are felt, and it is im-

possible to avoid feeling them. The external manifestations of it, however, depend on the will, and they may be restrained or indulged as the individual pleases. It is a primitive propensity in itself, and, of course, independent of others. The existence of it in a strong or in a weak degree, does not necessarily imply that the other faculties are strong or weak in proportion. Whatever affects the organ, affects the power of manifesting the faculty. Certain organic diseases produce torpor and suspension of the power of manifesting it; others produce such inordinate activity in it, that the power of regulating the external manifestations is lost, and the modest virgin becomes of a sudden more lascivious than the most abandoned prostitute. From this faculty being innate, and having internal activity, individuals who have it weak manifest uniformly and permanently an indifference to sensual pleasures; while those who have it powerful and active, manifest through life an uniform, permanent, and ardent desire for sensual gratifications, and their thoughts, words, and actions, are modified by it accordingly.

This is the first propensity treated of by Dr Spurzheim. We cannot go through all the faculties at the same length, so we must make a selection; we therefore notice in the next place another propensity, viz. that of

COVETOUSNESS.—This faculty gives the propensity or desire to acquire possessions. The power of manifesting it depends upon the development of the organs. When the organs are large and active, the propensity is energetic; when the organs are small and inactive, it is weak. It possesses innate activity, and, ~~upon~~ the internal feeling of the propensity to covet does not

depend on the will. But the external manifestations of it depend on the will, and although we desire possessions, we need not acquire them unless we like. It may be strong or weak in itself, independently of the strength and weakness of other faculties. If it be strong, and the faculties which give the sentiment of duty be also strong, the external manifestations of it will always be in conformity to justice; if the sentiment of duty be weak, these manifestations will often be unjust. It gives, like the instinct of an animal, a desire or propensity in general; the mode in which it is directed, depends on higher faculties. As it is innate and independent of other faculties, it is quite consonant with this system to expect to find it occasionally joined with a strong sentiment of veneration, or with none; or to find great avarice joined with great stupidity, or with great talents. From this faculty being innate, and having internal activity, individuals who have it weak manifest uniformly and permanently an indifference about money or possessions, while those who have it powerful and active, manifest uniformly and permanently an ardent desire for money and possessions; and their secret thoughts, their speech, and their actions, are modified by it accordingly through life.

The next class of faculties is that of the sentiments or feelings. We shall select two for observation at present; and first, of

BENEVOLENCE.—This faculty gives a natural tendency to charitable and humane actions. The power of manifesting it depends upon the development of the organs. The organs are situated in the middle part of the head, immediately back from the forehead. When the organs are large and ac-

tive, an innate desire is felt to do good, which stimulates the individual to seek objects of his benevolence wherever he can find them. A most grateful pleasure attends the indulgence of this faculty. The emotion or desire cannot be restrained when the object is presented, but the indulgence of it by acts may. When the organs are small and inactive, no sentiment of benevolence is felt. The individual is cold and indifferent to the sufferings, and the interests, and the fate of others. He who has covetiveness stronger than benevolence, sees always many reasons why he should not give charity. He who has benevolence stronger than covetiveness, sees every hour reasons why he should. The cause of these perceptions being so different, is to be found in the difference of natural constitutions. The sentiment of duty should direct both. From this sentiment being innate, and independent of others, a man may be very benevolent and not pious; or very pious and not benevolent, and so on. Individuals who have it weak, manifest uniformly and permanently coldness and indifference about the welfare of others; while those who have it powerful, manifest uniformly and permanently an ardent feeling of benevolence and charity to all mankind, and their thoughts, words, and actions, are modified by it through life: we call them good, and they are beloved by all.

The next sentiment which we notice, is that of

CONSCIENTIOUSNESS, OR JUSTICE.—This faculty gives a natural power of forming ideas of right and wrong. It does not give innate ideas of what is right and what is wrong, any more than the eye gives innate ideas of any particular colour. When objects are presented to the eye, it perceives their colours,

—when actions, or purposes of action, are presented to this faculty, it perceives them to be right or wrong by an innate power which it possesses. The power, in this case, must be distinguished from each particular exercise of it. When the power is given strongly by nature, the individual has naturally a quick and strong perception of right and wrong, justice and injustice, in every particular case as it occurs; he is delighted with the observance of right, and disgusted with the doing of wrong. Of course, if he have a strong propensity to sensual love, or to acquire property, the special acts done in gratification of these propensities will always be in conformity to justice. When the faculty is weak, the same powerful perception of justice is not possessed. If covetiveness be strong, and conscientiousness weak in an individual, he will not direct his actions so steadily by the rules of justice, as if that faculty were stronger. He will acquire property by every vile, and he will not be troubled with qualms of conscience to controul, disturb, or correct him. The reasons why mankind differ so much in their moral judgments, are, 1. Because they have not all naturally the same powerful faculty of perceiving the quality of right and wrong in actions: and, 2. Because the judgment formed on any case in which the individual is concerned, is influenced by the disturbing force of his other faculties, whether propensities or sentiments. This faculty, like all other primitive powers, is independent in itself. It is found with weak intellects, and with strong intellects; with much benevolence, and little benevolence; with much covetiveness, and little covetiveness. When the organ is diseased, the most alienizing sentiments of remorse for ima-

ginary crimes torment the individual; or all sense of justice may be lost. Melancholy, in which dismal apprehensions of punishment for imaginary guilt are felt, is a disease of this organ in particular. From this faculty being innate, and having internal activity, those who have it weak manifest uniformly and permanently a want of the sense of justice, and are always ready to do an unprincipled action, if excited by interest or inclination. Those, on the other hand, who have it powerful, manifest uniformly and permanently a strong sense of honesty, and act justly from the love of justice, unbiassed by fear, interest, or inclination. Their thoughts, words, and actions are modified by it through life; and there is a truthfulness in their very manner, which impresses us with an irresistible belief in their relations, and confidence in their actions.

Besides these, there are several other faculties which give natural sentiments or feelings, but we pass on to notice one Knowing and one Reflecting faculty: and first, of the faculty of

TUNE.—This gives the power of perceiving melody in music, and of producing melody. The power of manifesting it depends on the developement of the organs. When the organs are large and active, the power is great; when small and inactive, the power is small.—Many individuals cannot perceive melody in sounds, and music to them is merely a noise. Such persons have the organs of this faculty small and inactive. Many individuals have a strong innate desire to make music, and a power of making it. In them the organs are large and active. If the faculty is possessed, it may be cultivated. If not, it is impossible to make the individual a musician. The internal desire to make music cannot

be repressed by an effort of the will, but the external acts of making music may. This faculty is independent of others, and may be strong and others weak, or weak and others strong. It does nothing but perceive and make melody. This faculty is innate, and has internal activity, and modifies the character uniformly and permanently like the others.

Let us now take one of the Reflecting faculties; viz. the faculty of

CAUSALITY.—The special function of this faculty, is to form the simple idea of power or causation, and the idea of the relation betwixt cause and effect. These ideas are simple, and cannot be accounted for in any way, except that nature has given us a faculty which conceives them, when objects, in that relation, are presented to the mind. It is impossible to avoid forming the ideas when the objects are presented, and it is impossible permanently to disbelieve in the connection betwixt cause and effect, if this faculty is possessed, as it is impossible to avoid forming ideas of external objects, and to avoid believing in their existence, when they make impressions on the senses. The power of manifesting this faculty depends upon the developement of the organs. If they are large and active, the power is great; if they are small and inactive, the power is small. They are situated in the upper part of the forehead, towards the middle. A full and prominent brow is the general indication of a large developement. Children cannot exercise this faculty powerfully, because that part of the brain is very little developed in infancy. Idiots cannot exercise it, because in many of them that part of the brain is wanting, or diseased. It is by this faculty that we trace the connection

betwixt means and the end, and by it that we minister to the gratification of all the other faculties. This faculty is innate, and independent of others. It may be strong, and other faculties weak; or weak, and other faculties strong. — It is obvious, that if any propensity be strong, and this faculty be strong, then the power of gratifying the propensity extensively will be increased, and *vice versa*. Whatever affects the organs, affects the power of manifesting the faculty; thus age, disease, food, liquors, climate, and many other physical causes, affect it. From this faculty being innate, and having internal activity, it results, that when it is weak, the individual experiences an uniform and permanent difficulty in tracing the abstract relation of cause and effect, and of combining means to attain an end. When it is strong, the individual experiences an uniform and permanent facility in these respects; and his thoughts, words, and actions, are modified by it through life. We perceive in his manner of speaking, a consecutiveness of ideas, or the reverse, which indicates whether he has a natural power of tracing necessary consequence, or whether he speaks only from feeling, or the creations of imagination.

This is a very general and very imperfect outline of the nature of the system. The great difference betwixt it and the other systems of the philosophy of man, such as Mr Stewart's, are the following:— In this system, as already stated, the mind is considered not as manifesting one single power alone, giving equal capacity for feeling, for perceiving, and for acting in every possible way; but as manifesting a number of distinct and independent faculties, every one of which is innate, has internal activi-

ty, and has determinate functions. For example, as before mentioned, the mind has five senses, each of which gives an innate power of feeling or perceiving in some particular way, and each of which is distinct from its own acts, and distinct from and independent of the other senses. Each sense is not the mind, yet each sense gives an innate power of feeling or perceiving in some particular way; and without the sense, the mind cannot manifest the perception; and the power of manifesting the sense depends on the state of the organs. According to this system, it is the same in every respect with regard to the whole faculties of the mind. Each faculty is not the mind, yet each faculty is an innate and permanent capacity, giving the power of perceiving or of feeling in some particular way; and unless the organs be possessed, the power of manifesting the faculty is wanting. Each faculty is not a *law* merely of our constitution, for each faculty has laws of its own. Unless the power of manifesting the faculty be possessed, the relative functions cannot be exercised. The manifestations of the faculties, or the special acts which proceed from them, are also distinct from the faculties themselves, just as much as each act of smelling is distinct from the sense of smell. And in the same way, each faculty is as distinct from and independent of another, as the five senses are distinct from and independent of each other.

In short, in this system each faculty is considered as an innate power, possessing permanent existence, capable of being active or inactive; and when active, as giving a power to perceive or feel, and a desire to do some kinds of actions in special; as capable of being restrained in its external manifesta-

tions, and as capable of being exercised; and lastly, in this system, the physical causes which affect the power of manifesting each faculty are considered.

If it is said, that, according to this system, the mind is supposed to be a bundle of minds, or powers, all distinct, separate, and independent of each other, while the consciousness of every one tells him that he has but one mind, inseparable and indissoluble;—I reply, that I cannot explain how consciousness is single, when the mind manifests a plurality of faculties, but it is a fact that consciousness is so, and yet that the mind does manifest more faculties than one. We must not reject the fact because we cannot yet explain the cause. Who can explain how consciousness is single, when there are five distinct, separate, and independent senses, all of which may be active at the same time, and the organs of all of which are indisputably double? The faculties are distinct and independent, and confer special powers, on the same principles as the senses are distinct and independent, and confer special powers. Let any one explain the one, and I shall explain the other.

According to this system, therefore, when we know the number and function of the faculties which any individual possesses, and when we know which of them he possesses most powerfully, we are able to tell distinctly what kinds of actions he *can do*, and what he *cannot do*, what kinds of actions he has a permanent disposition or inclination to do, and what kinds of actions he has no inclination to do. By no other system can this be done.

In the system of Mr Dugald Stewart, the mind seems to be considered as one single power, equally capable of feeling in every way, of perceiving in every way, and of acting in every way; and the faculties are not considered as distinct

and innate powers, but as *modes of action* of the single power called the mind. In consequence, his faculties have no independent existence, like the independent existence of the several senses; they have no innate activity, they give no desires, no powers, and they have no functions; they are incapable of being separately cultivated, and the physical causes which affect their manifestations are entirely overlooked. According to Mr Stewart, a faculty is not an innate power, but merely a *law* or *principle* according to which the mind acts. He says, "These *faculties* and *principles* are the *general laws of our constitution*, and hold the same place in the philosophy of the mind that the general laws we investigate in physics hold in that branch of science." And again, "What I have aimed at has been to give, in the first place, as distinct and complete an analysis as I could of the principles, both intellectual and active, of our nature; and, in the second place, to illustrate, as I proceed, the application of these general laws of the human constitution to the different classes of phenomena which result from them."—(*Elem. of Intel. Phil.* Vol. I. p. 9, 10, 11.)—As the laws of the mind are uniform and universal, and as these laws are considered by Mr Stewart as *faculties*, it appears to follow, that every one who has a mind at all should have equal faculties, or equal power in forming all kinds of primitive ideas, and of feeling, perceiving, and conceiving, in every possible way. But in direct opposition to the conclusion, which appears inevitably to follow from his premises, Mr Stewart (p. 25.) admits, "that no fact can be more undeniable than that there are important differences discernible in the minds of children, previous to that period at which, in general, their intellectual education commences." On what, then, do these

differences depend? Not, according to Mr Stewart, on the different endowments of their natural faculties, for, in his system, a faculty is merely "a law or principle of our constitution;" and it is impossible that the laws and principles of our constitution can be different in different individuals. On what, then, do they depend? Mr Stewart nowhere informs us; for the very idea, that there are differences in the natural power of individuals to form certain kinds of ideas, and to experience certain kinds of emotions, is inconsistent with the principles of his system. It is obvious, that he set out on his researches with the clear idea, that the faculties are merely laws and principles of our constitution, and that these laws and principles are uniform in, and universal to, the whole human race; for he takes "his own consciousness," as the standard of all minds, and holds it as an undeniable proposition, that in studying it he is studying all the minds in the world. This idea would be preposterous in the extreme if a faculty were considered as an innate power, having specific functions, and depending for the power of manifesting itself, on the development and activity of the organs. For if such were the case, then those who had the organs most fully developed and most active, would have the greatest power of manifesting the faculties, or the greatest power of forming primitive ideas, and of feeling and perceiving in a certain way; and the differences in point of capacity in different individuals to form certain classes of primitive ideas, as of idiots and children to reason, would depend on the different states of their organization; and thus no individual would be a standard of universal human nature.

According to Mr Stewart's system, however, the philosophy of the mind appears to be nothing more

than a knowledge of the fixed and immutable laws according to which we think, and of course, an object of curiosity merely. We can derive from it no insight into the special capacities and tendencies of men for different modes of action; for the mind is but one power, its faculties are immutable laws, and it is equally applicable in all individuals to every pursuit. If an individual have a strong power of making music, this, according to it, indicates a strong mind in general, equally capable of excelling in every branch of science. In short, the mind is either strong or weak in every thing, and its faculties are merely laws which it observes in acting, and have no strength or weakness in themselves. From this view, it appears to follow, that the philosophy of the mind is of no use, for who can cultivate abstract laws and immutable principles, or improve them by exercise? It is on this rock that Mr Stewart and all his predecessors have split. They have never conceived distinctly what a faculty is. If at any time he treats, as sometimes he does, of faculties as innate powers, this is always a de-relection of the speculative notions on which he set out, for the obvious dictates of common sense; and, even in these cases, no solid advantage is reaped, because the difference betwixt a faculty and a law of our constitution is never kept in view for two sentences together, and the one is confounded with the other at every step of the discussion.

But this leads us to inquire, whether there is in truth any, and what distinction, betwixt a *faculty* and a *law*, or principle of our constitution? A *faculty*, in common language, means, as already mentioned, a power or capacity. It is of necessity innate, for it did not make itself, and it must have determinate functions, for it is not

universal in its sphere of action. In short, it is an innate, permanent, and independent capacity, to feel, perceive, or conceive, in some particular way. It is subject to the will, and may be exercised. A *principle* of our constitution, on the other hand, is an ultimate fact; and has no activity, gives no desires, no power; cannot be exercised, and is independent of the will: as for example, it is a principle of our constitution, that on opening our eyes in presence of light, we see the objects around us, and believe in their existence. It is a principle of our constitution, that we can recall the ideas formed by the reflecting faculties at our pleasure, while we cannot recall the feelings experienced by the faculty of Amativeness by a mere effort of the will. And lastly, A *law* of our constitution is merely a rule which appears to be observed by a number of phenomena which to us are ultimate facts. It has no activity, gives no desire, no power, and is independent of the will: for example, it is a law of our constitution that we must see according to the refraction of light, and we cannot alter or affect our power of seeing by any effort of the will. We cannot see a stick with the end immersed in water straight, for it is a law of our constitution that we must see it crooked. It is a law of our constitution, that an impression being made on the organ of smell, it is felt to be agreeable or disagreeable; and we cannot alter the nature of the feeling by an act of the will. Individuals may differ in the *energy* of their *faculties*, but the *laws* and *principles* of our constitution must be uniform in all. In short, a *faculty* is a permanent power, existing whether we exercise it or not, and subject to the will. A *law* and *principle* of our constitution, on the other hand,

are *abstract truths* or *facts* concerning the faculties, and have no independent existence when the faculties are not exercised, and are not subject to the will.

No system of philosophy, therefore, can be of any utility unless it treats of faculties and their functions, and of the principles and laws of our constitution, as distinct subjects of consideration. Gall and Spurzheim treat them as distinct; Mr Stewart does not. Mr Stewart even mistakes *acts* of every faculty for faculties themselves. Thus he calls Sensation, Perception; Conception, Attention; Association, Faculties; when in truth they are merely *acts* of various faculties. Sensation belongs to all the senses, and to some of the propensities and sentiments. They cannot be exercised without a sensation, but the sensation is not a faculty. Sensation gives no desires, no powers, it cannot be restrained or indulged by the will, it cannot be modified by the will, and it cannot be cultivated. Perception and conception are in the same situation. A faculty being active, *perceives* its object, and *conceives* the idea of it; but the *acts* of perception and conception are not *faculties*. Perception and Conception have no innate activity, have no functions, give no desires, no powers, cannot be exercised, are not subject to the will. We *must perceive* and *conceive* when external objects are presented to the faculties, or when they are internally active, and we cannot alter or influence our manner of perceiving and conceiving by acts of volition. It is clear, therefore, from these examples alone, that Mr Stewart treats *acts* of every faculty, and immutable laws of our constitution, as faculties themselves. His *active moral powers* are of precisely the same nature as his intellectual powers. His *desires* of knowledge, of society, of esteem, of power, and of supe-

riority, and his affections,—all which, it is presumed, he considers as faculties,—are merely *modes of action*, or laws, or principles, of his single power, the mind. They are not *innate powers*, differing in degree of energy in different individuals; they have not distinct and independent existences, and separate functions, like the five senses. They give no desires, no power, are not susceptible of distinct cultivation or restraint. They are merely distinct *acts* of the mind.

In short, according to the system of Gall and Spurzheim, each faculty is considered as something innate and permanent in itself, and as giving a power of feeling, of perceiving, or conceiving in some particular way, or of forming certain classes of simple ideas; and the power of manifesting the faculty is considered as depending on the state of the organization. Hence, without the organs, a faculty cannot be manifested, and without the faculties the ideas, desires, and feelings, cannot be formed or experienced.—But in the system of Mr Stewart, on the other hand, either the *classes of ideas themselves*, or the *acts* of the mind in forming them, appear to be considered as the faculties, and no inquiry appears to be made into the question on what the power of forming these simple ideas depends, or in what way the power of doing so is affected by organic causes. It is on the *faculty* that the power of forming a particular class of ideas depends; and yet, if any one will take up Mr Stewart's Works, and keep this observation in view, he will find the faculties lost sight of in every page. Let him ask at the beginning and end of each chapter, On what does the power of performing these acts of the mind, or of forming these ideas, depend? and he will find no explanation; or in other words, he will find that the

faculties, as innate and permanent powers, having innate energy and specific functions, are wholly overlooked.

If, therefore, a faculty be, what in common speech it implies, an innate power or capacity, and not a law or immutable principle, then Mr Stewart has been exceedingly unfortunate in not discovering what a faculty is, and in not seeing the distinction betwixt faculties, principles, and laws of our constitution, before he began to teach the philosophy of the mind.

Barther, If it be a principle of philosophy, that any given result arises from the joint action of all the efficient causes; and if age, disease, food, climate, and other physical causes influence the power of manifesting the faculties, or the power of *forming ideas*, and of *feeling desires and emotions*, then Mr Stewart has been equally unfortunate in studying the mind, with a total disregard of the influence of the organization upon it, and as if it were already a disembodied spirit.

After these observations, it will not be difficult to perceive the utility of the system of Gall and Spurzheim. The utility of it consists in this, that it gives us a thorough insight into the human mind, and lays open to us the inward springs whence the actions of men flow. Every one must have observed that there is an uniformity in the manner of feeling, of thinking, and of acting of each individual, (whether this manner be good or bad, right or wrong), which is peculiar to the individual, which indicates his character, and on the future recurrence and permanency of which we calculate in our intercourse with him. This uniformity and permanency of character can result only from uniformly operating and permanent innate faculties; and this system investigates these faculties and their

functions. It enables us, when we see actions, distinct and characteristic in their nature, such as acts of rapacity, of benevolence, of justice, or acts of invention in philosophy, in poetry, in music, statutory, painting, mechanics, or, in short, in any of the arts or sciences, to tell from what faculty or faculties the actions spring, and to form a proper and enlightened estimate of the real character, worth, or genius of the individual who manifests them, instead of wondering in the vague and ignorant uncertainty which overwhelms our understandings at present, and renders us totally incapable of assigning their true places in the scale of estimation, to the different manifestations of character or of genius.—This system enables us also, when we are informed what faculties an individual possesses powerfully, to tell for what pursuits and to what kinds of action he has a natural aptitude and tendency; and, farther, it explains all collateral phenomena of the human constitution. In short, it is a system of the philosophy of man.

It will be easily perceived, that it is impossible in our limits to point out the whole cases in which it is of special utility. To do so would be to write a system of the physical, moral, and intellectual philosophy of human nature. We must, therefore, limit ourselves to a few, and these very short illustrations.

First, then, On what do differences in point of character and genius depend?—The differences of character and genius among men depend *primarily* upon their different powers of manifesting the faculties, and the power of manifesting the faculties depends on the development and activity of the organs. If an individual has certain faculties naturally powerful, he has a superior natural power of feeling

or perceiving in a certain way, and of forming certain kinds and classes of ideas. But as innate faculties are capable of being exercised and improved by exercise, the differences of character and genius depend, in the *second place*, on the education of the individual. But as education only increases power previously given by nature, education will never make an individual who has naturally an extremely limited power of manifesting a particular faculty or faculties, equal to one who has naturally a great and energetic power of manifesting these faculties. Thus, if the reasoning faculties are given powerfully by nature, they may be cultivated, and the individual will become an eminent reasoner; but if they are naturally extremely weak, the individual will never be made, by education, a man of great reasoning powers. The faculties have innate activity, and from this circumstance, if powerful, they educate themselves. For example, Shakespeare and Burns had powerful innate faculties, and a great facility in forming ideas of various kinds. In consequence, every incident that befel them helped to cultivate their faculties, or to give them education. The field-mouse turned up by the plough, and the mountain-daisy, which gave rise to the beautiful poems of Burns, did so only in consequence of his previously possessing strong innate powers, which these objects excited to activity. If the power of manifesting a faculty is not possessed, it can never be cultivated, as is daily experienced in the vain attempts to make children musicians or linguists in whom the faculties on which these acts depend are not sufficiently developed.

Secondly, This system is of great utility in enabling us to direct the education and pursuits of children to

most advantage. When we are able to discover the innate faculties which manifest themselves most powerfully in their minds, and when we know the functions of these faculties, we shall know for what courses of action they are most fitted by nature. The existence of an innate powerful faculty is discovered, not only by perceiving the organ large, but by studying the actions of the individuals. If the faculty be powerful, it will manifest itself in actions. The child who has a strong faculty for music, will make music of his own accord; the child who has a strong faculty for drawing, will draw of his own proper motive. The child who has a strong faculty of benevolence, will shew it by the humaneness of his disposition, his aversion to cruelty, and his readiness to bestow. The child who has a strong faculty of covetiveness, will shew it by the selfishness of his disposition, by his propensity to acquire, and by never giving. The child who has a strong faculty of destructiveness, will shew it by his propensity to break and destroy; and if benevolence be weak, by his disposition to be cruel, and by his delight in tormenting and killing animals. The child who has a strong faculty of the love of approbation, will shew it by his propensity to vaunt himself, and by his sense of shame. The child who has a strong faculty of cautiousness, will shew it by his subjection to the emotion of fear. The individual who has the reflecting faculties strong, will shew them by the consecutiveness of his speech, the depth of his penetration, and the scope of his invention. Now, it will not be disputed, that every individual will do that best, with most pleasure, for which he has the greatest natural power

or capacity, it follows that we will best direct the education and pursuits of children, when we know the faculties and their functions; and when, in consequence, we are able to discover for what pursuits each individual has naturally the strongest inclination and capacity.

Thirdly, This system enables us to frame criminal laws conformable to human nature, and teaches us how criminals may be reformed. It considers every action as proceeding from some innate faculty. Crimes, it considers as abuses of the faculties. Faculties will be most apt to produce abuses, either when the lower propensities, such as Avaritiveness, Covetiveness, Destructiveness, or Combativeness, are naturally inordinate in their internal activity; or when the faculties of the superior sentiments, such as Conscientiousness or justice, Veneration, Benevolence, or the Reflecting faculties, are weak in their internal energy and activity in comparison with the others. This system, therefore, teaches, that the most effectual way to prevent crimes, is not by sanguinary enactments and indiscriminate infliction of misery, because these leave the *faculties* as they were, but by restraining the lower propensities in their manifestations, and educating the higher powers. This is done by placing the criminals in a situation where the lower faculties can have no opportunity of manifesting themselves, as, for instance, under such restraint that they cannot steal, fight, or destroy. This leaves these faculties inactive, and their internal energy is thereby diminished. In the next place, the higher faculties are cultivated and rendered more energetic by education, by regular employment, and by religious instruction. According to this system also, the lower faculties are susceptible of

cultivation as well as the higher, and their energy and activity are thereby powerfully increased. Hence, if a criminal be placed in a situation where he shall have opportunities of unrestrained indulgence in sensuality, in fighting, and in stealing, every one of the faculties of which these acts are abuses, will thereby receive a powerful cultivation, and the result will be, that he will go forth more disposed and more fitted to sensuality, to theft, to murder, and to crime of every description, than before this cultivation.

These are principles which Dr Spurzheim has long taught and impressed upon mankind; and the reader is requested to say if they do not afford a key to the philosophy of the whole facts so clearly brought forward by J. F. Buxton, Esq. in his excellent little work on Prison Discipline. Nay, farther, a knowledge of this system will be found of great and essential utility to those who have the regulations of our prisons in their power, for it will throw light upon every step of their proceedings. For example, Mr Buxton says, (Fourth Edition, p. 104), "There is not probably any degree of personal severity, which produces so powerful an impression upon the human mind, as solitary confinement." "The prisoner who is sentenced to this punishment, is confined in a narrow cell; his allowance of food is much diminished." "A few days are hardly elapsed before a change is visible; and the proudest spirit will solicit enlargement, with promises of the utmost industry and quietness; and it is observed, that those, who for violence and insubordination are once subjected to it, become the least troublesome of the prisoners." Dr Spurzheim's system explains this fact also, and indeed would have revealed it prior to experiment. Turbulence

and insubordination arise from inordinate and ill-directed activity of the manifestations of the faculties, and this arises from inordinate activity and energy in the organs. Take away, therefore, first the opportunity for the faculties manifesting themselves, and in the next place, attack the energy of the organs by a debilitating regimen, and you will subdue the most powerful mind, and make it submissive like a child. Solitude leaves the faculties to prey upon themselves, and of necessity, is a state of the severest suffering to those by whom an inordinate internal propensity to action is felt, which cannot be indulged. Debilitating the organization, again, is a real reduction of the power which gave the trouble, and subdues the individual by a physical diminution of the energy which he abused.

Fourthly, This system explains also, the various and interesting phenomena exhibited by the mind, when the body is suffering under disease. In diseases of the digestive organs, for example, the manifestations of the mind are weak, unsteady, and extremely distressing. The individual has no energy, no will, no gaiety. This arises from the imperfect digestion debilitating the organs by which the faculties manifest themselves. As health is restored to the organs, the manifestations are restored to their wonted vigour. In cases of hectic fever, again, such as attends consumption of the lungs, the circulation is gently quickened, and the activity of the whole system increased. Hence arise that buoyancy of spirits, and that gaiety of disposition, which gild the last days of the victims of this disease with a brilliant but delusive hope, resembling the unsubstantial splendours which tinge the evening clouds, just as the setting sun is consigning them to

the embrace of a dark and dreary night.

Fifthly, This system explains the phenomena of sleep. *Sleep* is the *repose* of the *organs* by which the faculties manifest themselves, and not the *suspension* of the *faculties* themselves. *Dreaming* is a state in which the internal activity of some of the organs is not kept up, while others are inactive. According to these principles, whatever acts as a sedative on the organs ought to produce sleep, and whatever acts as a stimulant upon them, ought to chase it away. And is it not a fact, That fatigue, excessive cold, opium, and many other drugs which affect the organization, all produce sleep; while tea, alcohol in moderate quantities, and many other stimulating substances, ward it off? According to these principles, also, whatever keeps the organs in a state of imperfect or suppressed activity, ought to promote dreaming; and do not an under dose of opium or laudanum, a heavy supper, or any slight disease, all of which act as imperfect stimulants of the organs, overwhelm us with wearisome and distressing dreams? •

Sixthly, This system explains the phenomena of insanity, and serves to direct our exertions for its cure. Insanity is a state in which the manifestations of the mind are deranged. There is either some inward erroneous sentiment preying on the mind, which cannot be dispelled by an effort of the will; or there is some inordinate and undirected inward propensity to violence, to piety, to profuse benevolence, to stealing, or to some other act; or there is a total disorder of the reasoning power. According to this system, these unhappy effects arise not from diseases of the immaterial and immortal principle, but from diseases of the organs of the faculties. Use means to restore

these organs to their healthful state, and you will restore the manifestations to their pristine state.

Great genius is often nearly allied to madness. This system explains why? Genius depends upon great internal activity and energy of the faculties. Madness arises from internal energy and activity, inordinate, and uncontrollable by the will.

In short, as often said, this is a system of nature, and no facts will be found in opposition to its principles: We are justly entitled to use the words of Lord Bacon in regard to it, when he says, "The harmony of a science supporting each part the other, is, and ought to be, the true and brief confutation and suppression of all the smaller sort of objections." We have shewn it to harmonize with, and to explain the most important phenomena of human nature, with a fulness of coincidence, and a simplicity, which no other system of the philosophy of man can pretend to; and this quality itself speaks volumes in its favour. But to point out all the cases in which it is of utility, would far exceed the limits of your Magazine, and we must now draw to a conclusion. One observation more only is offered, and it is of importance at the close.

Many well-meaning persons will say, that this system charges nature with the guilt of man, for it charges her with having implanted the faculties which impel him to action. But of what system may not the same be said? There are such acts as thefts, murders, frauds, done by men. From what do these acts proceed? Do they proceed from *reason*, from *corrupted desires*, from any source in the mind itself; or do they proceed directly, and *de plano*, from the *instigation of the devil*? Let each person choose, but choose he

must, to which of these sources he will attribute them. Such actions ~~are~~ manifested, and they ~~must flow~~ from *some source*. If they flow from perverted reason, then nature gave reason; if from corrupted desires, then nature gave desires; if from the instigation of the devil, then nature made us liable to be instigated by the devil. Still nature is as much to blame in the one case as in the other. The stupid novelists, who think they turn this system into ridicule, by making it throw all the burden of man's transgressions on nature, are not aware that every possible system of philosophy must do the same, to as great an extent. Man did not make himself, and to *some principles* in nature, therefore, as a legitimate use, or as an abuse of them, all his actions *must* be attributed. According to this system, nature implanted faculties, giving a desire to destroy, to acquire property, or to fight; but nature gave a power to restrain or indulge these in outward acts at our pleasure, and she implanted an innate faculty which perceives the qualities of right and wrong, to direct these propensities in their outward manifestations. Thus, we may destroy for subsistence, acquire property by industry, and fight in defence, and the faculty which perceives right and wrong, will approve of and permit one and all of these acts. If, however, we murder, steal, or attack every one we meet, it is evident, that although such acts result from the same faculties as the others above mentioned, yet that now these faculties are not under the guidance of the faculty which perceives right and wrong. Such acts are abuses of the faculties. If nature, therefore, has given us the power to restrain the external manifestations of all our faculties, and if she has given us a faculty which distin-

guishes right and wrong, all which this system proves that she has done, then nature is not responsible for vice, but man is responsible himself in proportion to the quantum of restraining power, and of the distinguishing faculty, which he possesses.

Let the novelists beware, therefore, lest they draw down upon themselves the laugh, on account of their ignorance, which they intended to raise against the system of Gall and Spurzheim, which they have not faculties to comprehend. This system is like a two-edged sword, it is dangerous to those who do not understand its nature and its use. The wittlings may find it prying into the inner chambers of their own brains, and pointing out to public view the emptiness that is there, when they think they are raising the laugh against it; and it may thus avenge itself upon its enemies by proving itself to be true at their expense. *Wit* is not *reason*, and they may be found laughing at the system, when it is causing the public to laugh at them. So let them beware. It is founded on a rock, like the basis of nature's works, and the small folks may break their heads against it, but they will make no impression upon its adamant walls of truth.

• RES NON VERBA QUÆSO.

To the Editor of the Literary and Statistical Magazine.

SIR,

HAVING lately stumbled upon Miss Edgeworth's story of the modern Griselda, I was somewhat surprised to find, that the Griselda of Boccaccio, whom I had always considered as the original, is not

once alluded to there; but that it is the *Griselda* of Chaucer who is considered as the counter part. Miss E. makes her characters talk of Chaucer's heroine as the original, and apologies are even stated for our poet having drawn her out of nature,—a mistake, it is said; into which he might not have fallen had he lived in more enlightened times. I was curious, therefore, to look more narrowly into the matter; but as the authorities which I have been able to consult at this distance from town are few, and have given me no information on the subject, I will thank you, or any of your correspondents, to let me know how the fact stands. In the meantime it may not be devoid of amusement, to throw out a few things which occurred to me from the books to which I have referred.

I found, in the *first* place, that the tales of Chaucer and Boccaccio afford the clearest internal evidence, either that the one is a translation of the other, or that they are both borrowed servilely from a common source. There is not merely a sameness in the characters, names, and incidents, which might have happened though the stories had reached both writers by oral tradition, or though they had each been an amplification of a shorter written story. But the whole arrangement of the incidents, the sentiments of the speakers, and even the most trifling circumstances, are almost uniformly and completely the same; and I am perfectly safe in saying, that none of Dryden's translations from Chaucer or Boccaccio is nearly so like the original as these two tales are to each other.

When this is the case, the *next* question comes to be, Did the one translate from the other, or in what way did this resemblance arise?—And here, as my information fails, I am left wholly to conjecture. If the one borrowed from the other,

it is almost quite certain, that it was the English from the Italian writer. This would be probably from the circumstances, that the latter was of somewhat older standing than the former; that the Italian literature was farther advanced than the English; that their language was better known in England than the English was in Italy; and that a poet is more apt to translate from prose, than a prose-writer from poetry. But what is of more consequence, it is, I believe, a quite well known fact, that Chaucer was greatly indebted to Boccaccio, and that the very plan of his *Canterbury Tales* was borrowed from the *Decameron*.

While I am thus arguing the point, as to which of them was the borrower, I must not forget the fact, that Chaucer himself points out the source from which he got the story, and that it is not Boccaccio. This is the case, at least, if we suppose that the clerk who tells the story gives the true account of its origin, for he says in the introduction to it,

"I wol you tell a tale which that I
Lerned at Padowe of a worthy clerk,
As preved by his wordes and his werk,
He is now ded, and nailed in his cheste,
I pray to God to give his soule reste,
Fraunceis Petrark the Laureate poete
Highte the clerk."

It appears also, that it was not merely a sketch of the story in the course of conversation, which he alleges he got from Petrarch, but the story at full length, and written by that celebrated poet himself; for he adds a little below,

"I say that first he with highe stile en-
ditedh
(Or he the body of his tale writeth)
A prohemie," &c.

And this fact is again repeated in nearly the same words by the clerk in the conclusion.

I do not know whether there is such a tale by Petrarch extant; but if he really wrote such a story, it

is not improbable that it was a version of Boccaccio's; and if it has not come down to us, it is possible that it never was published, but that it was written for amusement merely, and presented to Chaucer when he was on a visit to him. This, however, is of course mere conjecture; and if Petrarch wrote such a tale without being indebted for it to Boccaccio, a new question arises, whether the latter borrowed it from the former,—a thing not in the smallest degree probable,—or whether they both had it from a common source. Taking for granted that Boccaccio had it not from Chaucer, it is quite certain, that the Italian poet and novelist must be connected in one of these ways; for if Chaucer translated from Petrarch, and so much resembles Boccaccio, it is natural to suppose, that the two latter must have a still greater resemblance.

There is no end, however, to conjecture, and I shall not indulge farther in it, till I find whether the fact can be accurately ascertained. In the mean time, if a translation of Boccaccio's tale will give any amusement to your readers, and can be considered by you as a return for the information I expect through the medium of your Work, it is very much at your service. I have made it a literal one, and have added, in notes, one or two passages from Chaucer, taken almost at random, to shew the striking similarity.—I am, your's, &c.

A BACHELOR.

E—, Sept. 30. 1818.

* We are happy to inform our correspondent, that his conjectures are in the main well founded; the fact being, that Petrarch, in admiration of his friend Boccaccio's Tale, translated them into Latin. And it was natural in Chaucer, who, it seems, translated from Petrarch's version received from himself personally, to mention him as the source.—Ed.

STORY OF GRISELDA.

LONG ago the noble family of Saluzzo was represented by a young man named Walter, who, having neither wife nor family, spent his whole time in hunting and fowling; and while reputed as a man of sense, took no thought of marriage or of progeny. This conduct was, however, by no means agreeable to his kinsmen and vassals, and they accordingly again and again pressed him to marry, that he might no longer be without an heir, and they without a master: They offered, at the same time, to find a lady of a parentage which would give the best security for his contentment and happiness. To this proposal the young Marquis replied in these terms: "You are advising me, my friends, to a thing which I had resolved never to do, when I considered the difficulty of finding a lady whose temper and manners should suit me, the great number whom there are of a different description, and the power that a wife has to embitter a man's life. You pretend, indeed, to judge of a young lady from the character of her parents, and in this way to secure my happiness; but this is the extreme of folly, for how can you know the secrets of her father and mother? and even though you were acquainted with them, how often does it happen, that the daughter is of a character quite dissimilar from theirs! Nevertheless, since you are so anxious to bind me with the shackles of matrimony, I am content that it should be so; and in order that the blame of an unfortunate marriage should light entirely on myself, I shall choose my own wife; and I swear, that if the person whom I select is not duly honoured by you as your lady, you shall suffer severely for having constrained me to marry

contrary to my inclination." To all this his people answered, that provided he took a wife, they were satisfied that the rest should be as he said.

Walter had for some time observed, and been pleased, with the manners of a poor damsel who lived in a neighbouring village; and as she was exceedingly pretty, he thought he might contrive to live very happily with her. Without farther search, therefore, he resolved to make her his wife; and having sent for her father, who was in very indigent circumstances, they soon agreed to the proposed marriage. This being done, Walter called together his friends, and thus addressed them: "My friends, it has been, and I believe still is, your wish that I should marry, and I have resolved to do so, more for the sake of gratifying you, than from any desire of my own. You recollect, that you promised me to give all due honour to the lady whom I might choose; and the time is now come when I am to keep my engagement, and to call on you for the fulfilment of yours. I have found a young person to my mind, at no great distance, whom I intend to espouse, and bring hither in a few days; and you will therefore think of proper rejoicings wherewithal to grace my marriage, and of suitable honours for the reception of my bride; that I may not have to upbraid you for a breach of your promise at the very moment that I am fulfilling mine." The honest gentlemen answered with one voice, that this intelligence gave them the greatest pleasure, and that, be the lady who she might, they would receive and honour her in all respects as their mistress. They accordingly set on foot preparations for a splendid wedding, and Walter did the same. He got ready every thing on the

most magnificent scale, invited all his friends and relations, and the nobility and gentry around; had many rich and beautiful dresses made for his intended spouse, of the size of a girl who he thought resembled her; and procured a girdle, a ring, a handsome crown, and every thing else that is required by a bride*.

The day at last came, and Walter having mounted on horseback, told the company who had assembled to honour his nuptials, that every thing was now ready, and that they had only to go and fetch his intended spouse. Away then they accordingly went, and when he had brought them to the little village, he made them stop at the house of the damsel's father. It happened, that at this very moment the girl was returning home, in great haste, from the well, that she might go with her companions to see Walter's bride; and when he saw her, he called to her by her name, (which was Griselda), and asked her where her father was, to which she timidly answered, that he was in the house. Walter then dismounted, and having desired the company to wait without, he entered alone into the cabin, where he found her father, and thus addressed him:—"I am come to marry Griselda, but I wish in the first place to ask her a few questions in your presence." He asked her, therefore, if, when she became his wife, she would do her utmost to please him; if she would fret about nothing he said or did; if she would be obedient to him, and many other

* "But natheles this Markis hath to make
Of gemmes sette in gold and in asure,
● Broches and ringes, for Griseldes sake;
And of hire clothing toke he thomesure
Of a maiden like unto hire stature,
● And eke of other ornamentes all
That unto swiche a woddng shoulde
fail."

things of the same kind ; to all of which she answered in the affirmative. Then Walter taking her by the hand led her out, and in presence of all the company and other spectators there assembled, he made her be stripped, and dressed in the wedding-dress which he had prepared ; caused her to put on shoes and stockings, and placed the crown upon her hair, all rumbled as it was *. He then addressed the company, who were not a little surprised at these things, as follows : " Gentlemen, this is the lady whom I have chosen for my wife, provided she will consent to have me for a husband." Turning to her, therefore, he demanded if she was contented to take him for such ; to which she answered, " Yes, my lord ;" " and I," he continued, " am willing that you should be my wife ; and here, in presence of them all, I accordingly espouse you." Having thus spoken, he made her be placed on horseback, and carried her to his house, attended by an honourable company ; and entertainments then commenced as splendid as if he had married a daughter of the king of France.

The young lady appeared to change her mind and manners with her dress. We have already said, that she was handsome in her face and person, and she shewed herself to be so polite and graceful, that she might have passed for the daughter of a nobleman, instead of Janicola the cowfeeder ; so that all who had known her before, were astonished. She was besides so dutiful to her husband, that

he was delighted and happy ; and so kind and gracious to his dependants, that, they loved her as their own souls ; found their duty to be a pleasure, and were incessant in their prayers for her happiness and prosperity. They had at first been forward to condemn Walter for the absurdity of his choice ; and now they were as loud in praise of his wisdom and penetration, since no other could have discovered the worth which lay concealed under coarse apparel and rustic manners. Nor was it long till her fame was spread, not only through the Marquisate, but every where around ; and thus, the accusations which were brought against her husband on her account, were in all places zealously repelled.

In the meantime she became pregnant, and the first fruits of their marriage was a daughter, whose birth was celebrated with great rejoicings. Shortly after this, a new notion entered the mind of Walter ; and nothing would serve him, but he must put the patience of his wife to a long and severe trial. He began, therefore, by telling her, with a troubled countenance, that his people were much scandalized at the lowness of her origin ; the more so, when they found that there was to be issue of the marriage ;—and that they did nothing but murmur at the child. When the lady had heard these things, she replied without hesitation, or change of countenance, " Do with me, my Lord, what you consider best for your honour and comfort ; and believe me, I shall be satisfied, as I ought to be when I reflect that I am less than they, and that I was unworthy of, the station to which your kindness raised me." This answer was very agreeable to Walter, as it show-

* Chaucer has here made a small, and, I think, a judicious variation.

•• Hire heres han they kempt, that lay untrussed

Ful rudely and with hir fingres smal
Aroune on hire hed they han ydressed."

ed him how little she had been puffed up with the honours which she had received from himself and others. A short time after this, having first repeated to her in general, that his vassals could not endure a daughter born of her, he instructed one of his servants, who went to her with a sorrowful countenance, and said, "Madam, I am compelled, as I value my life, to do what my master has commanded me. He has bid me take your little daughter, and"—here he stopped. The lady, when she heard the words, and saw the countenance of the servant, and when she called to mind what her husband had formerly said to her, was convinced that the messenger had orders to put the child to death: Nevertheless, she took it from the cradle without delay, and having kissed it, and given it her blessing, she, without changing her countenance, though her heart was bursting with anguish, put it into the servant's arms, and said to him, "Go and do whatever your and my master has commanded; but leave her not to be devoured by the birds and beasts, unless he have so instructed you *." The servant took the child, and carried it to his master, who, when he heard what the lady had said, was astonished at her constancy. He sent the infant to

one of his relations at Bologna, with a request that he would educate her with all care, at the same time letting no one know whose child she was.

It happened that the lady again became pregnant, and was, in due time, delivered of a boy, to the great delight of her husband, who, not content, however, with what he had done, prepared to afflict her with a still more cruel wound. He said to her, therefore, one day, in a ruffled manner, "Ever since you had this boy, Madam, my vassals will not suffer me to live in peace, so much are they enraged that a grandson of Janicola should, after my death, become their master. And I have been given to know, that unless I wished to be expelled, I must do what I did before; and in the end leave you, and take another wife." The lady listened patiently to what he said, and then only answered, "I intreat you, my Lord, to consider what is advantageous and agreeable, to yourself, and to waste not a thought on me, since nothing is dear to me except what I can do to please you." A few days after, Walter accordingly took away his son in the same way as he had done his daughter, and under the feigned purpose of killing him, sent him to be educated along with his sister at Bologna. The lady also behaved in this case, as she had done before, to the renewed astonishment of her husband, who swore to himself, that no other woman could have done the same. And had she not shown herself very fond of the children, while he seemed to have pleasure in them, he would have imagined that she acted more from indifference than from wisdom. His retainers, in the meantime, believing that he had caused his children to be destroyed, were shocked at his cruel-

* If I am right in the translation of the "*Salvo se egli nol ti comandasse*," the author, by throwing in such a limitation, has, in his eagerness to make Griselda a pattern of patience, unquestionably injured both her character and the deep feeling of the passage. I am not sure that I understand Chaucer, but I suspect he gives it the same turn:

"Goth now, (quoth she), and doth my lord's best,
And o thing would I pray you of your grace,

*But if my lord forbade you at the best,
Burieth this litel body in some place
That bestes ne no briddes it to race.*

ty, while they were filled with the sincerest pity for his lady. But when they wished to condole with her for the loss of her children, she made no other reply, than that this had not been her pleasure, but that of him who was their father.

A number of years passed over after the birth of their daughter, and the time came which seemed to Walter proper for putting the patience of his wife to the last trial. He told her, therefore, that his vassals could not yet brook the idea of his marriage; that he found he had acted like a young man when he espoused her; and that he now proposed to exert all his influence to procure from the Pope a dispensation for leaving her, on whose account he had incurred so much odium, and for marrying another. To all this she only made answer, that it was very proper. When she found, therefore, that she must return to her father's house, perhaps to the herding of cattle, her former employment; and that she was to see another woman in possession of him in whom she had been so much interested, perchance she was agonised at heart; but as she had endured the other strokes of fortune, she prepared herself for sustaining this also.

A short time after, Walter accordingly produced counterfeited letters from Rome, and made his people believe that the Pope had granted him dispensing powers for taking another wife, and turning away Griselda. He summoned her before him, therefore, and in presence of many others, he said to her, "Madam, I am now authorised by the Pope to leave you, and take another wife. And as my ancestors have been men of rank, and Lords of this country, while yours were peasants, I have resolv-

ed that you shall be no longer my wife, but shall return with the dowry which you brought me to the house of Janicola your father; while I shall bring higher another lady more suited to my station." When she heard these things, Griselda, with an exertion beyond the ordinary power of women, repressed her tears, and answered him thus: "I knew well, my Lord, that my humble condition was not suited to your exalted rank, and for what I have been, I was thankful to God and to you. It is your pleasure to take from me what you gave, and it ought to be, and is mine, to restore it. This is the ring with which you espoused me take it. You bid me carry back with me the dowry which I brought; and it will not require you to employ a paymaster, nor me a purse or beast of burden, for I have not forgotten that I was naked when you took me. And if you think it right that this body, which has borne your children, should be seen by all, I will go away naked; but I entreat you, as a return for my virgin honour, which I brought to you, and which I cannot carry back, to give me a single shift over and above my dowry." Walter, while he could hardly refrain from weeping, forced himself to maintain a firm countenance, and answered, that she should have what she requested. Those who were present, begged of him to allow her a robe, that she who had been his wife for more than thirteen years, might not be turned out of his doors in so wretched a manner, as to have no covering but a shift. Their prayers, however, were unavailing, and Griselda went from the house in her shift, bareheaded and barefooted, and returned to her father amidst the tears and lamentations

of all who saw her. Janicola, who had never believed that Walter would adhere to Griselda as his wife, but who, on the contrary, had been in constant expectation of her divorcement, had preserved the clothes which she laid aside on the morning of her marriage. They were accordingly brought out, and when she had put them on, she betook herself, as had been her custom, to perform the little services of her father's house, bearing with a resolute mind the cruel assaults of fortune.

When Walter had done what we have now related, he gave out to his vassals that there was betrothed to him a daughter of one of the Counts of Panago; and having issued orders for splendid marriage-preparations, he sent for Griselda, and spoke to her as follows: "I am about to bring hither the lady on whom I have fixed my choice, and am desirous of receiving her with all due honour: Now you know well, that I have no person here who can prepare the chambers, and arrange the other things necessary for such entertainments; and as you are better acquainted than any body else with the circumstances of the house, you will put it in order, invite what ladies you think proper, and receive them as if you were mistress here. Then, when the marriage festival is over, you can return home again." Although every word that Walter spoke was a stab to the heart of Griselda, who had not been able to relinquish her love for him as easily as she had done her fortune, she answered, that she was ready, and, dressed in her russet gown, she betook herself, in that house whence she had so lately before been turned out with nothing but a shift, to arrange the rooms, to order beds and carpets, to make preparations in

the cookery department, and to do a thousand things besides, as if she had been a servant of the family. Nor did she rest till every thing necessary was arranged, and all the ladies of the surrounding country invited, in the name of Walter, to the feast. The appointed day at length arrived, and Griselda, dressed in plain apparel, but with the manners of a lady, and a smiling countenance, received those who came to grace the entertainment.

The children had all this time been carefully educated at Bologna, in the house of a relation married in the family of the Counts of Panago; the young lady was now twelve years of age,—the most beautiful thing imaginable,—and the boy six. Walter therefore sent to his friend, requesting that he would bring his daughter and son to Saluzzo, accompanied with an honourable company; and that he should give it out that the young lady was betrothed to his son, letting no one know the contrary. In pursuance of this request, his friend accordingly, in the course of a few days, set out with the young lady and her brother, together with a splendid retinue of friends, and arrived at Saluzzo just as the company had assembled to receive Walter's new bride. The damsel was accordingly met by the ladies, and was led by them into the hall where Griselda was, who kindly welcomed her as her mistress. The ladies, who had in vain exerted themselves in endeavouring to persuade Walter that Griselda should be permitted to remain in another room, or at least should be allowed one of her former robes, that she might not appear as she was before her guests, now sat down to table, and the entertainment began. The supposed bride was the object of universal attention: Every one

thought that Walter had made a good exchange; and among the rest, Griselda was greatly pleased with her and her brother.

In the meantime, Walter thought, he had witnessed his much patience in his wife as he could desire. He saw that nothing had power to change her, and was certain that this arose from no defect in mind, for he knew her to be possessed of wisdom. He deemed it time, therefore, to relieve her from the bitterness of soul, which he could not help thinking lay hid under a firm countenance. Having called her to him accordingly, he smilingly asked her what she thought of his new spouse: "My Lord," answered Griselda, "she pleases me greatly; and if she is as wise as she is beautiful, which I do not doubt, you cannot fail to be the happiest man in the world. But I entreat you, in as far as you can, not to put her to trials so severe as those to which you formerly put one who was younger, and has been brought up in ease and elegance, while the other was inured to hardships from her infancy." Walter, who saw that she firmly believed the young lady to be his bride, and yet expressed not one improper sentiment, made her sit down by his side, and thus addressed her: "Griselda, the time is now come when you are to reap the fruit of your long patience; and when those who thought me cruel, unnatural, and unjust, are to find, that what I did, pointed to a proper end. I wished to teach you to be a wife, and that, having myself attained to the tree of knowledge, I should enjoy unvarying quiet while we lived together, a thing of which I had great doubts when I married you. To have proof of this, you know to what trials, I

have put you; and as I have not found you fail in your duty to me, either in word or deed, I am convinced that I have obtained the blessing which I sought after, and am therefore about to restore to you in one hour, what I took away for many, and to pour the sweetest balm into the wounds which I gave. Receive her therefore whom you deem my bride, and her brother, as your and my children. They are those whom you and many others have long believed that I cruelly put to death; and I am your husband, who loves you above every thing else, and who believes he can safely boast, that nobody has so much reason to be contented." When he had said this, he embraced and kissed her, and while she wept for joy, they rose and ran to the place where their daughter sat astonished at what she heard, and embraced her tenderly, and afterwards her brother. Then the ladies, rising joyfully from table, led Griselda into another room, where, under happier auspices, they disrobed her of her rustic garment, and arrayed her in a noble robe; and like a lady, which she had seemed to be even in her rags, accompanied her back to the hall. The entertainments were prolonged for several days; and amidst their joy, the guests allowed that Walter was wise, though it may be they thought he had put the lady to too severe a trial; but above all, they admired the wisdom of Griselda. The Count of Panago returned after some time to Bologna; and Walter took Janicola from his labour, and placed him, as his father-in-law, in a situation where he lived and died in peace. He also gave away his daughter in marriage, and enjoyed a long and happy life, his affection and esteem for Griselda increasing with his years.

ON THE CARRIAGE OF LETTERS BY
PIGEONS.

THE carriage of letters in this country has arrived at great perfection. Every one who has a friend at a distance, with whom he corresponds, knows with what certainty, as well as quickness, the letters that go between them reach their destination. Either can tell the very day and hour on which he shall hear from the other.

The speedy and certain communication of intelligence to distant friends, or persons in business, has ever been an object of the greatest importance; and not only men, but even brutes, particularly dogs and pigeons, have been employed to promote it.

The pigeon so employed has been called, by way of distinction, the Carrier Pigeon. It is a variety of the domestic species: the chief peculiarities of its form are, nostrils swelled and rough instead of smooth and even, and a broad circle of naked white skin round the eyes, and a dark blue or blackish colour.

The carrying of letters by pigeons is a very ancient practice. *Hutus* and *Brutus*, at the siege of *Moëna*, corresponded by means of pigeons; and *Ovid* tells us, that *Tauros-thenes*, by a pigeon stained with purple, gave notice to his father at *Ægina*, of his victory at the Olympic Games.

In modern times the pigeons of Aleppo were much noted for this service; though the use of them has been laid aside for the last 50 or 60 years, from being destroyed by the *Coord* robbers. The method of training them was this. They took pairs which had young ones, and carried them, without cover, on horseback, to the place from which they wished them to return. When news arrived, fit to be transmitted, the correspondent tied the billet to the pigeon's foot, and

let it loose into the open air. The bird, fond of its home, and eager to see its young, flew off with the utmost speed, and reached Aleppo in ten hours from Alexandretta, and in two days from Bagdad and in 48 hours from Babylon, a journey of 30 days.

From wonder at the power of its affection and memory, we may exclaim with the poet—

“Tell by what card transports the timid dove
The wreaths of conquest, or the vows of love.”

Calculating upon this, pigeons have been employed to carry letters in those cases in which men could not carry them. Hence *Daniel Heinsius*, when speaking of *Dousa*, at the siege of *Leyden*, observes,—

“*Quo patriæ non tendit amor? mandata referre.
Postquam hominem acquit mittere, misit avem.*”

And *Fuller* tells us, in his *Holy War*, that the Christians, at the siege of *Jerusalem*, intercepted a letter, tied to the leg of a pigeon, in which the Persian Emperor promised assistance to the besieged.

As to Aleppo, it can be seen at an immense distance, and this circumstance may assist the sagacity of these birds in finding it out. This indeed is such, that they may be earned hoodwinked 30, 60, or even 100 miles; and yet in a little while appear at the place where they have been bred. As soon as set free, they direct their flight, at an amazing height, through the clouds to their home; and dart straight onwards to the very spot from which they are taken, by some faculty or instinct not easy to explain.

“To measure their speed with some degree of exactness, a gentleman, some years ago, on a trifling wager, sent a carrier pigeon from London, by the coach, to a friend at *St. Edmundsbury*, and along with it a note, requesting that the

pigeon, two days after its arrival there, might be thrown up precisely when the town-clock struck nine in the morning. This was accordingly done, and the pigeon arrived in London, and flew into the Bull Inn in Bishopsgate Street, at half an hour past eleven o'clock of the same morning, having flown 72 miles in two hours and a half *."

They are chiefly trained to the carriage of letters in Turkey and Persia. While young, they are first taken a short flight of half a mile, and afterwards more; till at length they will return from the most distant corner of these kingdoms.

Numbers are bred in the scraglio where the Sultan chiefly resides; and every Bashaw has a basket of them at his station, one of which, on any emergent occasion, as an insurrection, or the like, he dispatches to the scraglio, with a letter tied under the wing. This is a more speedy, as well as more safe method than any other. He dispatches more than one, however, for fear of accidents.

From a very beautiful ode of Anacreon addressed to one of these birds, it would seem, that the ancients sprinkled them with perfumes, as ladies do their lap-dogs in our days. This, as well as all Anacreon's odes, has often been translated; but scarcely any translation which we have seen, has reached the beauty of the original. The reader, as he has opportunity, may look at that of Addison, Cunningham, Johnson, or Fawkes. In the meantime we shall present him with the following, which is perfectly literal.

"Lovely pigeon, whence, whence dost thou fly? whence, as thou movest through the air, dost thou breathe and drop odours from such a profusion of essences? Who art thou, and what is thy errand?—Ana-

creon sent me to Bathyllus, who at present controuls and reigns over all. Venus sold me, having received a little hymn, and I perform such services as this to Anacreon; and now I carry his letters, as you see; and he says that he will instantly make me free; but even if he should dismiss me, I will continue to serve him; for why need I fly over mountains and fields, and perch upon trees, devouring rustic fare? At present I eat bread, snatching it from the hand of Anacreon himself; and he hands me the wine which he drinks before me, and having drunk, perhaps I shall dance, cover my master with my wings, or going to rest, sleep upon the very lyre. You have all my story; go away, follow. You have made me more talkative even than a jay."

To this literal translation we subjoin the poetical one of Moore, which is the latest, and also one of the best:—

"Tell me, why, my sweetest dove,
Thus your humid pinions move,
Shedding through the air in showers
Essence of the balmyest flowers?
Tell me whither, whence you rove,
Tell me all, my sweetest dove.
Curious stranger! I belong
To the Bard of Teian Song;
With his mandate now I fly
To the Nymph of azure eye;
Ah! that eye has madden'd many,
But the Poet more than any!
Venus, for a hymn of Love
Warbled in her votive Grove,
('Twas in sooth a gentle lay,)
Gave me to the Bard away.
See me now his faithful minion,
Thus with softly-gliding pinion;
To this lovely girl I bear
Songs of passion through the air;
Oft he blandly whispers me,
"Soon, my Bird, I'll set you free."
But in vain he'll bid me fly,
I shall serve him till I die.
Never could my plumes sustain
Ruffling winds and chilling rain,
O'er the plains, or in the dell,
On the mountain's, savage swell;
Seeking in the desert wood
Gomy shelter, rustic food.
Now I lead a life of ease,
Far from such retreats as these;

* See articles Carrier Pigeon, and Ornithology,—Encyclopædia Britannica; also notes to Moore's Anacreon.

From Anacreon's hand I eat
Food delicious, viands sweet ;
Flutter o'er his goblet's brim,
Sip the foamy wine with him.
Then I dance and wanton round,
To the lyre's beguiling sound ;
Or with gently fanning wings,
Shade the Minstrel while he sings :
On his harp then sink in slumber,
Dreaming still of dulcet numbers !
This is all—away—away—
You have made me waste the day.
How I've chattered ! prating & caw
Never yet did chatter so."

It would certainly be very gratifying to lovers, that their tender intercourse could be carried on by pigeons ; and the following extract from a manuscript letter of a gentleman to his lady, deceased some time ago, derives its charm, if it has any, from this idea.

"I cannot," he observes, "speak with certainty of the first institution of letter-carriers ; but in all probability they were coeval with letter-writing, and that is very ancient.

"There is a very pleasant way of carrying letters by pigeons, little attended or resorted to in this country. When a man intends to travel, he takes a pigeon with him, and when he comes to a certain stage, or the end of his journey, he writes his letter, ties it to the leg, neck, or pinion of his pigeon, and then dismisses it. It wings its way over hills and dales, lakes and rivers, till it arrives at its habitation, and delivers its charge.

"This method transcends all the posts in Britain for cheapness, and all the carriers in Scotland for expedition. I wonder lovers have let such a conveniency perish, and not been more attentive to the bird of Venus.

"Suppose you had taken your pigeon with you, when you entered on this voyage ; you could have written your letter when you were half-way, and got it conveyed to Edinburgh long before you had

landed ; or if sickness had not permitted, you could have taken it to the place of your destination, made up your billet, and given it to your airy messenger.

"To have continued this mode of correspondence, it would have been necessary to have taken with you four or five couple of pigeons ; and for nine or ten weeks in succession, you could have transmitted an account of all your affairs, and whatever you wished.

"You behoved, however, to have hooded them. For if they had been allowed to see, the impressions which they would have contracted for their new abode, might have effaced all their attachment to their old dwelling, and instead of bringing me a letter, they might have flown away to a neighbouring dove-house.

"Even hooding, if long continued, might have disabled them for service ; darkness lasting for many days might have sunk their spirits ; and ~~highly, when they first~~ got the use of their eyes, rendered them giddy.

"In this state of things, not readily distinguishing the south and the north, the east and the west, what aerial excursions might they not have attempted ? If their loads had been too light, might they not have sprung up into the fields of day, soared above the region of clouds, and fearlessly divided the opposing atmosphere ; till, mounting too high, and their flapping wings and expanded tail being discomposed by the blast, they reluctantly wheeled round, and sweeping down the paths of heaven, and sailing with the rapidity of the wind, were wafted unconsciously to the Shetland Islands, or the Norwegian coast ?

"Nay, a more disastrous fate might have awaited them. Had their loads been too heavy, (as it is probable you might have had much

to say), when fresh and vigorous, they might have made astonishing progress; but when tired and exhausted, moved on heavily and slowly; and at last, quite dispirited, and unable to make further efforts, fall down into the dark ocean, perhaps never to rise; or, as it might happen, into some cottager's garden, where their wings might be pruned, and themselves made the bauble of pitiless children; or if food were scanty, be stript of their feathers, roasted at the fire, and served up at table.

"The epistle would divert the family for one evening. The aged matron, with hollow eyes, sallow cheeks, and withered arms, might put the spectacles to the right member, and try in vain to understand it. The lord of the mansion might give it a hasty perusal, throw it away as an insipid tale, and turn his attention to more interesting matter. Perhaps some youth of conscious powers and elegant desires, but cruelly borne down by poverty; might wonder at its spirit, and smother a sigh for the unknown fair: or some late-lorn maid, with modesty invincible, and a heart susceptible of every tender feeling, melt into sympathy at its affectionate details, wet it in secret with her tears, and fold it up in her bosom.

"But, leaving our cottagers, if the burden of your winged messengers was only of ordinary weight, they would point their heads directly to Leith harbour, and wonderfully recollecting, and faithfully following the track of your vessel, be at the windows of my chamber in an instant.

"It is also to be supposed, that out of affection for home, and the friend whom you had left, your face would be directed thither while sailing; and that you would make your pigeons do the same, as far

as in your power, that on returning they might not lose their way.

"The carriage of letters by pigeons would not be so certain as that by carriers, commonly so called; but neither would it be so tedious. These kind of messengers answer people of light purses very well, but are unsufferably slow to persons of a sanguine temper*. They have often a wide circuit to go, and halt long in the towns and villages through which they pass.

"When a letter is sent to the lodgings of a carrier in Edinburgh, it must lie a day or two before it is taken away; and when it is taken away, it must accompany him in his march, however protracted. Packing and unpacking, going on board, and coming a-shore, pulling up hills, and dragging down braes, waste a prodigious deal of time. He has besides many errands to execute at the end of every mile; speaks with every man he meets; stops to let some waggons pass; comes to this village, and asks for an acquaintance; goes to that village, and bespeaks a dinner; stops at a hedge-inn, where he is to unyoke, sup, and sleep for the night; rises next morning, and harnesses his cattle; takes his breakfast at the next town, and dangles away an hour before he leave it.

"Thus, in the course of five or six similar stages, he approaches the country-town where you reside. Carriers meet and converse, take their bottle and change burdens; and, a day or two after, the articles are taken out, and you receive your letter.

"In short, I cannot describe how much time may be lost by such kind of messengers; and what meanderings and stoppages my e-

* In this country the sending of letters by carriers is contrary to law.

pistle may undergo before it reaches you, is almost inconceivable. It cannot be brought to hand in two or three weeks; whereas, were carriage by pigeons in use through this country, you would receive it in part of one day."

ABU-AL-MAMON.

CRIMINAL TRIALS.

To the Editor of the Literary and Statistical Magazine.

SIR,

THOSE who, like me, have felt less of the *tedium vitæ* within the walls of a court of justice than any where else, must often have been surprised to find what a deal of dull matter there is in reports of trials. For my own part, I know that I have often found myself listening with unyawning attention to the winding up "wise saws and modern instances" of the drowsy judge, without dinner, without supper,

"*Teneræ conjugis inanimor*;"—

but I in general find a reported trial to be a sovereign soporific, and indeed it generally takes effect before I have swallowed a tenth of the doze. Even the delicate discoveries in a case for *crim. con.* or the darker revelations under rape and robbery, are not sufficient to tempt me over the mass of forms within which they are barricaded. This at first sight strikes one as an anomaly, but it does not require a very great depth of philosophy to account for it.

During a trial, there are circumstances that make us bear without grieffulness or ennui, all the childishnesses, and delays, and topperies, and follies, and forms of law. We are kept alive by a thousand *spirit-stirring* passions. There are innumerable calls upon our sympa-

thies;—our curiosity, our surprise, our wonder, are held in constant exaltation,—yet this rapid and constant succession of different emotions does not distract us, for there is a unity given to the whole by the interest we feel in the fate of the pannel; and this interest again, is prevented from increasing to a painful degree, by the ceaseless change and infinite variety of incident, and by the circumstances in which we are placed, so much calculated to subdue all violent emotion. Even the very forms of law give an additional solemnity to the whole, and in many cases bring forth much, both in character and manners, that is vastly curious and entertaining.—The solemnity of the judge, for instance, contrasted with the sheepishness and simplicity, or roguishness and effrontery of the witness. Even the man of office, who comes to swear to his own seal and signature, whose confidence and self-possession, and ease, contrast so strongly with the other witnesses, even him we listen to patiently and attentively, from the consequence that may follow from his testimony;—just upon the same principle, as has been ingeniously observed, that the Romans watched with the deepest interest the pecking of the chicken, which betokened the destiny of Rome. Then, besides our anxiety respecting the fate of the prisoner, we take a sort of personal interest in the several witnesses. And who has not been struck with the natural bursts of feeling in which they forget their awe, and fear, and caution; and speak, and almost act, as if they were unconcerned of their situation.—To these solid materials of interest, seasonings of a less substantial kind are added, which give a zest to the whole.—There is, in the first place, continual exercise afforded to our discursive faculties; then there is

often the malicious delight of seeing the blundering rashness of a prosecutor exposed, or the impudent ignorance of a hireling counselor rebuked; and last of all, there is the jury with their long unstriped pens, and sheets of paper, and slow important faces, and sagacious queries. In all this catalogue I have taken no account of the skirmish at the outer door with the *veteran guard*, (whose dismissal, by the way, Mr Pattieson has bewailed in strains rather too doleful for the occasion), nor the heat and passion, and exertion of a scramble for seats.

Now there is nothing of all this in a fully reported case. The issue of the trial is known before we begin to read. All the important facts are to be found in the evidence of the first two or three witnesses, and the rest of the volume is filled with repetitions, or idle forms, that are looked at by the skilful reader, merely to know how much may be passed over without losing the thread of the story. Really, in looking into a volume of trials, one learns to understand how the Duke of Argyle took up Effie Deans' case so very quickly.

The "Criminal Trials, illustrative of the Tale entitled *The Heart of Mid-Lothian*," have suggested these remarks. Notwithstanding the interest that attaches to the Porteous mob, and the accidental, but very powerful, additional importance it has lately derived from its connection with the fate of the Deans's; the greater part of the volume will be found by most to be absolutely *unreadable*. There are, however, some parts of it curious enough. From the hereditary interest you may suppose me to have in the case, I have put myself to the trouble of seeking "the two grains of wheat in the two bushels of chaff?"—like Gratiano's reasons, they certainly

"are not worth the search," but some of your readers may perhaps think them worth taking when found.

A prefatory notice to the volume, contains "Extracts" from a tract entitled, *The Life and Death of Captain John Porteous*, written soon after his execution. There is nothing in it worth quoting. Some of your readers, however, may perhaps be gratified by having an opportunity of comparing the following extract from the Caledonian Mercury with the parallel narrative in the Tales of My Landlord; and besides, in events so curious, one likes to have the authentic document to rest on.

"*Edinburgh, Monday, April 12. 1736.*
—Friday morning last, about two o'clock, the felons in the city-jail made a grand attempt to escape; for which purpose Ratcliff and Stewart, horse-stealers, some time ago brought over from Aberbrothock, had dropt a pack-thread out of a window, to the end of which their accomplices tied spring-saws and some other accoutrements, wherewith Ratcliff and Stewart cut through the great iron bars that secure a very thick window on the inside, and afterwards the cross-grate in the window; they then cut a large hole in the floor of their apartment, which is immediately over that wherein Robertson and Wilson (condemned to suffer Wednesday next) lie; which last, in return for this friendly office, contributed in the following manner to bring about their mutual escape, viz. Ratcliff and Stewart lay every night nailed to the floor, by a long iron bar fifteen inches round, the supporters whereof detain prisoners at the middle of the bar, and are fastened with smaller iron bars passing through the floor to the apartment below, fixed there with wedges through eyes; which wedges being struck out by Robertson and Wilson, Ratcliff and Stewart had access to shift themselves to the end of the bar, and unlock it. Being thus disengaged, they hauled Robertson and Wilson up through the hole, and then proceeded to break out at a window fronting the north; and, lest the centinel on duty at the Purses should mar the design, their associates in woman-dress had knocked him down. Stewart accordingly came down the three storeys by a rope in his shirt, and escaped; Wilson essayed it next, but being a squat round man, stuck on the

grate, and before he could be disentangled, the guard was alarmed. Nor was it possible for the keepers to hear them at work; for whenever those in the upper apartment fell asleep, they below sang psalms. When they had done, Millar of Balmeroy, his wife and daughter, tuned up another in their apartment, and so forth.

"Yesterday forenoon Robertson and Wilson were carried from prison to the Tolbooth Kirk, to hear their last sermon, but were not well settled there when Wilson boldly attempted to break out, by wrenching himself out of the hands of four armed soldiers. Finding himself disappointed here, his next care was to employ the soldiers till Robertson should escape; this he effected by securing two of them in his arms; and, after calling out, *Geordie, do for thy life!* snatched hold of a third with his teeth. Hereupon Robertson, after tripping up the fourth, jumped out of the seat, and ran over the tops of the pews with marvellous agility, the audience opening a way for him sufficient to receive them both; and in hurrying out at the south gate of the church, he tumbled over the collection-monkey. Thence he leaped and staggered through the Parliament Close, and got down to the stairs, and often tripped by the way. And not time to fall, some of the guard were close after him. Passing down the Cowgate, he ran up the House Wynd, and out at the Potterrow Port, the crowd all the way covering his retreat, who by this time were become so numerous, that it was dangerous for the guard to look after him. In the Wynd he made up to a saddled horse, and would have mounted him; but the gentleman to whom the horse belonged prevented him. Passing the Cross-Causeway, he got into the King's Park, and took the Duddingstone road; but seeing two soldiers walking that way, he jumped the dike, and made for Clearburn. On coming there, hearing a noise about the house, (dreading it might have been from those whom the magistrates had sent after him), he stopped short, and, repassing the dike, he retook the rout for Duddingstone, under the rocks. When he crossed the dike at Duddingstone, he fainted away; but after receiving a refreshment, the first (he said) he had tasted for three days, passed out of town, and seen after getting a horse, he rode off, nor have we since heard any further of him, notwithstanding all the search made.

"Upon Robertson's getting out at the church-door, Wilson was immediately carried out, without getting sermon, and put in close custody, to prevent his escape, which the audience seemed much inclined

to favour. So that he must pay for all Wednesday next."—*Caledonian Mercury*.

"*Thursday, April 29.*—We are told, that George Robertson, sometime stabler at Bristo Port, and who lately made the surprising escape while under sentence of death, was on Tuesday night last at a certain house in the neighbourhood of this city; and being talked to by the landlord touching the risk he run by his imprudence, and that if he was caught, he would suffer unpitied, or as a madman, answered, that as he had thought himself indispensably bound to pay the last duties to his dearly beloved Andrew Wilson, by accompanying his funeral, he had been hitherto detained in the country, but that he was now determined to steer another course very soon. However, that he had laid his account not to be hanged,—pointing to some weapons he had about him."—*Ibidem*.

Porteous's conduct at the execution of Wilson is well known. There were four men killed upon the spot, and upwards of twelve wounded, some of them mortally. His trial occupies about 120 pages; less than 50 of these, however, contain all the evidence, the rest being filled with "*Information for his Majesty's Advocate against John Porteous*;" and "*Information for John Porteous against his Majesty's Advocate*." There can be little doubt of Porteous's guilt. The following is the evidence of two of the witnesses, the one among the most unfavourable, and the other the most favourable to Porteous.

"*SIR WILLIAM FORBES*, Advocate, aged thirty years or thereby, married, solemnly sworn, purged of malice, partial counsel, examined and interrogated, deposed, That, time and place labelled, and after the deceased Andrew Wilson had hung about twenty or twenty-five minutes upon the gallows, the deponent, from a window in Orr the stabler's house, opposite, but a little to the westward of the gallows, saw the executioner go up some steps of the ladder, as the deponent believes, to cut down the said deceased; and saw stones thereupon thrown at the executioner; upon which the executioner immediately retired to the guard, and the mob continued throwing of stones, so

that the deponent does believe some of the stones might have touched the guard; and, about this time, the guard were drawing together to the north and west of the gallows, where the captain was standing; and did soon thereafter see the pannel, advancing westward, fire his gun among the people assembled at the execution, and observed the fire and smoke issuing out at the muzzle of his piece, to the best of the deponent's observation, which he thought at the time very distinct, and that the said shot was the first which the deponent heard; and the deponent at the time did imagine that the pannel had fired his shot high, but whether that proceeded from the situation his firelock was in, or from the appearance that the fire and smoke made that issued out of his piece, the deponent cannot now particularly charge his memory: That thereafter the deponent heard several dropping shots, about twenty, but cannot be positive as to the number: That, when the foresaid facts happened, the deponent was upon the south side of the street, and the pannel to the north of the middle of the street, almost opposite to the window where the deponent was; and when the pannel so fired, the deponent did not observe any soldier so far advanced westward from the body of the guard as the pannel was. And this is the truth, as he shall answer to God."

"MATTHEW HOWERT, soldier in the City Guard of Edinburgh, aged forty years or thereby, married, solemnly sworn, purged of malice, partial counsel, examined and interrogated, deponent. That he was present at Wilson's execution, at the time libelled; and that, before and after Wilson was cut down, there was a great many stones, both great and small, thrown among the guard by the mob: That after the pannel came down from the scaffold, he saw him wave his piece he had in his hand, but did not offer to present it; then he saw a soldier step out from the rest, and fire his piece in the air; as likewise two or three soldiers, that fired thereafter, did likewise fire their pieces in the air; and that these who fired first were standing close by the pannel and the deponent; and these were the first shots he heard that day; and he heard the soldiers say one to another, Fire, or we shall all be knocked down; and upon more stones being thrown among them, several of them did fire; but, before that time, he heard the pannel say to the soldiers twice, Do not fire. After these shots were fired, the Captain marched up towards the Bow, and the men followed him: That, at the time that the shots were fired, as aforesaid, the pannel was standing at the foot of the steps of the

scaffold, with his face towards the Castle. And deponent, He was one of those that followed the Captain, nor did he see the Captain fire as he was going up the Bow: That, when the Captain was marching on the head of the men up the Bow, he heard a dropping shot or two fired from the rear; nor did he see the Captain return again towards the scaffold, but marched straight on up to the town. And this is truth," &c.

The reasoning, however, in the Information for the Lord Advocate, upon the discrepancy in the evidence, seems quite satisfactory.

"No one could possibly be so interested in keeping his eyes upon the pannel, when it could not be foreseen there would be occasion to give evidence touching his behaviour, as not to be liable to be carried off from that object, upon any fresh surprise that happened in the tumult; the firing of a shot, the flinging of a stone, the extraordinary behaviour of any one of the multitude or of the guard, might imperceptibly have drawn the eyes and attention of any spectator from the pannel to that new object, and prevented his seeing or hearing what he said or did in the mean time; and, therefore, no witness, or number of witnesses, who should take upon him or them to say absolutely, that the pannel did not at any period of the fray fire or order to fire, would at all be credible, at least, most certainly they could not be credited against such witnesses as should positively say, that they saw or heard him fire or order to fire."

The trial of one Maclauchlane, a servant of the Countess of Wemyss, for being art and part in the execution of Porteous, fills another 100 pages.—It was allowed that he had a lochaber axe or a torch in his hand, but then it was proved that he was so drunk as to be unable to stand.

The account of the conduct of the mob to Porteous from an eye-witness, must be interesting to every one. I quote it on this account.

"GEORGE WILSON, indweller and workman in Edinburgh, aged thirty-one years or thereby, married, solemnly sworn, purged of malice, partial counsel, examined

ed and interrogated, deponed, That time and place labelled, the deponent came about eleven o'clock at night to the Tolbooth-door, where he saw two faggots of broom brought by some of the mob, and with which two faggots, fire was set to the said door until it was burnt, and there the deponent waited till he saw Captain Porteous brought down by the mob, and after that the mob carried him up the Lawnmarket, until they came to Stewart's sign-post, near the Bowhead, over which some of the mob proposed to hang Captain Porteous, but others were against it. After this, the said Captain Porteous was carried up until he came to the Weigh-house, where some of the mob proposed to hang him over the Weigh-house stair, but this proposal was also rejected; and by this time the deponent happened to get pretty near to Captain Porteous; and as the mob was carrying the said Captain Porteous down the Bow, one of the mob, in a woman's dress, knocked the deponent down; and that, as they were going alongst before this, the deponent interceded with the mob to give Captain Porteous some time to pray. The answer made by the mob was, that the said Captain Porteous never prayed for himself, and did not give them time to pray that he had killed, and that he should be damned before he got time to pray. Deponed, That after this, the deponent was run over by a good many of the mob, and that after he had recovered himself, he went down to the Grassmarket, following the said mob; and there he saw a man set up a halbert upon the stone, the common place of execution; and the person who did so was not the pannel; and that the person who did so had a hat upon his head, and a dark coloured coat, and taller than the pannel: That at the above place where the halbert was fixed, there was a good many in arms about Captain Porteous, and which arms the mob kept always until they came to that place, and there they threw them down: That the deponent heard some of the mob cry, Let us carry him hence, for we have a rope for him in another place. Accordingly he was carried to the dyer's tree, where he was hanged; but before his execution, the deponent again interceded to give him some time to pray, he having by this time got again pretty near him, Captain Porteous; but the mob cried out much to the same purpose, as is above mentioned. Deponed, That he saw Captain Porteous deliver to John Carmichael a purse, which he desired him to deliver to his brother, and that he saw the rope put about Captain Porteous's neck, and afterwards drawn but he was not drawn up until they that the military were coming from

the Canongate, in by the hospital, at the foot of Leith wynd; and that Captain Porteous was three times hung up, and twice let down again. The first time it happened that the rope was not right about his neck, whereupon he was let down, and afterwards hung up, and then let down a second time, upon the mob's observing that he had not something upon his face; then his shirt was hung over his face, and then he was drawn up, upon hearing of the above rumour, and hung there till he was dead. Deponed, That the first time Captain Porteous was hung up, he heard some of the mob make a proposal of cutting his ears out, and others proposed to geld him; and at the last time he was hung up, he saw some of the mob strike him upon the face with a Lochaber-axe; and that during the whole period, from the time the fire was set to the Tolbooth-door, till the time that Captain Porteous was hung up upon the dyer's tree, the deponent did not remember to have seen William Macdlauchlane, pannel. And this was truth," &c.

The "Proceedings in the Trial of Nicol Muschett, 1720," occupy about 20 pages. This wretch pled guilty. His declaration is the most horrid thing imaginable. He married his wife after three weeks acquaintance, and soon began, though without any reason, to repent his choice. I do not suppose you would stain your pages with the account of the means that he and other three miscreants fell upon to get rid of her. You may, however, insert the concluding part, which, though as shocking as any thing can be, is not quite so revolting as the first part.

"But, some time thereafter, the said James Muschett, his wife, and I, concerted to knock her on the head when going down Dickson's Close, late, to her room, which concert we entered latter end of April or beginning of May last, and for their reward they were to have 20 guineas, (which was to be his reward for his right executing any of the foresaid projects), for which he sought my bill, alleging himself not sure without it, (and before this concert, when, upon the other contrivances, Burnbank would had me granting my bill to James, and to consign it in his hands, which James would not do), because, he said, he had got a hundred pounds from his brother more than

his portion, so that he expected none from any of his friends, and he only depended on that, (his wife being more fond of that hellish design than himself), whereof he got one guinea in winter, which he gave to Mr James Ure, writer, to give to the kink-treasurer, and half-a-guinea to bury his child; with sixteen shillings Sterling to turn his clothes a little, before the fatal accident happened; which particulars he got in part payment of the said 20 guineas, besides sustenance for more than three quarters of a year for himself and family. But, before we did any thing in this project, he and I went about ten o'clock in the morning some time in May last, to Mr Malcolm's, at the head of the Canongate, and ordered his wife to follow; but not finding that house convenient, so soon as we saw through a window his wife coming, we went out, and took her to the foresaid Mr Jaffray's, having her child with her, and we were set in a room off the kitchen, where we deeply conjured ourselves never to discover the plot; after which she and her child went off, and he and I tarried a little longer. And the measures we laid down were, that his wife was to detain the deceased in the said James Muschett's room till about 11 or 12 o'clock at night, by affording her meat and drink, and entertaining her with flattering discourse, and in the mean time her husband was to wait from 10 o'clock at the head of the foresaid clove, or immediately within the Netherbow, (the said James's room being at the head of St Mary Wynd), so that he might not miss her going at the particular hour he had appointed his wife to keep her, from his room to her own; but we did not know how to get an instrument, to get which he went to Robert Sandes's, wright in Moultrieshill, to see if he could take away any of his hammers; and when he had waited so for some days, not getting any of them, his wife, about the 25th of May last, says, 'I was last day in Mrs Decroe's, where I saw the head of a hammer lying loose,' which Mrs Decroe then lived at the head of the Canongate; but it was objected to her, 'What if it be got notice of that you took it?' 'No,' says she, 'the woman is just now to remove from that house, and she will never miss it,' and next day she went and brought it; and for a shaft to it, James and I went to the said Robert Sandes's, and got a piece of timber, which James fitted for the head that same night, and next day he coming to my room, shewed me his hands how they were blistered by handling the knife whetting the timber, and in that end of the shaft which was in the head, there was a nail loosely fixed to keep on the head, which nail, immediately after action,

he was to draw, and throw away the head, and carry home the shaft and burn it; and to get the design accomplished, he and his wife were very careful for a good while in observing all the foresaid proposals, always making it their business to invite her to their room, and that never sooner than eight o'clock at night, lest she, coming too soon, might weary, and to keep her as late as possible; but always when he followed her to give her the stroke in the dark close, somebody going up or down prevented it. And sometime in harvest last, when the defunct went to the country, the said James running in debt with his landlord, said he could not do any thing (though she were in town) till he got his landlord satisfied, so that he might freely detain her at night, whereupon I gave him two twenty shilling notes, wherewith he paid him, and shortly after he went to Mountbairn, where the deceased was, and entreated her to return to town, in order to accomplish our plot; and when she came, which was some time after, she was invited by them as formerly, he and his wife always saying to me, 'We wish to God this were over, that we might settle some way ere winter came on. And one time when they were scarce of money, having nothing but what I gave them from time to time, and also I having very little, desired them to give over doing any farther in that plot, to which his wife said, "Is it reasonable, think you, so to do? when my husband and I have wared so much time and pains thereupon, and in expectation of our reward, now to give it over?"' But the deceased wearied to stay, so often and so long with them, whereupon they told me, unless I would go to her myself, it was not in their power to keep her so late, which accordingly I did the beginning of the week before that barbarity happened, and kept her till about eleven, and sometimes twelve o'clock at night, and James waiting her, was always some way or other disappointed; and, by our detaining her some nights successively, James Muschett's landlord would not suffer her to stay in his house after ten o'clock, and James, by waiting her so late for some nights, was seized by a violent tooth-ache, which occasioned him to keep his room for two or three days, in which time we contrived to take the poor woman to some part in the Canongate, where we were not acquainted, and while he detained her, he might go to his former post; and on Monday, October the 11th, being that fatal day, in the morning, before I went out of my room, I had some occasion for a knife, but what it was I do not mind, having left my own with the deceased the preceding

night, and so asked one of my landlady, who gave me, and inquired what was become of mine own? I told her I lost it last night; then she desired me, if I pleased, make use of hers till I got mine own, which I accepted; at which time I had not the least thought of what fell out, and far less my landlady, who, through the whole course of our hellish contrivances, never so much as knew the least whisper of any of them, so far as my knowledge serves; on account of these our hellish plots were kept up so close, that none knew of them, except Burnbank, James Muschett, his wife, and myself; and that Monday, after dinner, James Muschett and I went down the Canonigate, and, meeting with some company, diverted ourselves till about seven o'clock, when he went to carry her to the Canonigate, according to our proposal, where I might detain her till he would want her as furniture in the foresaid close with the hammer, not in the least all this time thinking on what happened; and when he returned to me, (for all the time he was at her, I stayed in the house of one Yearchin, gunsmith, at the head of the Canonigate,) without promise of meeting us that night, he and I went to a back room, and were very angry at her not coming, and immediately we went and sent a coach for her, and when she came we took her to Mr Lloyd's, where, after we had staid a good while, James went off, and I gave him directions, as formerly, at Mr Lloyd's stair foot, which accordingly he went to execute. But, oh! that I might dissolve into a flood of tears even in mentioning such bloody crimes. When she and I had staid a good time after James Muschett went off, the devil, that cunning adversary, suggested to me, being now hardened, and also desperate by all the hellish plots failing, that it was but a light matter whether he or I were executioner; and yielding to the temptation, did as my indictment bears; and when I returned, thinking James Muschett and his wife would as soon inform of themselves as of me, I called first at them, and told what I had done, but what they said I do not mind, and James went to my room with me, but what my deportment was, or what words past, (my thoughts, after such horrid unnatural wickedness, being so distracted,) I have entirely forgot.

“*NL. MUSCHETT.*”

• It is needless to say, that this trial and confession are introduced in reference to “Muschett's” crime, as this can be removed

during the formation of a regular foot-path through the park, suggested by Lord Adam Gordon, then resident at Holyrood-house.”

• I have not said any thing regarding the trial of Wilson and Robertson, (gentle Geordie), as it is not more interesting than any other trial for robbery that may be seen in every newspaper. — I am, yours, &c.

REUBEN BUTLER, *Min. Nat.*

ON FRIENDLY OR BENEFIT SOCIETIES.

(Continued from p. 112).

In the admission of members into Friendly Societies, the first requisite is, that the candidate for membership must, at the time of his admission, be free from ailment or disease; this is evidently indispensable, otherwise the society would be loaded with sick-members, without the means of supporting them. The age under which members are generally admitted, is from 25 to 40 years, and in some societies, those under 30 years are admitted at a lower rate of entry than those above that age; which is obviously a very judicious regulation.

On admission, there is always a sum required, in name of entry-money, the amount of which is fixed by the articles or rules of the society; and as this sum is only paid once, its value in the funds can be estimated at no more than the interest arising from it; and therefore, as the annual income can be very little augmented from this source, it is injudicious to fix the entry-money at a high rate, as this must operate to discourage entries.

without producing any material benefit to the funds. Several societies have fallen into a fatal error on this point, by increasing the entry-money in proportion as the stock advances: reasoning, that those who are admitted to the participation of a considerable capital, ought, in justice, to pay more for that privilege than those who entered when the capital was comparatively small, not considering, that as the capital increases, so do the members composing the society increase in years and infirmities; and although members enter subsequently to a greater capital than the first members did, they at the same time engage to support a society containing a much larger proportion of aged and infirm members; and consequently, as they never can reap any more personal advantage than the first members, it seems unreasonable to require from them a higher entry. All the societies within my knowledge that have adopted this plan of increasing the terms of admission, have uniformly brought them so high at last, as to amount to a prohibition; and, by the greater part of the original members dying out, or withdrawing the funds, in many cases, have descended into the hands of a few individuals, and the original object of the institution has been lost. It seems, therefore, to be decidedly the interest of such institutions, to keep the entry-money moderate, and, if the funds require it, rather to augment the yearly accounts, as a single sixpence per member added to them, will be more efficacious in supporting the disbursements of the society, than ten shillings added to the admission-money.

The principal object that all these institutions are designed to effect, is to secure a stated weekly provi-

sion to such of their members as may, from time to time, be visited by sickness, or meet with such accidents as to disable them from pursuing their ordinary occupation. This weekly allowance varies from two shillings to seven or eight, according to the constitution of the society.

The provisions under which this is generally distributed, are, *1st*, That the member applying for the benefit has been a specified length of time connected with the society, (commonly two or three years); *2dly*, That his accounts are not in arrears beyond a specified time, (usually 12 months), at the time of his application; and *3dly*, That his disease is not the effect of dissipation or debauchery. It is further required, that he be visited by two managers of the society, and reported by them to be justly entitled to the alment. If, in the last case, there is any ambiguity, the preses is empowered to obtain the opinion of a medical man at the society's expence, in order to prevent imposition.

When the weekly alment is distributed under the above provisions, as the sick-member may not have been the specified time connected with the society,—as his accounts may be too far in arrears, or his alment such as disqualifies him from participating in the funds,—and as, in any of these cases, there can be no demand made on the funds, so they will be so much the easier supported, than if these regulations were not enforced; and this is the circumstance we formerly alluded to in stating, “That although the proportion of sick to healthy members might be about 1 to 16, yet it would be sufficient if provision was made for 1 in 20.”

In some societies the payments collected from each member (usually

denominated *quarter-accounts*) are taken up only once a-year, in others half-yearly, and others quarterly; we have already stated what appears to be nearly the proportion these ought to bear to the weekly allowance.

The principal circumstance that seems, in the infancy of these institutions, to have deceived many into a belief, that one-half or less of the annual payments would be sufficient to support them, which subsequent experience has since proved to be necessary, is, the continued increase of the stock for the first 10 or 15 years, even under a very small scale of annual payments, and conceiving that it might be sufficient time to augment the annual payments when the disbursements came to trench upon the capital. But as the stock cannot, in this case, rise to any considerable amount, and as the interest arising therefrom will add but little comparatively to the income, so the advances made upon the quarter-accounts must be considerably greater at last than would have been necessary, had they been sufficiently high from the beginning.

Thus, in the case to which I formerly alluded, for the sake of illustration, it required 15s. yearly to afford a security of 5s. per week; but if, from the smallness of the accounts paid during its infancy, the stock should become stationary at L. 200, as the interest arising from this amounts for the 100 members to no more than 2s. each, the yearly payments behoved to be augmented from time to time, until they rose at last so high as 11s. annually, in order to meet the disbursements: Whereas, had they set out and continued the quarter-accounts from the beginning at 6s. 6d. a year, then it would have fully an-

swered the purpose without any farther augmentation whatever.

There have been some attempts, however, to establish Friendly Societies upon a plan which excludes the accumulation of capital altogether. These are generally known by the designation of *Penny Societies*, from the circumstance of a penny per week being collected from each for every sick-member as they occurred. It must be pretty evident, I think, that this plan can only be temporary, and by no means afford any security for support in old age. When a society of this description has existed a considerable length of time, their disbursements, and the consequent demands on the members to meet them, will naturally become so high, from having no interest arising from capital to assist them, that young members will be discouraged from entering, and numbers of those already connected will be disposed to withdraw. To remedy this last evil, indeed, it would appear, by your correspondent's account of Calder parish, that it has been attempted to *compel* the members of such societies to *continue* the necessary payments. I confess, I do not see how this can well be accomplished, without involving the society in continual disputes with those who wish to withdraw; and although it were possible to hold all the members *by force* who have once entered, still no expedient whatever can *compel others to join*, to fill up the vacancies that must unavoidably occur. In short, unless a sufficient inducement is held out, both for members to enter, and for those already connected to continue, and that from motives in self-protection, no institution of this kind can continue to thrive. They are in their nature *voluntary* asso-

iations, and every attempt to shackle them by compulsory means must end at last in their destruction.

Some societies have two separate rates of weekly alimant, viz. one for bed-fast members, and another, something lower, for those who may be convalescent, and able to walk abroad. Others make a distinction of another kind; they have a fixed weekly allowance for the first three or four months of the member's illness, and if he continue longer on the funds, it is reduced about a fourth part during the remainder of the time he may be indisposed.

Besides the support thus afforded to the sick and infirm, which is the principal object of these institutions, there are frequently some other minor provisions made, such as a stated sum allowed for funeral expences on the death of a member, and sometimes a small annuity is paid to the widows. It is plain, however, that unless these additional disbursements are met by a proportional advance on the amount of the quarterly accounts, they must injure the principal object of the institutions.

The management of the affairs of these societies is in general devolved on a set of office-bearers, usually denominated the Master Court; they are chosen annually by the vote of the society, at a general meeting, and consist of a preses, clerk, and a number of managers, from six to ten or twelve; the preses is empowered to call all the meetings, whether of the managers or of the whole society, and to preside at them, has a casting-vote in cases of parity, signs the minutes of the society's procedure, and is usually treasurer to the society's funds; but in some cases, this last is a separate office, under the title of box-master.

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The funds are let out on sufficient personal or heritable security, or in the purchase of property, or they are deposited in the Bank, as the regulations may determine.

There is always a fixed time allowed for arrears to run, and when that is expired, notice is given to the defaulter, that if all dues are not paid up at the first stated meeting thereafter, he will be held to have withdrawn from all connection with the society, and to have forfeited his privileges as a member.

I have still a few additional remarks, with which I may hereafter trouble you.—In the meantime,

I am, &c.

G. B.

HINTS TO THE EDITOR, RESPECTING THE TRUE PLAN OF A PERIODICAL JOURNAL.

MY DEAR EDITOR,

THOUGH I cannot boast the pleasure of your acquaintance, I am about to take one of the greatest licences of friendship,—that of giving advice and admonition,—and on a point too, which you may think intimately connected with your claims to discernment and knowledge of the world. It is perhaps presuming too much upon your candour, therefore, to imagine that you will take such an epistle in good part, and prove how little it affects you, by giving it in your own pages to the public.

I am much mistaken, my dear Sir, if your Miscellany will do any good, until you change the style of it. You appear to have erected some old-fashioned standard of literary morality, and to have rallied round it a remnant of the last century, whose notions are as antiquated as your own. And with this hand

of veteran fencibles, you have, it seems, resolved, and perhaps prudently when we consider your means, to confine yourself to your own province, to enter into no offensive warfare, and to provoke no attack. How different this is from the modern system of literary tactics, I believe I need not inform you; but you should also know, that a work of the nature of your's, far from seeking to lead the public, must be contented to follow. Amidst your gravity and wisdom, therefore, I am always reminded of the figure a gentleman of the old school cuts in a circle of our modern petits-maitres. Now-a-days we never look for wisdom in a book less than a portly octavo; a Magazine we wish to be a companion, not a tutor, and lay it aside with a mixture of surprise and contempt when we find it pretending to make us wiser or better.

You have, moreover, apparently formed for yourself a very nice measure of an Editor's responsibility, by which to regulate your conduct. You wish, perhaps, to act upon the trite maxim of doing nothing secretly, which you would not wish known by the whole world; and accordingly I have been told that you have used no means for concealing your identity, that you wear no mask, and are not even half concealed by a veil. Trust me, however, that in all this you have thought and done wrong. You are no more answerable for the articles inserted in your Miscellany, than a clergyman is for the life and doctrines of those whom he admits into his pulpit; or the keeper of a London eating-house for the deleterious porter, which he allows to be sold there. While this is true, how great a constraint must it be upon you, that the world can point you out as the Editor! A fool will always call wholesome chastisement severity; a wise man even will sometimes give to strength and honour the

appellations of vulgarity and abuse; a temperate man may traduce your character; a choleric man may knock you down. The Editor of a Journal, and its publisher, should be to one another as the soul and body, enjoying their respective privileges, and bearing their respective burdens. The soul, for example, carries away the praise, and the body the profit; and, on the other hand, the soul has to consider, concoct, fabricate, falsify, &c.; while the body is reviled, insulted, and buffeted; the body trembles, skulks, runs, and so forth; and finally, the body may be sent to Coventry.

By not attending to the obvious remarks which I have ventured to make, you have indeed raised up few enemies, but a very host of despisers. Yet you perversely go on in a comfortable belief of your own good sense and good taste, lifting up your voice against nothing but the degeneracy of the times, in which every man's voice is lifted up against his neighbour. Continue, I intreat you, to preach, as Noah no doubt did, against prevailing corruption, and glory in your efforts to preserve yourself from the flood of bad taste which is even now deluging the land; but all this will avail you nothing. The people will go on to make merry with your sayings to the last, and you may find, that after all, Noah was not a type of thee, but that the little ark to which you committed your wealth, has been shattered from the discordant materials of which it was composed, or from its own weight has sunk to rise no more.

If you wish to be read and admired, you must be contented to minister somewhat to the taste, of which, if your less scrupulous brethren cannot boast of being the parents, they may safely say, at least, that they have been the foster-fa-

thers. Now-a-days, a periodical writer must not dip merely, he must steep his pen in gall, and, careless of the foul blots which in this way will stain his paper, he must go on with an iron hand and a steely heart. No puling sentiments of delicacy for the first timid aspirings of unformed genius, no silly compassion for the offended vanity of fools, no fretful anxiety about correctness of information, no childish care about expression, must ever impede him. A rule much in vogue among our best writers of this description, is to write against those whom they dislike, or to bundle up, in their mind, an enmity against the persons about whom they mean to write. If, for example, you have failed in securing a post which you had in view for yourself or your friend, you will write much better against the party who has disappointed you; if you have succeeded, you will apply the lash to your opponent with an exulting sneer. If the work of a rival at college is gaining the ear of the public, it is time to be picking out the inferior passages, and giving distorted views. If you have been offended by the pride of an individual, fix your eye on this part of his character, till his every opinion become tinged with the forbidding hue,—then write. If you have offered your services to a literary journal, or more humbly transmitted a paper to a valuable and interesting miscellany, with the earnest request, that the Editor would burn it if he did not like it; and if the offer, or the essay, is rejected, then open the flood-gates of your resentment; tell the public, through the medium of another work, that the Editor to whom you applied is a knave or a fool, and that his valuable and interesting work is a nauseous compound of all that is heavy and ban-

But the Editor of a periodical work has the fairest opportunities for working up his mind to the pitch of satire, and you should take shame to yourself, therefore, for having neglected them. Have you never asked assistance from any one, and been refused? and where was the spirit of a man, not to say of a critic, when you allowed such an affront to pass unrevenged? I have known one of your brethren press, in his opinions of a writer, through all the degrees of Fahrenheit. At first our Editor was warm in his praises, and did not scruple to say of him, that "when his taste and judgment were left to themselves, he was among the best, if not the very best critic on our national literature." The weather, however, changed apace, and 'now is the winter of his discontent;' the Editor's opinions have sunk far below Zero, and the same man who was formerly be-praised, is now styled an 'caregious blunderer,' a 'mere quack,' an 'impudent charlatan,' 'a scribbler,' and 'a goose.' Is the Editor a fool, or is the public ignorant? Has the offender fallen, like Lucifer, at once from the highest excellence, to the lowest degradation? Or, has he merely preferred the principles and terms of a rival work, and enriched its pages with his effusions?

But if you will not attend to your own interest, why are you dead to that of the public? I say dead, for in what instance have you been found watching over the republic of letters, and punishing delinquents? Have you ever detected a man stealing from himself? Have you discovered any forgery of a Persian apologue, or a German rhodomontade? Have you, in any case, raised the hue and cry when you saw a man giving the last stab—to his own reputation? Or, if you state in defence, that you have to do with

opinions only, not with actions,—when, I pray you, did you ever display any watchfulness over our political, our religious, or our literary faith? I cannot recollect that you ever called a man a knave, or a fool, because he preferred septennial to triennial parliaments, or *vice versa*; that you have threatened a churchman with your eternal enmity in this world, and eternal punishment in the next, because he talked more of faith than works, or more of works than faith; that you have invented any mode of laughing at bad taste in the gross, by clubbing men of genius together as one school. You have, in no case, made use of the forcible language, which is the only sure test of inward zeal, and which stamps a man with a decided character. Thus I cannot say you are a Whig, for you never talked of administration as a “loathsome thing, that rises up from the dirt every time it is knocked down, wriggling and crawling on more actively and noxiously than before,” or given to a monarchy the more pitiful and appropriate title of *Strumpetocracy*. I cannot say you are a Tory, for you never indulge in the epithets of *Demagogue*, *Incendiary*, *Jacobin*, *Luddite*, or in quarterly sneers at the notwithstanding his fall—the nevertheless—never-enough-to-be-detested, *Bonaparte*. Your religious opinions I cannot guess at, for you neither sternly “deal damnation round the land,” nor gaily sneer at “evangelical bullies,” “holy swaggers.”

As a minister for watching over the taste of the public, I never heard that you put in practice any of the precautions which great ministers, of all kinds, think themselves justifiable in having recourse to. Spies and informers, for example, are as necessary in your department as in any other; for, besides discovering from whence

come the secret blows levelled at your reputation, a machinery of this kind gives a wonderful insight into all that is curious in the manufacture of our literature; and into all the small but powerful springs which give play to the actions that occupy the public. It is like going behind the scenes of a theatre, and seeing the actors wash off the paint, lay aside the dresses, and relinquish the strut, with which they garnish out a feigned character. I do not indeed deny, that what has happened to greater men may happen to you, that your informers may sometimes be themselves deceived, or may find an interest in deceiving you. This is the abuse of a good thing, and cannot be weighed for a moment against its advantages. I have known the retainer of a periodical journal, seat himself snugly in a bookseller's back-shop; and, while apparently intent on the pages of a newspaper, pick up as much from the communication of a gentleman to his friend, never meant to reach any other ear, as was afterwards drawn out into an article which formed the town-talk for a week. The information, I grant you, might be incorrectly heard, it might even be from the foundation untrue; but a man of genius can make an astonishing deal out of broken snatches; and if much good matter was lost, it would go hard also if much better was not added.

One other great defect in the plan of your work I shall allude to—for I am merely giving hints—is, that you tell us by far too little about the great men of our own times. You seldom indeed allow a novel of Mr Scott to pass unnoticed. You even deign to inform us when Lord Byron has sent home an additional sheet of his foreign musings. These, how-

ever, are our mighty spirits, not our great men. They dwell in so elevated a region, that though their thunderings are heard through the land, and awaken an interest in every bosom, we can scarcely hope to know more of them than they themselves are pleased to tell us, and at any rate, always receive with suspicion the minute details which some pretend to give us of them. But of our great men who dwell among us, and about us, you say little. You never talk, for example, of the innocently-raving, moon-admiring * ———. Our great essayists, from the germanising ——— down to the self-alone, ticking ———, are never the theme of your applause or condemnation. You indeed alluded to the Knights of the Round Table, but without any graphic sketches; and from any thing you said, we should have thought them leal and true, *sans peur et sans reproche*. Something you did tell us about the early inspirations of the shepherd bard, but never hinted that he wore top-boots and corduroy breeches.

As little information do you give us touching the corporations into which our *beaux esprits* are united. And should a copy of your work peradventure be found fifty years hence by your grandchildren in your repositories, they might read it from beginning to end, without ever guessing that the finest spirits of this our northern Athens were wont to assemble in a gloomy tavern of a darksome close, to congratulate themselves on their own parts; to laugh at Horace, whom few of them could read; and Pope, whom none of them could understand; but chiefly to drink punch, and smoke tobacco.

Again and again, therefore, do I say, that your ideas of literary morality are a great deal too refined for the times, and that in scorning to write from personal or party feelings, you have calculated upon the good-nature of mankind, when you should have looked the other way. The second-rate class of writers, and in it you will pardon me for placing you, have always found the readiest path to contemporary fame in catering for the passions of men. Taste may slumber in a nation, or be perverted, and he who presents to the people the incense of a pure offering, may find them as dead as the idols which are set up for gods. But the passions never slumber nor sleep, and those who are contented to employ even a moderate share of talents in contributing to their gratification, will ever find ready listeners. Hence it was, that in times outwardly less pure than the present, "intrigue was plot, obscenity was wit;" and hence it is, that in these latter days, the poignancy of satire, the sneer of scorn and the loud laugh of ridicule, the twistings of misrepresentation, the half-spoken hints of detraction, and the 'damnings of faint praise,' all the arts, in short, which accurate knowledge of human nature and the tunes could suggest, have been practised to catch the ear of the public, and secure a lucrative popularity. "The broadest access to the temple of the heart, (says an Eastern writer, in the allegorical style of his country), is by way of the sensual passions; and in former times, it was crowded with people bearing offering. Till the Genius of fashion, having stolen a robe from the Genius of virtue, threw it around him, and vain of the addition to his power which he derived from the fraud, placed himself, armed with a threatening lash, to guard the avenue

* — Hold, for God's sake—you'll offend;
No names—the calm—learn prudence of a
friend." — POPE.

The worshippers, thus stopped in the direct road, betook themselves to seek for the next readfest, which they soon found to be a flowery foot-path, winding by the side of the other, and entering by a charming alcove. This was fanned by the almost dying zephyrs, the softest and most ravishing music floated around it, and damsels covered with a graceful and almost transparent veil, were seen dancing on the lawn, or reclining upon the enamelled turf. The Genius was offended that they should approach so near the forbidden path, and stretching forth his arm, he guard-

ed the alcove also by the terror of his lash. Driven from these paths, the worshippers hastening to the temple, still found that the nearest approach was by the way of the evil passions, and pressed forward, and still press forward, through the avenues of malice and revenge."—Will the maxims of Christians and Pagans, the practice of Eastern Poets and Western Reviewers, be alike lost upon you?

Believe me, Sir, in expectation of better things,

Your wellwisher,

SIMON SEARCH.

EXTRACTS FROM NEW PUBLICATIONS, &c.

EXTRACTS FROM THE MANUSCRIPT LETTERS OF A GENTLEMAN WHO TRAVELLED IN NORWAY, IN THE SUMMER OF THE PRESENT YEAR, 1818.

[WE were favoured with a perusal of these Letters, and as we found them to contain some amusing enough notices, respecting a people who are not much known to general readers, we requested permission to select extracts from them, which was most politely granted. We are sure, that our readers, recollecting that they are portions of the hasty journal merely of a passing traveller, will not judge of them with too critical an eye.]

Dramin, Aug. 30. 1818.

NOT to be as tedious, however, as the voyage itself, behold me at length before Mandal, a town situate near the most prominent point of the Naze of Norway. On approaching the coast, one is forcibly struck with its rudeness and desolation. Not the smallest vestige of vegetation appears, not a tree has "cast its anchor in the rifted rock." Were it not that a few of the houses of Mandal are seen, it might well be concluded, that the country was not merely uninhabited, but uninhabitable. On

landing, the first thing here, as elsewhere, is a visit from the custom-house officer. This would be troublesome in all cases, were it not that a small present will generally save one the trouble of a search. And in some parts of France where I have been, they manage this matter with the most perfect *seigneur* and *politesse*; a *douane* is expected as a matter of course, and the laws seem made for the benefit of the collectors of the revenue, rather than of the revenue itself. In Mandal, again, we were treated politely, without a forehand bribe; and in return, we presented the officer with a slice of Scotch bread and cheese, which was received with every mark of entire satisfaction. It was a casual experiment upon the manners of a people; and told us again, we thought, what we already knew, that the Norwegians are still backward in civilization, and have yet a little spice of the tribes, where the inhabitants are bribed with gewgaws and spirituous liquors. We soon found to our cost, that wheaten bread was a rarity in this part of Norway, rye being that which is in universal consumption.

On approaching the town, a Scotchman, on his first travels, would be struck by the grotesque variety of colours in the houses, "the tawny orange next, and next delicious yellow;" but this is common to most of the continental towns, and more or less indeed in all towns built of wood and brick.

On a nearer survey, he finds the houses are of timber, some with the eaves placed horizontally, and edging over one another, like the tiles on a roof; others with them in a perpendicular position. In the appearance of the people, again, the attention of a stranger is first arrested by the whiteness and lankness of hair which is their almost uniform characteristic. The fact of the uniformity is worth attending to, as a circumstance of this kind shews the people to be of a more unmixed race, than those among whom no such general resemblance is to be found.

If he ask for the best inn, which I advise him to do, he will be struck with the handsome appearance which the house itself and the environs make, giving it the air of a private gentleman's house, rather than a house of entertainment; and such indeed it originally was. The present landlord is one James Robertson, a Scotchman, who was brought out about 16 years ago by a Mr Jertson, for the purpose of superintending his estate, and afterwards placed by him in one of his own houses, which was turned into an inn. After securing rooms for the night, we walked out, accompanied by Robertson, to have a peep at the surrounding country, which still preserved, all around, the same non aspect. When we had passed thro' several rocky defiles, however, we were greatly surprised and delighted at entering a level and fertile valley, which reposes in an amphitheatre of rock, like the love of Conrad amidst his Corsair habits and crimes. This interesting spot is, however, very small in extent, containing only about 300 acres. The people were busily engaged in sowing rye, which operation is not performed with the sickle, but with a small scythe; nor are the sheaves put up to dry in shocks, as with us, but upon poles, round which they are heaped in a horizontal position to the height of about six feet. Robertson was very attentive in pointing out the improvements; and told us, that the greater part of the arable land on Mr Jertson's property had been brought in by himself. What most struck us, was the cow-house. It has stalls for 40 cows, and is on the plan of Harley's, the cows standing head to head, and the fodder being let down from above.

In returning to the town, we met the proprietor himself, and were politely invited by him to take tea with his wife and daughters; but this, as our time was very limited, we were forced to decline. When supper was served in the inn, a dispute about precedence, of exemption from the seat of honour, between my friend I—— and Mr R. our fellow traveller, was interrupted by the landlady, who walked in and sat down at the head of her own table, while the landlord sometimes served us, and sometimes

sat with us. If I recollect rightly, Mr Birkbeck, in his lively little work about America, mentions, that a similar custom prevails there, and that, in all their attentions, the keepers of houses of entertainment consider themselves rather as conferring than receiving an obligation. You will find in Tom Jones, too, that in his time the innkeepers were more on a level with their guests then than now-a-days; all which facts are plainly founded on the less advanced state of society, in which the traveller lies more at the mercy of his host.—Besides the good lady, who could speak no language but the Norse, the company consisted of six, all Englishmen; and we agreed to have a royal bowl of punch, which was accordingly made, of a mixture of rum and brandy, the juice of the cranberry being used for the acid; and the compound was pronounced to be delicious.

Next morning we sailed for Christiansand in a boat, and by a way which is impassable to our old friend the Johanna Maria, to all vessels indeed but those of very small burden. This is a sort of natural canal, formed by a ridge of rocks running parallel with the coast, now nearer and now further from it, and opening occasionally to the sea. On the land side a similar rude barrier presents itself, while it too has its openings into little picturesque valleys chequered with plots of grain, and sometimes finely wooded. We were told, that during the war much damage was done to the British shipping by gun-boats which lay behind these rocks. There were signal-posts along the shore, and no sooner was it observed that one of our vessels was becalmed in the offing, than these gun-boats had notice to put off. They were well manned, having no less sometimes than 60 rowers, who soon brought them into a position where they were safe from the English guns, while their own did fearful execution; and in this way they compelled even ships of great force to strike. On one occasion we were told, that the wind having sprung suddenly up, after one of our ships had surrendered, in place of submitting to the conquerors, she made all sail, and when at a proper distance gave a broadside to the poor Norwegians, which killed and wounded from 400 to 500 of them. For the truth of this anecdote, certainly not very honourable to the ship in question, for our naval character is above all suspicion, I will not however vouch.

The entrance into Christiansand is through a long channel, in many places not more than 200 or 300 yards wide. This is defended by very strong batteries on both sides, and we were told, by a Norwegian indeed, that if the place were properly garrisoned, it would be impregnable.

Other, thought less favourably of its strength; and at any rate, as all agreed that a sufficient garrison and an abundance of the other means or defence were necessary, it would be difficult to give it a fair chance of resistance, for it was told, that 500 pieces of cannon, and a garrison of 10,000 men, would be barely sufficient for the defence of Christiansand.

We were conducted, on landing, to a sort of hotel, the keeper of which is one Mr Vogo. His lady had, somehow or other, picked up a little English; a thing very uncommon among the Norwegian fair. The quality, I confess, was not very good, but then this was compensated by the quantity, and for her husband's sake, I sincerely hope, that vanity had some share in her English volubility. Of this, however, we, who knew not a word of the Norse, had no great reason to complain. In this hotel we were, upon the whole, pretty comfortable; there was here, as is the custom in Norway, a public table, which gives travellers an opportunity of seeing more of the people than they would otherwise do; and as almost all the gentlemen in the sea-port towns speak English, and are very attentive in talking in that language when Englishmen are present, these parties are often agreeable.—If we found nothing in the economy of their places of entertainment through the day very different from our own, we were sure to find something new when we went to our bed-rooms. The beds are certainly a curiosity to one who has never been in this or the neighbouring countries of the Continent. You lie upon a down bed, and instead of blankets, you have another down bed to cover you; but it is in the pillows that you are best supplied, for they are heaped up to a height which is quite ridiculous, and in breadth reach almost half way down the bed. Whether they sleep sitting in Norway, or whether they have, like their down beds, pillows above their heads as well as below, or in short, how they manage, I know not; but for my own part, I had always to get rid of at least four pillows before I could arrange myself comfortably. To the down bed, too, I never could reconcile myself, and a novice may be allowed to give an opinion, I should think it neither so well suited for summer nor winter as our own covering; for in warm weather one will not, with it, be able so easily to modify the heat, and in cold weather it cannot be so closely adjusted to the body. These are independent of more casual inconveniences, of which we had an instance, that I may mention here, although it occurred some time after. The upper bed, which our friend

I—— used, either in compliment to the manners of the country, or as a defence against its cool night-air, most unfortunately burst towards the morning; and when he sprung out of bed, I might have been excused had I taken him for a strange bird of the North, so completely was he covered with down. I had certainly ill-nature enough to wish there had been a layer of tar below the feathers, that my friends in the place might have had a share in the entertainment resulting from so strange a metamorphosis.

We had a letter of credit on a Mr M—— of Christiansand, and were by him first introduced to the domestic manners of a private Norwegian family, and to that warm hospitality for which we have uniformly found that people distinguished. If we were loaded by him with kindness, we were no less so with money, and the last was certainly the more oppressive burden of the ~~burden~~. There is no specie in general circulation in Norway, and to supply its place conveniently, the paper money comes down to very low denominations,—the more so, because things are much cheaper here than with us,—and thus there are notes of value less than a farthing Sterling. We had to travel in the country too, where there is not always a certainty of getting change, and in this way were compelled to lay in a full supply of the smaller notes. It was no wonder, therefore, that we found it difficult to invent proper stowage for them about our persons; and in their smaller circumstances, I have thus an opportunity of balancing the relative advantages of a silver and paper currency, for in Lisbon I recollect it was with difficulty I could get home, weighed down as I was under a load of specie.

* * * * *

We, in the mean time, went busily on with preparations for our first expedition by land. Having learned from Mr M—— that a gentleman of Dramin, who had been at Christiansand some time before, had left a cricle behind him of which we might have the loan, we secured it forthwith; but found that, as is the general fashion in Norway, it could hold only one person. We therefore purchased another for ten pounds; and having been informed at the inn that two English gentlemen, one of whom could speak the Norse fluently, were going our way, we embraced the offer of joining them.—In travelling here, the following arrangements must be made previous to setting out. On the day before you mean to commence your journey, you must dispatch an *avant-courier*, called in Norway by the less dignified name of *Førreboot*, and with him a

list of the stages on your route, and an order to have horses waiting at each of them at a certain hour. This precaution is rendered necessary from the mode in which the whole system of posting is conducted. In a country where there is not much thoroughfare, and of course not much temptation to the full supply of this department, it would be too great a risk to leave it to the ordinary course of trade; and as the government has luckily ample powers here, the farmers have been laid under the burden of furnishing horses in turn for travellers. They often live, however, at a distance of ten miles from the stations, and the duty of the foreboot is therefore to take care that the horses are ready when the traveller comes up. He should, however, be despatched eight and forty hours before, for each foreboot travels one stage only, and delivers over the list to another of his brethren, who has not always a horse at hand; and in this way, even with all our care, we often tread upon the heels of our forerunner, losing, of course, the advantages which we should have derived from him. You must always take the precaution, too, of ordering breakfast, dinner, &c. to be ready at a particular place and time. The expence of posting is two dollars per Norwegian mile, which is equal to seven English miles; and the value of the dollar, at the present rate of exchange, being about sixpence Sterling, you will see without much arithmetic, that the expence is not great. A double charge is however made for the first stage from the towns; and three dollars are paid where there are fixed stations, that is, where horses are kept constantly in readiness. The allowance to the man who accompanies the traveller for the purpose of taking back the horse, is still more moderate, being only one mark, the sixth part of a dollar; or as things are at present, one penny Sterling.

Having learned all these, and other more trifling particulars,—such as, that it was the invariable practice in Norway to ride rapidly down hill,—that we would be impeded by many gates, but no toll bars, &c.—we left Christiansand early in the morning, and formed a party which might have faced a brace of bears. Our new acquaintance were on horseback, and each man of us had an attendant also mounted. At the end of the fourth stage we overtook our foreboot, and were informed that we must wait three hours for horses. This was too much for our patience, and as we were luckily at a sea-port, we made inquiry for a boat, and found one which transported us to Arendahl, where we were to remain for the

night. It is worthy of remark in passing, that in this and similar instances, we found the expence of water carriage in this country about double that by land.

The inn at Arendahl proved a wretched one; and three eggs and as many mouthfuls of meat for four hungry travellers, formed but a sorry supper even when eked out with bread and butter. It was, however, a good preparation for our next day's dinner at Røe, where we could get nothing but flabroe and *smør* milk; the flabroe being a sort of bread made of barley, husks and all, and the milk in a curdled state. This fare is, however, to the people themselves, a luxury compared with what they were forced to live upon at some periods of the war, and in particular during the blockade by the British. The supplies afforded by their narrow plains are scanty in the extreme, and they were compelled to grind the bark of trees, and other similar substances, and mix them with their food. We were detained at Røe, also, by the want of horses, and in beguiling the time by a walk along an arm of the sea which stretches up here, we observed some fishing boats, one of which rowed to land. Taught by experience, and farther prompted by the information that our quarters for the night were not superior to the inn at Røe, we resolved to lay in a stock of fish, and made use, accordingly, of the few words we had picked up, assisted by the natural language of signs. A single mackerel was, however, the poor man's whole cargo, and that we purchased. It was half after six before we could get away from Røe, and on arriving about nine at the station for the night, almost perished with cold, (for the nights at this season are colder, though the days are fully warmer than with you), we found the place of entertainment to be a mere hovel. It consisted, like the Scotch cottages, of two apartments, joined by a lobby. The kitchen was, as usual, the more comfortable one, displaying a blazing fire, and a family party at their supper of potatoes and salt. Our fish was produced, and boiled without delay, and, with the addition of butter and potatoes, made a tolerable supper. The children formed in line, and stared at us for half an hour without mercy; and we soon found more than the house to remind us of old Scotland. We plumed ourselves, therefore, greatly on our foresight in having provided ourselves with sheets of *Shamoi*, which, together with our cloaks, we substituted for the suspicious bedding of a Norwegian cabin.

In next day's journey we had also one stage by water, from stat-helle to Hølge-

room. At Laurvig, where we stopped for the night, the inn was so handsome a house, that we actually thought our attendant had made a mistake; but the landlord coming to the door, convinced us in good English that it was no castle, but an inn; and we were glad to find that the entertainment did not do discredit to its appearance.

At the first stage-house next morning, we were surprised to find four horses in readiness for us in place of the two which we had ordered: for our Christians and acquaintances had now left us. The hire, or as he is called, the Scheucaffer, insisted on our paying for the four, whether we took them or not; as the farrier, he said, had given orders for them. We were as resolute in refusing to pay for more than two; so a man seized hold of each of the horses which had been already attached to our carioles, and we seated ourselves, ready to await the issue of this adventure. I have often noticed, that if a country has become noted for any good or for any bad quality or custom, real or imaginary, an individual of it, when abroad, does every thing in his power, how contrary soever this exertion may be to his own character, to shew himself possessed of the one, and devoid of the other. Thus I have witnessed a Scotchman, in England, turn up his nose at dirtiness which his English friend did not perceive. And thus you have just now seen me, who am the most peaceful and easy to be intreated of mortals, seated with my arms across, determined to shew an English spirit, which no paltry Norwegian Scheucaffer should be able to impose upon, or tire out. It is impossible to say how long this contest might have lasted, had not a gentleman drove up in a cariole, and acted as umpire between the parties. Having discovered that we were Englishmen, he addressed us in our own language, and advised us to pay the demand, which amounted only to a few shillings, as the indistinctness of the order, he said, had certainly given the horse-hirer some reason to insist on it. We accordingly agreed to do so, and finding that our new acquaintance was going the same way with ourselves, we joined company, and from that moment all our difficulties were at an end. Mr H. we found, was a native of Courland, and spoke all the languages of Europe. He travelled a great deal, and knew all its modes; and was, moreover, a very pleasant companion. We thought ourselves very happy, therefore, in the prospect of finding him for a companion the whole way to Christiania, to which place he was also going. Through all these little incidents, we were passing through one of the most romantic scenes of Norway, which I wish for your

sake I had the powers of a Scott to describe. Being, however, as you well know, totally destitute of these, I can only pretend to tell you of what objects the scenery was made up, leaving you to group them according to your own imagination. There were lofty hills, then, and immense forests of pine, and huge rocks clothed with trees, which nodded one above another to the very summit, and wide-spreading lakes, on whose still bosom these were reflected. On a nearer approach to this town, however, the scenery assumes a milder cast, and the views become what may here be called extensive, over a flatter and more cultivated country. To us, however, accustomed as we have been to plains much more fertile than those around Dramin, this was not an interesting change; but our Norwegian friends were astonished that we should prefer the wildness of their lakes and mountains, to the more cheerful aspect of their plains.

We arrived here a few days ago, but I must mention, in passing, that you will not find Dram or Dramin, (for it is spelt and pronounced both ways), in your map or gazetteer; for it in fact is a sort of slump name given to Stromsøe, Tungen, and Brageas, three towns situate on the River Dram. The conjunct town is not very large, and the principal thing for which we will recollect it, is the very great hospitality shewn to us by some of its inhabitants. The day after we arrived, while strolling in a church-yard, listening to an organ, we were accosted by a gentleman, whom we recollected to have been casually introduced to in Leith, on the eve of our sailing. He invited us to his house; made offer to us, in the most pressing manner, of the use of his horses, carriage, &c.; formed parties for the purpose of shewing us the country: and, in short, could not have been more attentive to us though we had been the sons of his best benefactor or oldest friend.

You may have noticed, that I date my letter on Sunday, and will probably wish to know how it is observed in Norway; for I have generally found, that Scotsmen consider, and perhaps with reason, the morn which that day is kept as a test of the religious, and consequently of the moral character of the people at large. On this subject I can talk from what I have seen merely, and as I have only been one Sunday in this country, you will readily believe that my experience has not been great. I have just now, however, observed some parties passing to the theatre, and I am much afraid, therefore, that our staunch Presbyterian principles are not much known here. The truth is, that the long connection with Denmark has made the Norwegians

more loose in their religious principles, than, judging from the genius of the people, they could probably otherwise have been. The Swedes, I have been repeatedly told, resemble more than any of the continental nations, the Scotch in their religious habits; and it remains to be seen, whether their new fellow-subjects will profit by their example. The churches seem however well attended, but there, as in their other public assemblies, the sexes sit separately, giving to them the air of a Quaker's meeting. They had also a curious practice in the churches where we were, and we are told it is a general one; the clergyman, however destitute of ear, has to sing a solo, and, in one case, we found it extremely difficult to keep our gravity at the wretched sounds which he produced. You of course know, that the established form of religion in Norway is the Lutheran; and there are few or no Sectarians in those places where we have been.

* * * * *

Christiania, Sept. 10. 1818.

I mentioned to you formerly, that one of our caroles was the property of a gentleman in Dramin, and we had accordingly to leave it there. The offer of our new friend, Mr H. for a seat in his, which happened to be a double one, was therefore very acceptable, as we would have found some difficulty in getting one to hire or purchase in that town.

The country from Dramin to Christiania is very much like what we had seen on approaching the former, only more cultivated. The appearance of the capital of Norway is not very striking. The castle is almost the only conspicuous object, and even it, as its situation is not very elevated, has nothing remarkable in its aspect. One only of the churches has anything deserving the name of a steeple, and it makes no great figure at a distance.

Mr H. recommended us to Scow's hotel, (or a name sounding like this, for I pledge myself for the spelling of none of the names or words), informing us, by way of inducement, that it was there that the Diet or representative body dined every day. Even without this excitement to our expectations, however, we should have been disappointed at the appearance of the place. It was poorly furnished; every thing had an uncomfortable and even dirty air; and our landlady, a disgusting-looking woman, reminded us of one of Fielding's heroines of that order, with her arms reclining on her over-grown Lady like large pieces of raw beef.

On the morning after our arrival, we delivered our letters to the British consul,

the only introduction we had in Christiania; but his polite attention quickly brought us acquainted with many of the respectable sons of Norway, so that invitation pressed on the heels of invitation, and we have had a joyous time of it during our stay here, having hardly dined once at our hotel since our arrival.—The entertainments in Norway are conducted in a way somewhat different from ours. In the first place, the hour is a great deal earlier, two being a very general, and three a very fashionable one for dinner. When the guests arrive, they find a lynch, consisting chiefly of bread, cheese, and spirits, laid out in the hall, and of this they are expected to partake, however near it may be to the hour of dinner. Indeed, go into a house when you will in Norway, whether immediately before or immediately after a meal, and you shall still have something eatable placed before you. To keep by the dinner, however, it is served by one dish at a time, with a considerable pause between; and as you are expected to eat of every dish, a little caution is necessary in the outset. Wine is what is generally drunk in Norway, and claret is the kind most in use; but as it is not the best that finds its way here, I am actually tired of that celebrated liquor. Tea and coffee, as usual, close the scene; the former, however, being, when infused, known by the name of tea-van or tea-water, an appellation which applies admirably to the dilution which the Norwegians prefer; and which we bachelors will think would apply equally well to the beverage presented at the most of our own tea-drinking parties.—I had almost forgot to mention, that our arrival was formally announced in the Gazette.

Had we been fortunate enough to have been in Christiania two or three weeks sooner, we should have seen the court, and partaken of the amusements to which its presence gave rise. The King was then on his way to Dronheim for the purpose of being crowned, and as the coronation took place during our stay in the capital, we witnessed the rejoicings consequent on that event. There was a general illumination, but it made a poor appearance to one who has seen such exhibitions in London and Edinburgh. We lent a hand in arranging the lights in the Consul's windows, and had the satisfaction to see them cut a very conspicuous figure.

There was a public dinner, to which we did not find it convenient to go; but we met with a very pleasant party at the public table of our hotel. After dinner, the health of the King of Great Britain was given with every mark of respect, and we were even requested to favour the company, by singing

our national hymn, which I——, you know, was well qualified to indulge them in. Some of the Norwegians, in return, struck up that of their country; the air is a very fine one, and they enter with enthusiasm into the sentiments; but these I have not yet had translated to me. A great many other songs were sung by individuals of both nations; a variety of toasts were given, and the evening was spent in the utmost hilarity. We have indeed uniformly found the people here very partial to the British; and quite disposed to absolve the people of England from blame for the wrongs which they cannot help thinking they have suffered.

We went to the theatre in the evening, and saw a comedy performed; but as we are ignorant of the language, you will easily believe it to have been much the same to us as a pantomime, with this difference, that it was without those helps to the spectator which are generally to be found in real pantomimes. The theatres all over Norway are private ones, the performers being in general the merchants, and their wives and daughters. As far as our experience went, the audiences are also more select than in other countries, for at Christiania and no foreigner is admitted; and at Dramin and Christiania none but the proprietors, or those to whom they may choose to give tickets, except upon public occasions, when the doors are open to all who are willing to pay, and when the proceeds are given to some charitable institution. Like all other private theatres, those in Norway are devoid of much of the trick, which adds so greatly to the interest of the piece; the scenery, for example, is not so good, and the dresses are more like those of ordinary life. The audience is arranged in a curious way; the whole seats in the pit, and the front of the boxes, being occupied by the ladies, while the gentlemen must be contented with a station in the passages.

After the play we went to a splendid ball and supper, at which all the beauty and fashion of Christiania were of course to be found. In the ball-room country-dances and waltzing were what chiefly prevailed; and as they were often mixed up together, we, who could not waltz, were forced to reconnoitre before we could engage partners; and as we in this way always found ourselves at the bottom of the dance, and as we were besides, from the fashion of our dress, a little particular in our appearance, we were not tempted to make many exhibitions. Both ladies and gentlemen danced remarkably well; the waltzing in particular is beautiful, and I am sure I shall never again be able to abide the awkward capering and sprawling known in Edinburgh by that name. In some of the tactics of a ball-

room, however, they are far behind us; for example, the sexes keep wonderfully distinct, so much so, that the gentlemen do not even hand their partners to a seat when the dance has finished, but turn upon their heel, and leave them to shift for themselves. But at supper this is carried to a still more ridiculous excess, for the ladies and gentlemen actually sit in different rooms. On the present occasion some few of the latter, possessed of more gallantry or more impudence than their neighbours, did indeed manage to get seats at the ladies' table,—our friend I—— among the rest;—and I was a little chagrined to learn afterwards, that they had been regaled with Hock and Champagne, while we had to content ourselves with Claret, and other kitchen wines.

One of the first objects of curiosity to us, was the Diet, or representative body,—part of the new Constitution which Bernadotte has given to the Norwegians. The room of meeting is not unlike our Free-Masons Hall in Edinburgh, only not nearly so handsome. There is a gallery for strangers, entering by a stair, which, without previous information, you would think might lead to a hay-loft. Nor is the appearance of the members such as to carry your ideas far beyond it, for they are for the most part men accustomed to farm little properties of their own, and who, having been suddenly transplanted to another spot, took a great deal the worse for the change. Their dresses, I presume, were the same that they had been accustomed to wear at home; I cannot think, at least, that corduroy jackets with coarse stockings, drawn up over the knees of their breeches, can form any part of the official dress, and more than one in this costume were pointed out to us as members. The question which we heard partly discussed in the Diet, related to the propriety of establishing a packet to communicate directly with England, in place of the mail which goes round by Gottenburgh. There was of course very little eloquence displayed; the most of those who delivered their sentiments on the question, did so from a paper which they held in one hand, the other being pushed as far as possible into their pockets; and to us at least, there seemed a great deal of monotony and dullness in almost all their speeches.—What the precise nature of the constitution is, I am not prepared to say, but from all that we can learn, it has all the external forms of great freedom. Thus, I am told, that there is the nearest thing to universal suffrage. Every act also must originate in the Diet, and though it is submitted for the king's sanction before it passes into a law, he has not even an absolute negative; for, if he refuse his assent, the act is again debat-

ed by the representative body, and though the king should again refuse, if the Diet persist in approving of it, it passes without the royal authority into a law. If my information is correct, these are great privileges; but I shrewdly suspect they are more apparent than real, and that it is, after all, the Diet, and not the king, that is the puppet. The representatives, after they are chosen, meet together in one body, and divide themselves, but by what rules I know not, into two houses, which afterwards meet separately; and all bills must be discussed and approved by both before being submitted for the royal assent. I am not sure whether the nobility have any distinct share in the Legislation, but this is, at any rate, not of much consequence, as in Norway the nobles are few in number, and these almost all merchants, having thus the same interests with the great mass of the middling ranks. Be this as it may, however, the Diet is not at all popular among the well-informed classes, who think the representatives much fitter for regulating their own little affairs, than those of the nation; and the king seems thus very favourably situated, for he has increased his popularity, by shewing his desire to please his new subjects in the gift of a constitution; and he will please them yet again, when he takes back what he has given. I never felt before so strongly the justice of the remark, 'That a constitution, to be a good one, must grow gradually, and assimilate itself imperceptibly to the character and circumstances of the people.' The fact with regard to Norway, seems to be, that they have been too long accustomed to a mild monarchical government, to care much about the outward form of a popular representation. From all I can learn, the Danish government is beloved by all its subjects, and was very much so in Norway; and though there is not much love lost between the Norwegians and the Swedes, Bernadotte has succeeded in making himself popular wherever he has appeared personally; so that it is to be hoped the nations will gradually assimilate, as the Scotch and English have done; and like them, form a kingdom united in strength and mind, for which their situation seems naturally to have intended them.

FROM HAZLITT'S LECTURES ON
ENGLISH POETRY.

POPE.

THE question, whether Pope was a poet, is hardly yet been asked, and is hardly

worth settling; for if he was not a great poet, he must have been a great prose writer, that is, he was a great writer of some sort. He was a man of exquisite faculties, and of the most refined taste; and as he chose verse, (the most obvious distinction of poetry), as the vehicle to express his ideas, he has generally passed for a poet, and a good one. If, indeed, by a great poet, we mean one who gives the utmost grandeur to our conceptions of nature, or the utmost force to the passions of the heart, Pope was not in this sense a great poet, for the bent, the characteristic power of his mind, lay the clean contrary way; namely, in representing things as they appear to the indifferent observer, stripped of prejudice and passion, as in his *Critical Essays*; or in representing them in the most contemptible and insignificant point of view, as in his *Satires*; or in clothing the little with mock dignity, as in his poems of fancy; or in adorning the trivial incidents and familiar relations of life with the utmost elegance of expression, and all the fluttering illusions of friendship or self-love, as in his *Epistles*. He was not then distinguished as a poet of lofty enthusiasm, of strong imagination, with a passionate sense of the beauties of nature, or a deep insight into the workings of the heart; but he was a wit and a critic, a man of sense, of observation, and the world, with a keen relish for the elegancies of art, or of nature when embellished by art, a quick tact for the propriety of thought and manners, as established by the forms and customs of society, a refined sympathy with the sentiments and habitudes of human life, as he felt them within the little circle of his family and friends. He was, in a word, the poet, not of nature, but of art; he saw nature only dressed by art; he judged of beauty by fashion; he sought for truth in the opinion of the world; he judged of the feelings of others by his own. The capacious soul of Shakespeare had an intuitive and mighty sympathy with whatever could enter into the heart of man in all possible circumstances; Pope had an exact knowledge of all that he himself loved or hated, wished or wanted. Milton has winged his daring flight from heaven to earth, through Chaos and Old Night; Pope's muse never wandered with safety, but from his library to his grotto, or from his grotto into his library back again. His mind dwelt with greater pleasure on his own garden than on the garden of Eden; he could see the faultless whole-length mirror that reflected his own person, better than the smooth surface of the lake that reflects the face of heaven; a piece of cut glass, or a pair of paste buckles, with more brilliance and effect, than a thousand dew-drops glittering in the sun. He would be

more delighted with a patent lamp, than with "the pale reflex of Cynthia's brow," that fills the skies with its soft, silent lustre, that travels through the cottage window, and checks the witchful mariner on the lonely wave. In short, he was the poet of personality, and of polished life. That which was nearest to him, was the greatest. The fashion of the day bore sway in his mind over the immutable laws of nature. He preferred the artificial to the natural in external objects, because he had a stronger fellow-feeling with the self-love of the maker or proprietor of a gewgaw, than a admiration of that which was interesting to all mankind. He preferred the artificial to the natural in passion, because the involuntary, and not the acting impulses of the soul, hurried him away with a force and vehemence with which he could not grapple; while he could trifle with the conventional and superficial in mis-statements at will, laugh at or admire, put them on or off like a masquerade-dress, make much or little of them, indulge them for a longer or a shorter time, as he pleased; and because, while they amused his fancy, and exercised his ingenuity, they never once disturbed his vanity, his levity, or indifference. His mind was the antithesis of strength and grandeur; its power was the power of indifference. He had none of the enthusiasm of poetry; he was in poetry what the sceptic is in religion.

GOLDSMITH.

The principal name of the period we are now come to, is that of Goldsmith, than which few names stand higher or fairer in the annals of modern literature. One should have his own pen to describe him as he ought to be described; amiable, various, and bland, with careless inimitable grace, touching on every kind of excellence; with manners unstudied, but a gentle heart, performing miracles of skill from pure happiness of nature; and whose greatest fault was ignorance of his own worth. As a poet, he is the most flowing and elegant of our versifiers since Pope, with traits of artless nature which Pope had not, and with peculiar felicity in the turns upon words, which he constantly repeated with delightful effect: such as—

"—— His lot, though small,
He sees that little lot is all."

"And turn'd and look'd, and turn'd to
look again."

As a novelist, his *Vicar of Wakefield* has learned all Europe: What reader is there of the civilized world, who is not the better

for the story of the Washes, which the worthy Dr Primrose demolished so deliberately with the poker—for the knowledge of the Guinea, which the Miss Primroses kept upcharged in their pockets—the adventure of the Picture of the Vicar's family, which could not be got into the house—and that of the Flamborough family, all painted with oranges in their hands—or for the story of the Case of Shagreen Spectacles, and the *Cosmogony*?

As a comic writer, his *Tony Lumpkin* draws forth new powers from Mr Liston's face. That alone is praise enough for it. Poor Goldsmith! how happy he has made others! how unhappy he was in himself! He never had the pleasure of reading his own works: he had only the satisfaction of great-naturally relieving the necessities of others, and the consolation of being bartered to death with his own. He is the most amusing and interesting person, in one of the most amusing and interesting books in the world, *Boswell's Life of Johnson*. His pearl-coloured coat shall always bloom in *Boswell's* writings, and his fame survive in his own! His genius was a mixture of originality and imitation; he could do nothing without some model before him, and he could copy nothing that he did not adorn with the grace of his own mind. Almost all the latter part of the *Vicar of Wakefield*, and a great deal of the former, is taken from *Joseph Andrews*; but the circumstances I have mentioned above are not.

SCOTT.

Walter Scott is the most popular of all the poets of the present day, and deservedly so. He describes that which is most easily and generally understood, with more vivacity and effect than any body else. He has no excellencies either of a lofty or reconciling kind, which lie beyond the reach of the most ordinary capacity to find out; but he has all the good qualities which all the world agree to understand. His style is flowing, and transparent; his sentiments, of which his style is an easy and natural medium, are common to him with his readers. He has none of Mr Wordsworth's idiosyncrasy. He differs from his readers only in a greater range of knowledge and facility of expression. His poetry belongs to the class of *improvisatori* poetry. It has neither depth, height, nor breadth in it; neither uncommon strength, or uncommon refinement of thought, sentiment, or language. It has no originality. But if this author has no research, no moving power in his own breast, he relies with the greater safety and success on the force of his subject. He selects a story such as is sure to please, full of incidents, characters, peculiar manners,

costume, and scenery; and he tells it in a way that can offend no one. He never caricatures or disappoints you. He is communicative and garrulous; but he is not his own hero. He never obtrudes himself on your notice, to prevent your seeing the subject. What passes in the poem passes much as it would have done in reality. The author has little or nothing to do with it. Mr Scott has great intuitive power of fancy, great vividness of pencil in placing external objects and events before the eye. The force of his mind is picturesque rather than moral. He gives more of the features of nature than the soul of passion. He conveys the distinct outlines, and visible changes in their outward objects, rather than "their mental consequences." He is very inferior to Lord Byron in intense passion, to Moore in delightful fancy, to Mr Wordsworth in profound sentiment; but he has more picturesque power than any of them; that is, he places the objects themselves about which they might feel and think, in a much more striking point of view, with greater variety of dress and attitude, and with more local truth of colouring. His imagery is gothic and grotesque. The manners and actions have the interest and curiosity belonging to a wild country and a distant period of time. Few descriptions have a more complete reality, a more striking appearance of life and nature, than that of the warriors of the Lady of the Lake, who start up at the command of Rhoderic Dhu, from their concealment under the fern, and disappear again in an instant. The Lay of the Last Minstrel, and Marmion, are the first, and per-

haps the best of his works. The Goblin-page, in the first of these, is a very interesting and insupportable little personage. In reading these poems, I confess, I am a little disconcerted in turning over the page to find Mr Westall's picture, which always seems *fac-similes* of the persons represented, with ancient costume and a dramatic look. This may be a compliment to Mr Westall; but it is not one to Walter Scott. The truth is, there is a modern air in the midst of the antiquarian research of Mr Scott's poetry. It is history or tradition in masquerade. Not only the cast of the words and images is worn off with time, the substance is grown comparatively light and worthless. The forms are old and uncouth; but the spirit is effeminate and frivolous. This is a deduction from the praise I have given to his pencil for extreme fidelity, though it has been no obstacle to its drawing-room success. He has just hit the town between the romantic and the fashionable, and between the two secured all classes of readers on his side. In a word, I conceive that he is to the great poet what an excellent mimic is to a great actor. There is no determinate impression left on the mind by reading his poetry. It has no results. The reader rises up from the perusal with new images and associations, but he remains the same man that he was before. A great mind is one that moulds the mind of others. Mr Scott has put the Border Minstrelsy, and scattered traditions of the country, into easy animated verse. But the note to his poems are just as entertaining as the poems themselves; and his poems are only entertaining.

REVIEW.

MEMOIRS OF THE LIFE AND WRITINGS OF THE HONOURABLE ALEXANDER FRASER TYTLER, LORD WOODHOUSELEE. By the REV. ARCHIBALD ALISON, L. L. B. F. R. S. L. & E. From the Transactions of the Royal Society of Edinburgh. Constable & Co. Edinburgh, 1818.

MR ALISON may justly be placed in the very first rank of our *fine writers*. From his great sensibility to all that is beautiful and good, and from the exquisite refine-

ment of his taste, there is a delicacy and mellowness in all his descriptions, whether of the softer scenes of external nature, or of the gentler affections of humanity; a tenderness and acuteness in his criticism; and an elegance and polish in his style, that we would in vain expect in the productions of any other writer. While we thus express our high sense of Mr Alison's merit as an author, we are by no means blind to his defects. The same conformation of mind to which we owe

all his beauties, has betrayed Mr Alison into faults that are scarcely less characteristic of him than his very peculiar excellencies. In all his works, it is impossible not to be struck with the too favourable light in which he places almost every thing that he describes; with the importance he attaches to trifles; with his paralogisms in logic; and with those peculiarities of style, which unfit it entirely for direct narration or close reasoning. The only passages in his works where these faults are not observable, are those in which he is describing objects that are calculated to excite emotion. Such objects harmonizing with the medium through which he views them, he sees them in their just proportions, and in their natural colours. In such cases, accordingly, his descriptions are faithful, though perhaps rather flattering, copies of nature. But then he sees nothing else as it really is. One hue invests every thing he casts his eyes upon,—

“All glares alike without distinction gay.”

Hence the fatiguing uniformity of his style. It has no flexibility. Whatever be the subject, it is still the same; and though it is exquisitely adapted to some particular measures, we soon find that the compass is limited, and that there is no variety in its tones.—The effect of this same delicacy of perception, and sensibility to the beautiful, reaches farther than to his style. We think we can trace to it most of the weaknesses or imperfections in his intellectual susceptibilities, to which we have alluded. We do not think Mr Alison destitute of grasp of mind; on the contrary, from some of his more rapid sketches, we are inclined to believe that he is capable of forming just and enlarged views. But in his extended discussions, there is almost uniformly a want

of connection among the several parts; they have no relation to each other; or if they have, it is not the requisite one of premises and conclusion, means and end. And the reason of this seems just to be, that the particular attractions of his mind are all to the most beautiful aspects of objects. He sacrifices the purpose for which he introduced them, for the sake of dwelling upon their own individual loveliness; and for this forgets the conclusion he wants to establish, or the effect he wants to account for, or the impression he wants to produce. His arguments or topics must at first be suggested by these; but the moment that they are suggested, he sees them no longer in the light in which they are favourable for his purpose, but in that which affords the greatest delight to his own mind. He presents them to us also in that light, and hence the disproportioned length at which he dwells on some arguments, and the total want of connection between others and the conclusion they are introduced to support. After reading one of his paragraphs or sections, we often find that we can perceive no relation between the different objects that are presented to us. They do indeed most of them resemble one another in this, that when viewed singly, they produce a similar impression on the mind;—but independently of this, they have no relation to each other.—In short, if his colours harmonize, and if his attitudes are graceful, Mr Alison cares little about his grouping.

To the same cause we are disposed to ascribe a sluggishness in some of his intellectual powers, which otherwise indeed would be quite inexplicable. He has philosophy enough to know that every effect must have a cause, and he generally attempts to assign one.

But when he thus philosophises, he seems to make no use of his memory, or his judgment. His love for the beautiful makes him wish to explain the phenomenon in the most interesting manner, and he assigns to his imagination solely, the charge of constructing such a theory. It is needless to add that his theory is beautiful; it is so much so, that we wish to forget ourselves into the belief of it. But then, without imaginations as vivid, and hearts as good as his own, that is impossible; for the very first fact that we bring to prove its solidity, shews that it is but an *unsubstantial pageant*. We are not always quite sure whether this apparent suspension of memory and reason is involuntary or intentional. His blindness is sometimes so very great, that we are tempted to suppose it to be of that inveterate species which the proverb defines *unwillingness to see*. His wish for effect makes him dissatisfied with any explanation of phenomena, if it does not fall in with the fantasies of his refined taste. In this respect, he often shews a great deal of self-willness,—a resolution to have every thing his own way. It is owing to this that even where his conclusions are sound, his arguments are often quite illogical;—as a proof of this, we shall merely refer to the famous sermon, where he has attempted to establish the truth of Christianity upon premises that necessarily lead to infidelity.

If his intellectual powers are often torpid, his emotions are too exquisitely sensible. His feelings are too active;—there is not enough of friction in this part of his frame, and the regulator is not at all to be depended upon. The machine, accordingly, works with a vehemence that is quite disproportion-

ed both to the moving power, and to the effect it produces. We alluded already to the uniformity of his style, and from the circumstance just now mentioned, it is the most painful of all uniformities,—the uniformity of exaggeration. The same pomp and circumstance are employed in the narration of every fact,—there is no relief at all. When the most common circumstance is recorded, “the kettle-drum and trumpet speaks it out.” His heart is so full, that it is always overflowing; and the *fall of a sparrow* is bewailed in strains as lugubrious as the *perishing of a hero*.

There are many other minor peculiarities of Mr Alison's style and diction, both excellencies and defects, that might be traced to the same causes. We have time only to observe, in general, that the effect of his peculiar constitution of mind is sometimes noble and glorious in the highest degree, but often also ludicrous and almost childish; and yet, in reading Mr Alison's Works, we do not feel this so much as might be supposed. And the reason simply is, that all his defects proceed from the sources to which we have traced them. Mr Smith, in his Theory of Moral Sentiments, observes, that the excesses of the kindly affections occasion no great displeasure; that they are viewed with a sentiment of tenderness as well as disapprobation; and that they rather increase than diminish our love for the individual. And this holds true in works of taste, as well as in works of charity. We can account in no other way, for the very great pleasure that all cultivated minds enjoy in reading Mr Alison's Works, notwithstanding all the defects we have alluded to. It is, indeed, a pleasure that palls and becomes sickening.

but still it is what has been called the *sickness of delight*. Even when his reasoning is illogical, when his conclusion is unsupported or false, and when his style is verbose, there is so much scattered sweetness, that we forget all his weaknesses and his errors, in admiration of his genius, and in love of his goodness. There is such a *trick in his voice*, and his words are of so sweet a breath, that even when they signify nothing, we hang with extacy upon his lips. We would far rather listen to the thrilling sounds that come from his Eolian lyre, though they are unconnected, wayward, and fitful; than to the *pipe*, which being governed mechanically as to its stops and ventages, discourses excellent and finished music.

These observations have been suggested to us, and will be borne out by the memoir before us; which is strongly marked by the excellencies and defects of Mr Alison's productions. It perhaps abounds more in the latter than some of his former works, and this may in part account for our dwelling upon them at such length. Upon the whole, however, it is a very pleasing and elegant production. Lord Woodhouselee was an amiable accomplished man; and in the delineation of his character, and in the review of his productions, Mr Alison has given us much good writing, and much ingenious criticism. He has been singularly fortunate in his subject. His peculiarities of diction, which make it so unfit for the ordinary purposes of biography, are rather of advantage in the present instance. The few facts he has to record, and the character he has to describe, are seen to better effect amidst the graceful flowings of his finely-wrought style. Had his figure been more athletic, or its attitude

more energetic, the ample folds of his drapery would have been unseemly and cumbersome. The paper was drawn up for the Royal Society, and is now printed in the second part of the eighth volume of their Transactions. Owing to this, it will not have so wide a circulation as it otherwise would; for many who would be glad to see Mr Alison alone, will not choose to receive him amidst such a cavalcade. In order to gratify such individuals, we shall give as many extracts as we can afford room for; making as few remarks ourselves, as a regard for our character for superior knowledge and acuteness will permit.

Alexander Tytler, son of William Tytler of Woodhouselee, was born at Edinburgh, 1747. It was under his father's roof, where were occasionally assembled all that were then distinguished in this city by their manners, their talents, and their accomplishments, that Mr T. acquired "that taste in life, or that sensibility to whatever is graceful or becoming in conduct, or in manners, which ever afterwards distinguished him; and which forms, perhaps, the most important advantage that the young derive from an early acquaintance with good society." After attending the ordinary number of years at the High School, where he gained the medal in the Rector's (then Mr Matheson's) class, he completed his classical education at an academy at Kensington, under Mr Elphinstone, the friend of Dr Samuel Johnson. A copy of Latin verses, written by him while at this academy, were shewn to Dr Jortin, and drew a flattering compliment from that elegant scholar, a circumstance to which Mr Tytler ascribed much of his attachment to Latin verse. It was here, too, that his love for the science of

natural history was first kindled by Dr Russel *, the celebrated *Physician of Aleppo*. He had always much delight in the cultivation of this science; and many years afterwards, he employed himself, during his recovery from a severe illness, in preparing a new edition of *Derham's Physico-Theology*, for the press. Mr Tytler spent the years that intervened between his return from England and his entrance to the bar, like most young men of taste and fortune, in attending the classes that related to his future profession; in laying up stores of useful information; in cultivating his taste; and in making "excursions to visit the remarkable scenery of England, or of his own country."

In 1776, six years after he was called to the bar, Mr Tytler was married to Miss Fraser, eldest daughter of W. Fraser, Esq. of Balmain.

"At this period, when the business and duties of life were opening fully upon him, Mr T. seems to have made a very deliberate estimate of the happiness that was suited to his character; and to have marked out to himself with a very firm hand, the course he was afterwards to pursue. His profession opened the road both to professional fame, and to civil distinction, and the circumstances of the times were of a kind to animate all his ambition of literary distinction. The period to which I allude, was, perhaps, indeed, the most remarkable that has occurred in the

literary history of Scotland. The causes which, since the era of the Union, had tended to repress the spirit of literature in this country, had now ceased to operate; the great field of England was now opening to the ambition of the learned; and the ardour with which they advanced into it, instead of being chilled by national prejudice, or jealousy, was heated by the applause of that generous people. The fame of Mr Hume was now at its summit of celebrity. After the honours with which the *Histories of Mary and Charles* were crowned, Dr Robertson was laying the foundation of new claims to historical reputation; and, in the solitude of his native village, Mr Smith was preparing that illustrious work, which was afterwards to direct the laws, and to regulate the welfare of nations. The different universities of the country were vying with each other in the ardour of scientific pursuit, and in the dissemination of useful knowledge; and from them there were annually advancing into life, some of those men who have since supported or extended the reputation of their country. The profession of Law partook in the general spirit of improvement; the pleadings of the Bar began to display a more cultivated taste; and the decisions of the Bench to be directed by a more enlightened philosophy. The eloquence of Mr Lockhart was still occasionally heard, and Mr Erskine was beginning that brilliant career which so lately only has been closed. Lord Hailes was carrying into the obscurity of our antiquities, the torch of severe but sagacious criticism; and Lord Kames was throwing over every subject of science or of literature, the lights of his own original and comprehensive genius.

"These were circumstances sufficient to excite and to justify ambition; but although Mr Tytler was ambitious, it was not so much of fame he was ambitious, as of usefulness. The modesty, as well as the benevolence of his nature, disqualified him for those adventurous speculations, in which nothing but personal celebrity is attained; and in looking at the literary scene before him, the path that invited him, was not that which rises amid dangers and difficulties into solitary eminence, but that which follows out its humbler and happier way amid the duties and charities of social life. In all his ambition, too, there was (if I may use the expression) something always domestic. The honours to which he aspired were those which he could share with those he loved; and the "eyes" in which he wished to read his history, were not so much the eyes of the world, as those of his family

* We wish much that Mr Alison had given us a few particulars respecting Mr Elphinstone and Dr Russel. Dr Russel would be well known to the members of the *Royal Society*; but he might, for the reader, have thrown a few hints into a note. It was still more desirable that he should have said something more about Mr Elphinstone, *Mazlitt*, *D'Irabel*, or some literary anecdote-monger, mentions him as a person about whom nothing at all is known, except that he translated a few of the mottoes prefixed to some of the papers in the *Manuscript*.

and friends. It was with this moral and chastised taste that he looked even to the honours of his profession; and when he recollected the brightest distinction it ever received, it was not Cicero in the Forum or in the Senate House, that was so much the object of his admiration, as Cicero at his Formian or his Tusculan Villa, amid the enjoyments of domestic friendship, and the delights of philosophic study."

Mr Tytler accordingly resolved to dedicate his life to literary pursuits being desirous to "entitle himself to the honours of his profession, rather by the labour of solitary study, than by the celebrity of actual practice."

We are tempted to pause for a moment upon the defects of this extract, that we may justify the general criticism in which we have indulged. The view that is given of the literature of Scotland is certainly striking; but why was it introduced? To show that there were many circumstances to excite Mr Tytler's ambition? But then, most of the circumstances mentioned could have no influence in that way. What, for instance, had the fact of Mr Smith, "in the solitude of his native village, preparing that illustrious work," &c. to do with Mr Tytler's ambition? Is it not obvious, that Mr A. in his anxiety to produce a fine picture, has forgot the *necessary question of the play that was to be considered*. But why was Mr Tytler's ambition not excited? Mr Alison employs the next paragraph to solve this problem, "Mr Tytler was not so much ambitious of fame as of usefulness." Does Mr Alison mean to say, that all the eminent men named in the former paragraph were actuated by a love of fame merely? Or can it be said that any of them, (except perhaps Mr Hume), pursued a path *which rose amid dangers and difficulties into solitary eminence*? The plain unvarnished

account of the whole matter just appears to be, that during the six years that Mr Tytler attended the Parliament House, cases did not come in so fast as might have been desirable, as is the case with many young men, or that perhaps his taste or talents did not fit him for the bar; not that he was thinking upon the particular state of Scotland at that time, or of Cicero either in the Forum or at his Villa.

The first of Mr Tytler's productions from the press, was a supplemental volume to Kames's Dictionary of Decisions. The subject was suggested by Lord Kames himself, composed under his eye, and honoured with his approbation. "When the work was completed and printed," says Mr Tytler in a manuscript account of his life, which he has left for the instruction of his children, "I was much gratified to find, that Lord Kames was pleased with it. Some passages in the preface, apologising for defects, he desired that I would strike out. *The work* (said he) *does you honour, and a man ought not too much to undervalue his labour, or depreciate his own abilities.*" He was five years in preparing this work for the press. Two years after it was published, he was appointed conjunct professor, with Mr Pringle, of Universal History, and in 1786 sole professor. From this period, until the year 1800, he devoted his life almost exclusively to the duties of his professorship, and ten years were spent in the composition and improvement of his course of lectures. During that period he published, for the use of his students, *Outlines of his course of Lectures*, which he soon afterwards gave to the public, under the title of *Elements of General History*. At Dr Gregory's request he prefixed a

life of his father, Dr John Gregory, to an edition of his works that was published in 1778. He contributed eleven papers to the *Mirror and Lounger*. He drew up an account of the origin and history of the Royal Society, which is prefixed to the first volume of its Transactions. In this Society, of the Literary Class of which he was one of the secretaries, he read several papers, most of them distinguished for their elegance and ingenuity. The papers on Translation, which he read in 1790, were afterwards printed, under the title of an *Essay on the Principles of Translation*. In the notices that Mr Alison gives of these works, he displays much acute and delicate criticism.—Our readers may wish to know the views with which Mr Tytler drew up his course of lectures. Our limits will not allow us to extract all that Mr Alison says upon the subject; we can afford room, however, for all that is most interesting.

“—In examining the methods in which Academical Lectures on this subject had hitherto been conducted, either in this country or on the Continent, he perceived that there were two different systems which had chiefly been followed, and which may perhaps not improperly be styled the Narrative and the Didactic systems. In the *first*, the principle of arrangement was simply that of Chronology; the only order observed was, the order of time; and the only object of the teacher was, to convey to the student the knowledge of the succession of Historical facts. In the *second*, the principle of chronological arrangement was altogether disregarded: the events of history were considered, not as a branch of knowledge in themselves, but as a ground work for the conclusions of science; and the great object of the teacher was, to convey to the students the knowledge of the general principles of public and of political philosophy.

“In neither of these systems did Mr Tytler find the method which it was his ambition to derive from the subject of his lectures. The first appeared to him only a barren detail of chronological events, in which nothing more was conveyed than the mere knowledge of the succession of these

events; and all that is included under the name of the philosophy of history was necessarily omitted. In the second, he feared that too wide a field was opened to the ambitious speculations of the teacher; and that, while the attention of the student was liable to be occupied by hasty or by unfounded theories, the interest of historical narration was necessarily lost, and all the moral instructions of history neglected.

“The system which Mr Tytler finally adopted for his own course of lectures, was one which combined the advantages of both these systems, and was very happily adapted, both to maintain the interest, and to consult the instruction of the student. In surveying, with an attentive eye, the ancient history of the world, he observed, (to use his own words,) that it was distinguished, in every age, by one prominent feature; that one nation or empire was successively predominant, to whom all the rest bore, as it were, an under part, and to whose history we find, that the principal events in the annals of other nations may be referred from some natural connection. In this remarkable feature Mr Tytler saw, that a principle of natural arrangement was afforded him, which might give to his course a sufficient degree of unity and order; and which, while it preserved to the student the interest of historical narration, gave to the teacher the opportunity of exhibiting those general views of the progress of the human race, which form the most important instruction we can derive from its history.

“It was on this principle that his course of ancient history was conducted.

“The history of Modern Europe afforded not to Mr Tytler the same fortunate principle of arrangement which he had found in the ancient. But another principle of connection presented itself, of which he willingly availed himself. To the historian of Modern Europe, the natural place of observation is his own country. It is the point of view to which all his interests most obviously conduct him, and from which all the events of the surrounding world fall into somewhat of systematic order and harmonious distance.” “It was on this principle, therefore, that Mr Tytler conducted his views of modern history.”

We have not time at present to enter into a consideration of the propriety of Mr Tytler's views. He certainly was fortunate in regard to his principle of arrangement. At the same time we fear there would be, in his course, too

many facts, and too little philosophy. Though, in a course of universal history, chronological order ought by no means to be disregarded, little or no time ought to be spent in matters merely chronological; and there is such a thing as the philosophy of history, quite different from what Mr Alison describes under the title, *"Didactic System."* But whatever the Lectures were, the *Elements of General History*, is a very useful work, and deserves high praise for the perspicuity of its style, and for the philosophical spirit it displays.

Mr Tytler's papers in the *Mirror and Lounger* are well known, and we refer to them again, merely to insert the following pretty paragraph from the memoir:—

"Of these papers, the original manuscript happens still to remain; and it affords a very pleasing memorial of the manner in which Mr Tytler was accustomed to pass his most vacant hours. The manuscript occupies the blank leaves of some sketch-books with which Mr Tytler always travelled, for the purpose of landscape drawing, and was written at inns in the evenings, after the journeys of the day were done. It was in this manner that the cheerful activity of his mind found employment and amusement every where; and that the hours which most men pass in idleness or fretfulness, were passed happily by him, in the offices of friendship, or in the enjoyment of elegant composition."

When the *Essay on the Principles of Translation* was published, Dr Campbell of Aberdeen, suspecting that the author, (at that time anonymous), had borrowed some of the ideas from the Dissertations prefixed to his Translation of the Gospel, without acknowledging it, hinted his suspicions, in a letter to Mr Creech, the pub-

lisher. Mr C. communicated the letter to Mr Tytler, and he immediately wrote Dr Campbell an explanatory letter, which satisfied that gentleman, that his suspicions were altogether groundless. The compliments Mr Tytler received upon the publication of this Essay were of the most gratifying nature. In his letter to Dr Campbell, Mr T. thus modestly expresses his own opinion of it: "*But in truth, the merit of this little Essay, (if it has any), does not, in my opinion, lie in these particulars, (in the exposition of the principles of the art). 'It lies in the establishment of those various subordinate rules and precepts, which apply to the nicest parts and difficulties of the art of translation; in deducing those rules and precepts which carry not their own authority in gremio, from the general principles which are of acknowledged truth, and in proving and illustrating them by examples.'*" We agree with Mr Alison, that the Essay is entitled to higher praise than it has hitherto received, and entirely subscribe to his discriminating observations. "In its plan, indeed, it appears to relate only to the principles of translation; but in its execution, it necessarily involves the principles of composition in general; and in the nature and variety of the examples he adduces, and in the acuteness and delicacy of the criticism he employs, Mr Tytler seems to me to have made use of one of the happiest methods to lead the minds of his readers to a sense of those fine and evanescent beauties in composition, which abstract language can so imperfectly express, and which affords the best preparation, not only for the taste of translation, but for the higher purpose of original composition."

In 1792 Mr T. succeeded to Woodhouselee by the death of his father;—

* It would have occurred to a less pure mind than Mr Alison's, that there was a possibility of passing one's time at an inn in a worse manner than in idleness or fretfulness.

"—and some years before that period, Mrs Tytler had, in a similar manner, succeeded to the paternal estate of Balnain in Inverness-shire. He was now in circumstances of affluence; his friends were numerous; his own disposition in the highest degree hospitable and kind; and he felt himself at liberty to attempt to realize some of those visions of retired and rural happiness which had so long played on his imagination, and which form perhaps one of the earliest reveries of every generous and cultivated mind. He began, therefore, to embellish his grounds, to extend his plantations, and in the enlargement of his house, to render it more adequate to the purposes of hospitality; and in the course of a short period, he succeeded in creating a scene of rural and domestic happiness, which has seldom been equalled in this country, and which to the warm-hearted simplicity of Scottish manners, added somewhat of the more refined air of classical elegance.

"The society that assembled at his table was the best that at that period this country afforded,—his own family-relations,—the families of the neighbouring proprietors in the populous county of Mid-Lothian,—most of the men eminent in science and in literature, of which our metropolis was then so profuse, and occasionally those strangers of distinction whom the love of science or of nature had induced to visit Scotland. His hospitality was cordial, but unobtrusive; his attentions were so unostentatious, that his visitors found themselves at once at home, and he himself appeared to them in no other light than as the most modest guest at his own table. The conversation which he loved, was of that easy and unpremeditated kind in which all ranks could partake, and all enjoy. To metaphysical discussion or political argument, he had an invincible dislike; but he gladly entered into subjects of literature or criticism,—into discussions on the fine arts, or historical antiquities, or the literary intelligence of the day; and when subjects of wit and humour were introduced, the hearty sincerity of his laugh, the readiness of his anecdote, and the playfulness of his fancy, shewed to what a degree he possessed the talents of society. His sense of humour was keen, but at the same time characteristic; it was the *lady-courous* rather than the *ridiculous*, in character or manners, which amused him;—those excesses rather of the amiable, than of the selfish passions, which are observed with a sentiment of tenderness, as well as of disapprobation, and which the poet has so happily expressed by the phrase, *circum prae-posita ludit*. The humour of most men

is unhappily mingled with qualities which add little to the amiableness, and still less to the respectability of character. From the gayest conversation of Mr Tytler, on the contrary, it was impossible to rise, without a higher sense of the purity of his taste, and the benevolence of his nature.

"His evenings were always past in the midst of his family, either in joining them in the little family-concerts with which, like his father, he always wished to close the day, or in reading aloud to them some of those works by which he thought their tastes or their minds might be improved; or not unfrequently, when none but his more intimate friends were present, in sharing with his younger children in those various useful amusements which contribute so much to the gaiety of domestic life, and in which the affections of kindred, and the love of home, are so well though so insensibly cultivated.

"To this picture, however, there is yet another feature to be added; it is the sentiments with which Mr Tytler felt the prosperity he enjoyed. In the little MS. volume, from which I have frequently quoted, (and from which I should more frequently quote, if I did not feel it a kind of profanation to expose to the eyes of the world that train of secret thought which was intended only for the eyes of his children), I find the following passage, for the introduction of which I am sure I need no apology, and which expresses in a manner which no biographer can do, the governing principles and persuasions of his mind. It was written on his birth-day, 15th October 1795.

"I have this day (says he) finished my forty-eighth year, and the best part of my life is gone. When I look back on what is past, I am humbly grateful for the singular blessings I have enjoyed. All indeed that can render life of value has been mine. Health and power of mind; easy and even affluent circumstances; domestic happiness; kind and affectionate relations; sincere and cordial friends; a good name; and, I trust in God, a good conscience. What, therefore, on earth have I more to desire? Nothing: but if he that gave so much, and if it be not presumption in me to pray,—a continuance of these blessings. Yet, if it should be otherwise, let me not repine. I bow to his commands, who alone knows what is best for his creatures; and I say with the excellent Grotius,—

"Hactenus ista; latet sors indimpresa futuris
Scit, qui sollicitum me vetat scire, Deus.
Duc genitor me magne! sequar quocum
que vocabor.
Sed Tu lecta mihi—cum gratulabor para—

Sistis in hac vita? Maneo partesque tuebor
Quas delectis. Revocas, Optime? prouip-
tus eo."

In 1795, Mr Tytler, in the paroxisms of a fever; had the misfortune to rupture some of the blood-vessels of the bladder, from the melancholy effects of which accident he seems never completely to have recovered. It was at this time that he employed his hours of convalescence in preparing the edition of Derham, to which we formerly alluded. The only original matter of this edition was, an Account of the Life of Dr Derham, a short but valuable essay on Final Causes, the Translation of the Notes of the Author, and some additional notes relating to some more modern discoveries in the arts and sciences.

In 1790 Mr T. had been appointed Judge-Advocate. In 1801 he was named the successor to Lord Stonefield. We have not room for the character Mr Alison gives Lord Woodhouselee as a judge, but may mention in general that if not distinguished as a lawyer of the first class, he was respected for attention and candour, and for the good sense which pervaded all his decisions. In 1811 he was appointed to the Justiciary Bench.

During the vacations of the Court of Session, Lord Woodhouselee devoted himself to literary pursuits. Among his literary projects were a *Life of Buchanan*, a Translation of Camden's *Annals of Elizabeth*, a continuation of Lord Hailes's *Annals of Scotland* to the accession of James VI. All these, however, yielded to the *Life of Lord Kames*. This work was published in 2 volumes quarto in 1807. Mr Alison thinks Lord Kames an unfavourable subject for biography. We quote the following long paragraph upon that subject, as affording a specimen of many of the beau-

ties, and of most of the defects of Mr Alison's style, using that word in its most comprehensive sense.

"The fortunate subjects of biography are those where some powerful and uniform interest is maintained,—where great minds are seen advancing to some lofty and determinate object,—and where, amid the toils or the difficulties they have to encounter, the mind of the reader feels somewhat of the same anxious and unbroken interest, with which we witness the progress of the warrior, or the narrative of the Epic poet. The lives of conquerors and of legislators,—of discoverers in science, or inventors in the arts,—of the founders of schools in philosophy, or of sects in religion, it is impossible for the rudest hand to trace, without awakening an interest which all men can understand, and in which all can participate; and even the history of inferior men can yet always be made interesting, when one object of ambition is seen to be steadily pursued, and one corresponding sympathy is awakened. Of this unity of pursuit and of interest, the life of Lord Kames was singularly destitute. There was a vigour in his powers, and an elevation in his ambition, that were incapable of being restrained within the limits of any one pursuit; and he seems to have felt it to be his peculiar destiny, to take the lead in every science by which the reputation of his country could be exalted, and in every art by which its prosperity could be increased. To delineate the progress of such a mind, to follow his steps through all the various fields of enquiry through which he travelled, to mark with precision the accessions that science derived from his labours, and the arts from his suggestions, was a task, to the execution of which few men could bring adequate knowledge or capacity; and even if it could have been executed, there were still fewer readers who could preserve any continuity of interest in a progress so eccentric, or be able to make perpetual transitions from the subtleties of metaphysics to the details of husbandry; or from the refinements of philosophical criticism, to the technical questions of Scotch Law. The emblem of Lord Kames's genius was not that of the Ganges or the Indus, which roll forward their condensed beauty, and fill the eye of the spectator with their simple and increasing majesty; but that of the Rhine or the Nile, which divide the volume of their waters into innumerable branches; and, while they fertilise a wider surface, yet perplex the eye that labours to number and pursue them. What fidelity and affection could

do upon a subject so difficult, Lord Woodhouselee I apprehend has done. He has given the portrait of Lord Kames with all his various and characteristic features; he has surrounded him with his contemporaries, and stretched out, in many pleasing and interesting details, the literary history of the age in which he lived; and his work, like those of Plato and of Xenophon, will descend to posterity with an interest which no other can now possess, that of being executed from the living subject, and of securing the veneration of the disciple with the fidelity of the historian."

After the summer of 1812, Lord Woodhouselee's health began rapidly to decline. Mr Alison gives the following pathetic account of the termination of his life :

“ In the beginning of winter he was prevailed upon to leave his favourite Woodhouselee, and to remove into town ; and from this time his disease began to make a more rapid progress. On the 4th of January 1813, he felt himself more than usually unwell ; and in the evening, when his family, with their usual attentions, were preparing to read to him some work of amusement, he requested that they would rather read to him the evening service of the church ; and that they might once more have the happiness of being united in domestic devotion. When this was finished, he spoke to them with firmness of the event for which they must now prepare themselves :—He assured them that to him, death had no sorrow but that of leaving them :—He prayed that Heaven might reward them for the uninterrupted happiness which their conduct had given to him ; and he concluded by giving to each of them his last and solemn blessing.

“ After the discharge of this last paternal duty, he retired to rest, and slept with more than his usual tranquillity; and in the morning (as the weather was fine), he ordered his carriage, and desired that it might go on the road toward Woodhouse-kee. He was able to go so far as to come within sight of his own grounds; and then, raising himself in the carriage, his eye was observed to kindle as he looked once more upon the hills he felt he was so soon to leave, *“ and which he had loved so well.”* There was an influence in the scene which seemed to renew his strength, and he returned to town, and walked up the stair of his house with more vigour than he had stiven for

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some time;—but the excitement was momentary, and he had scarcely entered his study before he sunk down upon the floor, without a sigh or a groan. Medical assistance was immediately procured, but it was soon found that all assistance was in vain; and Dr Gregory arrived in time only to close his eyes, and thus to give the final testimony of a friendship which, in the last words he wrote for the press, Lord W. had gratefully commemorated, as having borne the test for nearly half a century."

In the conclusion of this memoir, Mr Alison takes the following general view of Lord Woodhouselee's life;—with which we shall close this article.

“ It was a life, in its first view, of usefulness and of honour. He was called to fill some of the most important offices which the constitution of human society affords,—as a father of a family,—a possessor of property,—a man of letters,—and a judge in the Supreme Courts of his country,—and he filled them all, not only with the dignity of a man of virtue, but with the grace of a man whose taste was founded upon high principles, and fashioned upon exalted models. It was a life, in its second view, of happiness as well as of honour;—happy in all the social relations which time afforded him,—in the esteem of his country,—the affections of his friends,—the love and the promises of his children,—happy in a temper of mind which knew no ambition but that of duty, and aspired to no distinction but that of doing good,—happier than all in those early and elevated views of religion, which throw their own radiance over all the scenes of man or of nature through which he passed, and which enabled him to enjoy every present hour with thankfulness, and to look forward to every future one with hope.”

AMERICA AND HER RESOURCES,
&c. &c. By JOHN BRISTED,
Esq. London, H. Colburn, 1818.
1 Vol. 8vo.

ONE of the most remarkable circumstances connected with the United States of America is, the very singular combination which

they exhibit, in their present aspect, of nearly all the conditions of society through which the human being seems doomed to pass in his progress towards civilization; by which means, in that vast republic, we behold at one glance an epirrome, as it were, of human history, setting forth to us, in the likeness of a dramatical action, the events of a thousand years crowded into a single age. In the remote territory of the Western States, we may still contemplate a specimen of what has been conceived to be the original condition of man, in the purest expression of uncontaminated savagism;—next, we have the pastoral life, under certain modifications no doubt, as arising from the encroachments of a more refined people;—then, we see the agricultural state, which so naturally succeeds the pastoral;—and lastly, as we return to their eastern ocean, we are presented with the commercial, in its highest stage, including home-manufacturers, foreign trade, shipping, avarice, and dissipation. The annals of North America, in short, can have no resemblance to those of any European country. The arts have had no infancy amongst the Americans, considered as a distinct people; they have no age of poetry and romance to look back upon; they have no antiquities, no memorials of valour or of superstition, to associate with the history of distant times. In one word, the population of the United States have sprung up all at once in a large body; but one which betrays, at the same moment, all the weakness of infancy, the impetuosity and bashfulness of youth, the calculating selfishness of more advanced life, and the diseases of old age.

The work of Bristed contains much valuable information on the geographical, agricultural, and com-

mercial condition of America; on the character of the government, and of the people at large, as to politics and morality; on naval and military affairs; and lastly, on the state of literature and religion. We shall give a brief sketch of his views on these several heads.

The extent of Independent North America, including her share of lakes and other inland waters, is indeed very great; being nearly equal to the whole of Europe. This last is estimated by our author at 2,700,000 square miles, whilst he gives to the former an area of about 2,500,000 square miles; but, in a few pages farther on, he so completely forgets this comparative statement as to give way to the vile spirit of exaggeration, which seems to characterize his countrymen, in the following remark: "The United States, then, exhibit a mighty empire, covering a greater extent of territory than all Europe." Still it will be admitted, that in point of territorial surface, comprehending, of course, much fine land and valuable minerals, there is no single country in the whole world which can vie with the United States. With regard to navigable rivers, too, Europe and Asia are completely sunk in the comparison: for the Western States alone, which are watered by the Mississippi, the Ohio, the Wabash, and the Cumberland, present a river-line of about 50,000 miles. Indeed, that immense region is one continued intersection of rivers, communicating with each other, and eminently calculated for all the purposes of inland and foreign trade.

But the country at large is still a wilderness, destitute of roads, and of every species of comfort. West of the Alleghany Mountains, the inhabitants are very thinly

scattered over a dreary country; and these sons of liberty are described, even by their best friends, as being excessively rapacious, insolent, and nasty. There is land in abundance, no doubt, but there is nothing else to recommend that savage district; and the land is still to be redeemed from the dominion of the forest, which has covered over ~~the~~ ^{on the} era of the great flood. In those back-woods, the emigrant may travel day after day among trees of a hundred feet high, without ever catching a glimpse of the surrounding country. His visible horizon extends no farther than the tops of the trees which bound his habitation; upwards, he sees the sun, and sky, and stars, but around him an eternal forest, from which he can never hope to escape,—a situation which produces a feeling of languor and oppressiveness which it is not easy to support. If he wants a bag of corn ground, he may have to carry it forty or fifty miles; if he wants smith-work done, he must undertake a day's journey to reach the smithy; and, in cases of sickness and death, he is compelled to see his children languish for want of necessary assistance, and to dig a grave for them with his own hands, and afterwards guard their remains from the wolves that prowl around his hut.

It will, therefore, afford no very encouraging views of the Eastern, or Atlantic, States of the Union, when we assure our readers, upon the authority of the latest travelers in that country, that the tide of emigration into the territory of Indiana, the Ohio, and Illinois, is chiefly supplied from among the restless and discontented of the Americans themselves, who cannot now find the means of subsistence in the older settlements. "Old America seems to be breaking up

and moving westward," says Birckbeck. "We are seldom out of sight, as we travel on this grand track towards the Ohio, of family groups behind and before us: and many, like ourselves, when they arrive in the wilderness, will find no lodge prepared for them." There is, perhaps, a characteristic restlessness in the temperament of an American citizen, which impels him to change of place from the mere love of novelty; still, when we find thousands, and tens of thousands, agriculturists, mechanics, and even professional persons of every order, seeking to better their circumstances, by leaving behind them the civilized portion of their countrymen, we cannot think highly of the condition which they are thus induced to relinquish, for the mere chance of comfort in an unexplored forest. Land of itself, and particularly if covered with wood, is, to a man without capital, the most useless of all acquisitions; and it is only owing to the charm connected in this country with the notion of landed property, that so many of our deluded countrymen sacrifice their prospects at home, to the desire of possessing, in their own right, a few hundred acres, which they can never expect to plough or reap.

To the politicians of the Union, this migration into the west creates some unpleasant forebodings. They perceive in it the aggrandizement of the New States, which are in many important respects alienated from the views and interests of the Old, and they are convinced that a prodigious weight will be thereby thrown onto the scale, which seems already turning in favour of that party who denounce foreign trade, and every species of intercourse with the nations of Europe. During the revolutionary war, and for some years after its termination,

we are informed, that the influence of New England,—a decidedly commercial part of the Union,—prevailed in their national councils, and, under the wise direction of Washington, established the prosperity of the country on a solid basis. Afterward, Virginia contrived, by managing the southern and middle States, to render New England nearly a political cypher in the Union. And how, exclaims Mr Bristed, the rapid growth of the Western States, in population, wealth, and strength, threaten, ere long, to give them a preponderance over all the Atlantic sections of the United States, and entail upon us a system of *tramontane* policy, but little accordant with our commercial views and interests. The first step of decided western legislature will be, he thinks, the removal of the seat of general government from Washington, across the Alleghany Mountains, to some place near the Pacific Ocean. At all events, we certainly agree with him in anticipating, that at no distant date the discordant views and incompatible interests of the several Atlantic States, on the one hand, and of the Kentucky and more western States on the other, will shake the basis of the federal union, and make the Alleghany ridge the future boundary between two great nations.

As to the political constitution of the United States, nothing could possibly be more inefficient and unstable, and less likely to answer the purposes of a government either in peace or in war. The executive is weak in the extreme; on which account the President, on any great emergency, would be compelled to act the part of a Roman dictator, to save his country in the mean time, and be cashiered for it afterwards. In 1817, and the two following years, the weakness of the general government was strikingly manifested; and the tyranny which

usually accompanies imbecillity in rulers of every order, was only prevented from exhibiting itself in the most frightful measures, by a seasonable return of peace. During the whole war, the government of America was not able to raise sixty millions of dollars, by way of loan, although an inducement of upwards of 20 *per cent.* in the shape of *bonus* and *interest*, was offered, to encourage monied men to come forward. The paper of the southern banks was depreciated at least 25 *per cent.*; and the banks generally throughout the Union, excepting those at Boston, stopped paying specie for their own notes. Before two years of the war were expired, (we speak on the authority of Mr Bristed), the United States were literally bankrupted both in men and money; no one in the whole community would lend them a single dollar, nor would a single individual enrol himself in their armies; insomuch indeed, that bills were actually prepared for Congress to pass, enabling the government to raise money by requisitions and forced loans, and to levy men by the French system of conscription; when a peace with this country most seasonably arrested these death-blows to all the popular institutions and republican liberties of the United States of America.

The jealousy of the State legislatures, (for every single State has its lawgivers and judges), not only tends to weaken the general government, but also to impede the administration of justice. An offence committed in one State, is not cognizable in another; a debt contracted in one State, cannot in all cases be sued for in another; and even a murder perpetrated on one side of a stream, cannot be punished on the opposite side. As to their bankrupt-laws, again, they seem calculated for no other end

than to deceive and rob the foreign merchant; and accordingly, in no country in the world is fraudulent dealing more generally reduced to a systematic trade, and followed out as the means of speedy gain. The judges, too, are almost entirely dependent upon the local authorities where they exercise their functions. In none of the States are they appointed for life, and in some they are even elected annually, "or oftener if need be." In the majority of these petty governments, however, the officers now spoken of, hold their office during good behaviour, with a limitation, it must be added, applied to age. In several of the States a judge is deemed superannuated at sixty years, whilst in others the reasoning faculty is still supposed to be entire at three score years and ten. Upon this subject the Americans differ widely from the ancient Spartans; the latter, as is well known, not permitting any one to become an Ephor, or judge in their highest legal tribunal, until he had actually entered his sixty-first year.

The only other circumstance connected with the government that we shall take any notice of is, the election of the President. This functionary, it is well known, holds his office for four years, and is elected by all the States composing the Union; every individual State having one vote, which, on that occasion, is transmitted, signed and sealed, to the seat of government, where the election is declared. To preclude every species of undue influence on the part of the executive, all the members of Congress, whether senators or representatives, are denuded for the time, of the elective franchise; and in this way, it was imagined, the first magistrate of the United States would be exalted to his high office, free from every obligation to

the men of either party, and wholly uninfluenced by gratitude, by hope, or by fear. This provision of the Constitution, however, Mr Jefferson, that sturdy democrat, contrived to render void by the use of an expedient denominated the *Caucus*. The device in question consists in convening the democratic members of Congress, senators and representatives, at Washington, and settling among themselves who shall be the next president; which being done, they send circulars to every State, setting forth the candidate recommended by them, who, as a thing of course, is voted for by all the electors in the democratic States, and thus secured in the election. The appointment of their President, therefore, is now taken entirely out of the hands of the people, and vested in an oligarchy of the Congress; and thus the universal suffrage of the Americans, so much extolled as a matter of theory, is reduced in the main point to a mere name.

Leaving the government, we now proceed to take a view of the people; and the first thing which strikes us is their intolerable egotism and boastfulness. It will hardly be believed in this part of the world, that the Congress of the United States debated three successive days on the question, "Whether America was not the most enlightened people upon earth?" and that after such a protracted deliberation they should seriously decide in the affirmative. Take their word for it, they are the finest race of men in all physical and intellectual qualities that ever adorned this terraqueous globe—strong-limbed, high-spirited, bold, independent, shrewd, and eloquent. They have, says Bristed, a greater moral elevation, a higher consciousness of self-importance, respect, and dignity, than are to be found in

the people of any other country under the canopy of heaven.—Now for their warlike prowess. The settled conviction of the American people arising out of the circumstances of the last war is, says the same authority, that they are decidedly superior to the British, and can always beat them, man to man, ship to ship, gun to gun, bayonet to bayonet, both on the flood and in the field. And uncounted myriads of American hearts, he adds, now beat high and quick in eager aspirations for another contest with Britain; a spirit which the government carefully cherishes, by newspaper effusions, by public toasts and orations, by state speeches and resolutions; “the great object of American ambition being to annex to their already too gigantic dominion, the British North American colonies on the Continent, the West India Islands, and also the Spanish colonies bordering on the Southern States.” At Plattsburgh, at Baltimore, at New Orleans, the people rolled back the tide of invasion, and demonstrated the fatal folly of attempting to fix a hostile army on the soil of America. On the lakes and on the ocean, the American stars were flying above the red-cross flag of England: the American ships were better built, better manned, and better fought than those of Britain. “The fashionable popular logic in this country is, the British beat the French by sea and land, the Americans beat the British; and, therefore, the United States have nothing to fear from European prowess—certainly not from *England*, if she conducts her future wars as clumsily as she did the last.” Once more on puffing: “The Americans, (we abridge from Bristed), have compelled the meteor flag of England, which *had* moved its camp on the ocean for

a thousand years, to lower its ancient ensign beneath the new-born standard of her child; they have driven back from before their hardy yeomanry, the conquerors of France, the deliverers of Portugal, the liberators of Spain, the emancipators of Europe; they have twined around their victorious brows wreathes of naval and military glory which on nourish in eternal verdure, *as long as the everlasting hills shall rest upon their foundations, and the stars of heaven continue to shed their light.* “Nor let England ever lay the flattering unction to her soul, that it is possible ever to make her America her friend. These two countries will never cease to be commercial rivals and political enemies, until one or the other falls. As the world could not bear two suns, nor Persia two kings, so the day is fast approaching, says our sapient counsellor, when the globe will not be able to bear the existence of these two mighty maritime empires. The maxim of *Delenda est Carthago*, never found more cordial advocates in the Roman senate, than it now finds, as applicable to Britain, in the inmost recesses of every American bosom.” As for Spain, again, “it is superlatively idle to suppose that her forlorn and beggarly government, headed by a patron of the Inquisition, and an embroiderer of petticoats for the Virgin Mary, will be able to resist the constant encroachments, or the direct attacks, of a neighbour so enterprising, intelligent, alert, dauntless, and persevering, as the United States.”

There is no doubt some honesty amidst all this bombast; and, perhaps, Mr Bristed speaks the sentiments of his country at large, more literally than men of sense will be ready to believe. But whilst boast-

ing and threatening so profusely, it would have been well, had this Yankee lawyer recollected one or two particulars as to the late war; which, in the opinion of good judges, tend to diminish not a little the claims of the Americans to the unparalleled intrepidity, and high martial character, which he gratuitously bestows upon them. But they know the great disparity in size of ship, amount of guns, weight of metal, and number of men between the contending parties, in every instance wherein the enemy had the victory, and even in some instances wherein they were defeated. Mr Bristed himself mentions, that it was the advice of a secretary of the navy under Washington, to build their ships *nominally* of the same rate with those of Europe, but really of greater strength, more speed, tonnage, and guns, than the corresponding classes of European vessels, that they might *insure victory* over an enemy of equal, or nearly equal force, and escape by superior sailing any very unequal conflict. "This policy," says he, "is still persevered in; and our seventy-fours are equal in tonnage, bulk, strength, guns, and crew, to any hundred-gun ships in the British navy." So is it in proportion with all the smaller rates. Besides, the same author admits that the American ships were manned with picked seamen, and had a full complement of real, able-bodied, skilful sailors; whereas the European ships seldom have more than one-third of their crews able seamen, the other two-thirds consisting of landsmen and boys. As to their army, again, it is worse than ridiculous to assume such airs. Does not every body know, that their "hardy yeomanry" ran away in thousands, before a single detachment of the 85th infantry, and left their

capital a prey to a handful of invaders! And at Baltimore and New Orleans, their success was earned not by courage, but by the want of it; for they were entrenched to the chin in ditches, whence they used their rifles, with a cool and murderous aim, against men whom accident exposed too long to their fire, and whom they durst not meet in the open field.

On the manners of the American people we shall be very brief. As in that country every man is the equal of every other man, a certain *free and easy* intercourse is affected, which, in rude illiterate persons, uniformly degenerates into vulgarity. To strangers, there is an appearance of ferocity in the studied contempt that is manifested for every mode, whether of dressing speaking, or acting, which is not indigenous, and more particularly in the unprovoked attacks which are constantly made upon British subjects. The greatness of their giant republic, as they are pleased to call it,—their personal superiority to every other race of men,—their victories, past, present, and future, their heroes by land and by water, are the favourite topics of conversation, even in the more refined circles of New York and Philadelphia. It is easy to imagine half a dozen of those transatlantic politicians sitting round a table, smoking their pipes, and drinking their punch, (and from the highest to the lowest they smoke and drink), giving vent to their bombastic patriotism in words such as these, which we quote from Mr Bristed *verbatim*; and the extract will serve at the same time for a specimen of what is counted sublimity beyond the western flood. "The fertile earth is not yet wholly peopled; the raging ocean is not yet quite subdued. Be it ours to boast, that the first vessel suc-

fully propelled by steam, was launched on the bosom of Hudson's river. It was here that American genius, seizing the arm of European science, bent to the purpose of our favourite parent art, the wildest and most devouring element. This invention is spreading fast through the civilized world; and though excluded as yet from Russia, will, ere long, be extended to that vast empire. A bird hatched in the Hudson, will soon people the floods of the Wolga; and cygnets descended from an American swan, glide along the surface of the Caspian Sea. *Then the hoary genius of Asia, high throned on the peaks of Caucasus, his moist eye glistening while it glances over the ruins of Babylon, Jerusalem, and Palmyra, shall bow with grateful reverence to the inventive genius of this western world.*" We have only to add, that counsellor Bristed was not quizzing when he wrote the above. "The raging sea is not yet quite subdued!" What did the man mean by such an expression, as a prelude to a piece of nonsensical vapouring on steam-boats? Besides, the invention is not American:—but this is the way they talk on all subjects.

In the country parts, there is, it should seem, a great degree of republican simplicity affected, even by the better sort of landholders; for as they are all desirous of being esteemed soldiers equal to Cinchatus in war, they take pains to shew how easily they can descend to the lowest situation in the privacies of domestic life. But they fail to imitate the Romans in the exercise of the *patria potestas*. There, children are independent of their parents, so early and to such a degree, that they esteem it an infringement upon their birth-right, to ask their advice and concurrence in the most weighty affairs

of life. When a son marries, he thinks it beneath him to ask his father's consent; he forgets not, even in that case, that he is a free-born American. As to menial servants, again, there is no such thing in America. They are called *helps*—male and female helps,—and you cannot offend a Deborah in attendance so much, in any other way, as by asking for her mistress, or master. Domestic slavery, however, still continues in all its horrors in many parts of republican America—that land of freedom—contaminating the moral character at once of the white tyrant and the black bondman. Birkbeck found the Virginian planters, stern republicans in politics, and full of high-spirited independence, but irascible, lax in morals, and wearing a dirk. We shall give from the last-mentioned author, the description of an American inn, as he himself experienced the discomforts of it, whilst on his way through the State of Pennsylvania to the Alleghany Mountains. "At these places," says he, "all is performed on the gregarious plan; every thing is public by day and by night; for even night in an American inn affords no privacy. Whatever may be the number of guests, they must receive their entertainment *en masse*, and they must sleep *en masse*. Three times a-day the great bell rings, and a hundred persons collect from all quarters to eat a hurried meal, composed of as many dishes. At breakfast, you have fish, flesh, and fowl; bread, of every shape and kind, butter, eggs, coffee, tea,—every thing, and more than you can think of. Dinner is much like the breakfast, omitting the tea and coffee; and supper is the breakfast repeated. Soon after this meal, you assemble once more, in rooms crowded with beds, some-

thing like the wards of an hospital; where, after undressing, in public, you are fortunate if you escape a partner in your bed, in addition to the myriads of bugs which you need not hope to escape."

As the Americans have adopted the English system of poor laws, they are already groaning under an intolerable load of pauperism. In the winter of 1816-17, the city of New York, of which the population does not much exceed 100,000, maintained, by public and private charity, full 15,000, men, women, and children; and, as a consequence of this miserable condition of dependency, it is observed, that "the leprosy of wickedness and crime has tainted the lower classes in a most awful degree."

The trade of America has revived to a great extent since the peace of 1815. That most impolitic war which was waged against our commerce in 1812, had the effect, in the first instance, of running their own; for, instead of exporting goods to the amount of near seventy millions of dollars, they sent to foreign parts, in 1814, not more than to the value of seven millions. Their exports in 1815 amounted to upwards of fifty-two millions; in 1816, to about eighty-two millions; in 1817, to more than eighty-seven millions of dollars. We have heard that the retaliatory non-intercourse act lately passed against our West India islands, has injured their foreign trade during the present year, and thrown much of their shipping out of employment. The cabinet of Washington is known to be decidedly anti-commercial, and they seem only to watch for an opportunity to throw shackles on all external trade; but a few such measures will hasten the dissolution of the federal government altogether, which indeed carries in itself many other elements of revolt and decay. But hear

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how Mr Bristed speaks on this subject: "If America shall spring forward during the next, with the same velocity and force, with which she has moved progressively during the last fifty years, she will then whiten every sea with her commercial canvas, bear her naval thunders in triumph to earth's extremest verge, peer above the sovereignty of other nations, and cause the elder world to bow its venerable head, white with the hoar of ages, beneath the paramount power and influence of this younger daughter of the civilized globe!"

As to religion, the chapter is a very short one, the "great republic," thinking it inexpedient to acknowledge, in a national capacity at least, any superior power. A few of the States, we are told, particularly in New England, do acknowledge God as the Governor among the nations, and occasionally *recommend* (for they have no power to appoint) days to be set apart for general fasting, prayer, and thanksgiving. But the greater number of the States, says Mr B. declare it to be *unconstitutional* to refer to the providence of God in any of their public acts; and Virginia carries this doctrine so far, as not to allow *any chaplain* to officiate in her State Legislature; giving as a reason for this strange decision, which was, however, sanctioned by a great majority of her representatives in December last year, that the constitution permits no one religious sect to have preference to any other; and that, as a chaplain must belong to *some* sect, it would therefore be unconstitutional for the Virginian legislators to listen to his preaching or prayers.

It is roundly asserted by more than one author, that in the southern and western states there is a deep infusion of that abominable spirit of Atheism, which has, in our

times desolated so large a portion of the Continent of Europe. As a proof of this, to a certain extent at least, we have to mention, that a "bill for the better observance of the Sabbath; for punishing a variety of crimes; for preventing the defacing of the church-yards; for shutting the theatres, stores, &c. on Sunday," was rejected by an immense majority of the Legislature of Louisiana, on the ground that such *persecuting intolerance* was not to be endured by the enlightened, liberal, philosophical, descendants of Frenchmen. In New England, as we have already hinted, religion is much more respected than in any other part of America; for here the law requires that every town shall provide, by taxation, for the due observance of divine worship, leaving it to the option of individuals to choose their own forth of devotion. Still there are at present in the United States, more than three millions and a half of nominal Christians, who enjoy no means of religious instruction;—who, in fact, have neither churches nor clergymen. Thus, as Mr B. justly remarks, they are in danger of being overrun, in the lapse of a few years, with a host of unbaptized infidels,—the most atrocious and remorseless banditti that infest and desolate human society.

Our opinion of Brasted's book may be expressed in two words: It contains much valuable matter, ill arranged in many parts, and badly written in all.

A View of the System of Education pursued in the Public Schools and University of Edinburgh, &c.

—By JOHN ROBERTSON, late of the University of Edinburgh. London, 1818.

THE work is a meagre and most unimprobable production. It gives

such a view of the system of education pursued in the schools and University of this city, as we might expect to find in a newspaper-advertisement, stating that Latin is taught by the professor of Humanity, Greek by the professor of that ancient language, and the various branches of philosophy by the several philosophy professors. He adds, however, a piece of information to us strictly new; namely, that the professor of logic teaches an "abstract of human physiology." We can guess at what the learned author means by this ill-applied expression; but he must allow himself to be taught that the term physiology is exclusively used to denote certain enquiries into the laws of the vital functions, and not at all into those of mental phenomena.

But it is not mere blundering ignorance that we are here summoned to condemn; for where so little is told, there cannot be many mistakes. It is, on the contrary, a marked disposition, on the part of this author, to calumniate a very deserving body of men, and to injure the character of a justly distinguished seminary, that has chiefly called forth our indignation, and which, in fact, is the sole cause why we take any notice of such a paltry performance. Speaking of the High School, he says,—

"Each boy pays at the rate of three pounds a year, including all school fees;—but that is the minimum: an additional complement is not refused; and in this, as in other cases, money is not supposed to lose its effect; on the contrary, from this practice, detraction might suggest, and reason might maintain, that those pupils do not stand lowest in the class, who, on the quarter-days, present their master with a double remuneration."—P. 7, 8.

And again, when speaking of the College classes, he observes,—

"We had occasion painfully to remark that at the High School, the masters were in the habit of accepting pecuniary compli-

ments from their pupils, to the disgrace of the Seminary, and to the prejudice of those whose circumstances are less favoured. But a practice so prejudicial in its nature, and so baneful in its tendency, receives no encouragement at the University. The stated fees only are asked and received."—P. 17, 18.

Now, we are perfectly satisfied that the above insinuations are not only entirely groundless as to fact, but excessively malignant and malicious in the intention. In truth, it is not in the power of a master, in a large class, to secure for the dull boy who gives a guinea, a permanent place above the sharp boy who is admitted gratis, or who confines his payment to the stated fee. Such partiality is as impracticable as it would be wicked. Children see very clearly whenever their own interest is concerned, particularly in all matters of competition, whether of body or mind; and the mere attempt to introduce favouritism into a class of a hundred and fifty boys, would at once blast the reputation of the master, and inevitably check the rise of the unfortunate little object, whose ambitious views he might thereby wish to assist. A moment's reflection will point out to Mr Robertson the injudicious nature of the strictures in which he has chosen to indulge. He does himself no honour, and he cannot possibly do the public any service, by statements so much at variance with truth.

We conclude with an extract which calls for no rebuke. It sets forth a striking feature characteristic of our country, and which will account for the well-known fact, that the periodical press, and almost all the labour of literature, are now in the hands of Scotsmen.—It occurs to us to remark, meantime, that we think our author is wrong both as to the fees in the philosophical classes, and the period of attendance enjoined upon theological students.

"Scotland has of late years been remarked for a more general diffusion of intelligence than either of the sister kingdoms. Her citizens have obtained the names of philosophers and politicians, and the poet's name has haunted her mountains. It might be gratifying to some to trace the source of this distinction.

"In proportion as the commerce of a nation increases, so literary pursuits are abandoned; and, as Scotland is, in no comparison, so commercial a country as England, these parents have more time and inclination to attend to the education of their children. There the idea is popular, that a liberal education is equal to a fortune. So, with this view, parents spend that sum upon their children's instruction in the branches of science, and even of ornamental education, which a London or Bristol tobacco-shop would reserve for his son to begin his stock in trade. Nor is this extent confined to those whose circumstances are comfortable; it is even imitated by the lower order of tradesmen, who cheerfully send that portion of their earnings to the schoolmaster, which an Englishman of the same rank would devote to the luxuries of the table."—P. 33, 34.

AN ESSAY ON SOME SUBJECTS CONNECTED WITH TASTE. By SIR GEORGE S. MACKENZIE, Bart. F. R. S. &c. *Oliphant, Waugh & Innes, Edinburgh, and Longman & Co. London. 8vo. pp. 301. 1817.*

"**Nothing,**" says Mr Stewart, "can be more just than the observation of Fontenelle, that the number of those who believe in a system already established in the world, does not, in the least, add to its credibility; but the number of those who doubt of it, has a tendency to diminish it." This observation has, on many occasions, received the confirmation of experience. The Aristotelian system of philosophy, which, for ages, commanded the belief of the most enlightened part of mankind, has been completely refuted and overturned. The Copernican system

of the universe, notwithstanding the most strenuous opposition, has been demonstrated to be true. Hence, the number of those who believe in a system already established in the world, does not, in the least, add to its credibility; and the number of those who oppose a system not yet established in the world, does not prove its incredibility, although it has a tendency to check its progress. No system ought to be exempted from investigation, however great the names may be of those by whom it is supported, and however numerous the persons may be who believe in it.

We have made these observations with the view of introducing to the notice of our readers Sir George Mackenzie's Essay, which calls in question the celebrated theory of Taste, by Mr Alison. This theory, it is well known, has been beautifully illustrated by its author, and most eloquently supported by Mr Jeffrey, and Mr Stewart, on whose philosophical doctrines it seems to be founded. Under the influence of their celebrated names, it has, naturally enough perhaps, become the creed of almost every person who pretends to be possessed of any portion of taste in the present day. An acquaintance with, and belief in this system, indeed, is reckoned a sure test of the possession of a mind capable of appreciating whatever is beautiful or sublime, and of enjoying with true relish the beauties of nature,—the delicacies of literature,—or the sublimity of art.

The human mind, in youth, is extremely prone to receive impressions, and very apt to imbibe, without investigation, the opinions of its teachers. The religious principles instilled into us by our parents, and the philosophical theories taught us during our academical education, exert over our mind,

during our whole life, a most powerful influence. Having taken fast hold of our judgment,—of our imagination,—of, in short, every faculty of our mind, they become in our estimation equally indubitable and sacred. We seldom think of investigating the foundation on which they rest.—Our reverence and respect for those by whom they were taught to us, beget a powerful prejudice in our minds in their favour.—We are apt to become indignant against any person who, as we think, has the boldness to assail or call them in question.—And without giving ourselves the trouble of looking into, and investigating the grounds upon which the attack is made, we are apt, in the heat of our prejudiced zeal, to pronounce him a daring impostor, and loudly, though often ignorantly and without due examination, to exclaim against his rashness and his folly.

This conduct is certainly not philosophical. The history of philosophy teaches us, that from feelings of this description, systems of philosophy of the most absurd and objectionable kind, have often laid hold of the human mind, and long retained dominion over it. Hence, deriving instruction from past experience, philosophers ought calmly and deliberately to examine every system advanced in opposition to that which they may have adopted. Truth is the theory of which they profess to be in search; and truth has its occasion to shrink from investigation. The more every true system is opposed, the stronger will its foundation become when the objections made to it are refuted. It is unphilosophical, therefore, in any person, when his favourite system or darling opinions are attacked, to shrink from investigation, and to look upon his opponent as a wicked and malicious

person, desirous of misleading the opinions of mankind by subtle argument, or as a weak and ignorant pretender, imposed upon by his own inanity, or mistaking his own crude and misty conceptions, for an important discovery which had hitherto escaped the observation of every philosopher. He ought, on the contrary, to advance boldly to the charge, and either manfully to expose and refute the reasonings of his opponent by calm and deliberate argument, or candidly to admit their truth. If he has the right side of the cause, he can have no reason to be afraid of success—truth is invulnerable; if his system be founded in error, the sooner it is refuted the better.

We are perfectly aware, that when a man has spent his whole life in constructing a system which has obtained almost universal belief, he must feel extremely abhorrent at looking into the grounds of any system raised in opposition to it. It would indeed be unnatural to expect that he should be able to put a fair estimate upon the doctrines of his opponent. Human nature, we doubt, is incapable of such an exertion. Still, many philosophers have ably and temperately defended their own systems, and we see no reason why Mr Alison or his friends should not do the same. Although we do not pretend to give a dogmatical decision in regard to the views contained in Sir George Mackenzie's Essay, we have no hesitation in saying, that it is by far too well written not to merit attention.

We have no hesitation in saying, that we were strongly prejudiced in favour of Mr Alison's Theory of Taste. This prejudice, no doubt, arose from the impressions imbibed during our academical studies. We have no doubt, that the great majority of philoso-

phical readers are in our situation. But we have no notion, on that account, of exclaiming rashly, and without examination, against Sir George Mackenzie's Essay. We are desirous that the matter should be calmly and deliberately canvassed. Unlike the persecutors of Galileo and Tycho Brache, we are not for perpetuating error by checking all inquiry after truth. The very soul of philosophy seems to us to be discussion; regardless, therefore, of the prejudices of the young and ardent spirits of the day, fearless of the displeasure of an Alison, of a Jeffrey, or a Stewart, we proceed to lay before our readers a condensed abstract of the doctrines of the Essay under review. At the same time, we think it fair to add, that no abstract which we are able to give can do justice to the Essay itself, which, it is presumed, our readers who wish to investigate the subject will peruse.

Sir George Mackenzie gives the following statement of the doctrines which he questions:—

"The ingenious and elegant author," says he, "of the Theory of Association, has attributed the emotions of sublimity and beauty altogether to imagination; his doctrine being thus, That the emotions of sublimity and beauty are excited, not by any object in which what is expressed by these terms may be supposed to reside, but by the recollection of certain circumstances, events, or scenes, with which the object may be supposed to be connected; which circumstances, events, or scenes, associating themselves with it, confer on the object what we call sublimity and beauty."—P. 42.

And again, "The basis of the theory is thus stated by its able supporter, Mr Jeffrey: 'The beauty

' which we impute to outward objects, is nothing more than the reflection of our own inward sensations, and is made by certain little portions of love, pity, and affection, which have been connected with these objects, and still adhere, as it were, to them, and move us anew whenever they are presented to our observation.'

This statement, like all that proceeds from a powerful mind, is clear and unambiguous. Those, however, who are familiar with the scholastic paradox, that there is 'no heart in the fire,' and who recollect Dr Reid's solution of it, may think that the doctrine which denies the existence of beauty in inanimate objects, may be obviated in the same way: They may suspect that the proposition, that there is no beauty in the half-blown moss rose, in the lily, or in the pink, implies only that the *emotion* to which we give the name of beauty is not in these objects; and they may think that Mr Alison and Mr Jeffrey never meant to deny that there is a *quality* in these objects which is the *cause* of these emotions, and to which, perhaps improperly, the name of the emotion is given. But this is not what is maintained by those who support the doctrine of association. They say not only that the *emotion* is not in the rose, or the lily, but that the *cause* of the emotion is not in them either; and that both the emotion and the cause of it are in our own minds. This is clearly the import of the theory, as Sir George understands it, for he conceives it to teach, "that no form, colour, or sound, though it may make an agreeable impression, is ever felt to be beautiful or sublime, until, with the assistance of imagination, we connect it with something which we have formerly admired, or which

has excited strong emotions of pleasure in our minds; and that whenever we associate with forms, colours, or sounds, any thing that is disagreeable, they also become "disagreeable," &c.—*Essay*, p. 55.

"It will be seen," says Sir George, "that I am not disposed to deny that, in many instances, associations add a *relish* to the pleasure, or an aggravation to the pain, which form, colour, or sound, are capable of exciting; I only maintain, that such relish or aggravation have nothing to do in regulating, or in fixing our taste. I do not know whether I thus escape from the censure of Mr Jeffrey, who has rejected 'as intrinsically absurd and incredible, the supposition that material objects, which do neither hurt nor delight the body, should yet excite, by their mere physical qualities, the very powerful emotions which are sometimes excited by the spectacle of beauty.'"—*Essay*, P. 58.

The *Essay* now before us, in opposition to this theory, maintains the following doctrines.—The *organs* of sense never *judge* of the impressions conveyed through them to the mind. These organs have only the power of *sensation*, like the hands, or any other part of the body, and have no power of feeling pleasurable or painful emotion. There are internal faculties, to which the impressions made on the organs of sense are conveyed, and these internal faculties alone *judge* and *feel*. Thus the *eye* is affected only by too much or too little light, or by any body which causes it pain; and it is an internal faculty which judges of colour, and is pleased or displeased with certain shades. The *ear* is affected only by too powerful impressions on its apparatus; and it is an internal faculty which judges of melody, and feels agreeable or disagreeable.

emotions from certain tones. The organs of smell, touch, and taste, in like manner, have no higher office than to transmit the impressions made on them to the internal faculties of the mind, and in these faculties alone all emotions from these impressions arise. These internal faculties, and the organs of sense, are separate, and independent of each other. Thus one may have an eye of perfect organization, and yet be unable to distinguish shades of colour; or an acute ear, and yet be insensible to, and feel no emotion from, the musical combination of sounds.

But, says Sir George, these internal faculties, and the external objects which make impressions on them, have been made by nature, with a reference to each other,—the one to feel, and the other with qualities fitted to excite emotion. Thus, when a rose, a lily, or a laurel-tree, are presented to the eye, an internal faculty of the mind experiences an emotion of pleasure on beholding them, independent of all association of the rose with the wealth and power of England, of the lily with virgin innocence and purity, or the laurel with victory. In the same manner, on a building, or any object having form, being presented to the eye, an internal faculty judges of the proportions, and feels either an agreeable or disagreeable emotion, according as the object possesses certain inherent qualities, fitted by nature to excite the one or the other of these feelings. Thus, a building in the shape of an ordinary barn, however large in dimensions, could never excite the same agreeable emotion as a building in the form and with the proportions of a Grecian temple, although we should feed hogs in the temple, and worship God in the barn, provided we left the external

appearance of both untouched. In the case of sounds also, there are certain tones which please, and others which displease, the instant they are heard, and without any previous association; and these feelings are experienced by an internal faculty, and not by the ear. Thus every one can say, that a bell has a harsh and grating sound, or a soft and agreeable one, on the very first tinkle reaching the ear, independent of all association with the tones whatever.

As, however, a rose is the same in its qualities whoever looks upon it, and yet all men do not experience the same emotions on beholding it, it is objected, that it can possess no specific quality from nature, intended to excite the emotion of beauty, otherwise every individual would have the same feelings who regarded it. The answer to the objection is this, that all have not the same activity of the internal faculties, and that the different impressions made on different individuals by the same object, or in other words, the difference of tastes, arises from a natural difference in the powers and activity of the internal faculties, and not from a difference in the extraneous process of association. In the instances of colour and sound, this fact is ascertained by experience. There are individuals who have perfect eyes, and who can distinguish figures most distinctly, and yet who cannot distinguish the shades of colours. There are many individuals who hear with perfect acuteness, and yet cannot distinguish melody in sound. The cause of these phenomena is, that in the one case the internal faculty which judges of colour is defective; and in the latter, the internal faculty which judges of melody is defective. In neither case will any ef-

forts at associating "certain little portions of love, pity, and affection," with the shades, "colours, or with the notes of a piece of music, make a picture or tune appear beautiful to those individuals in whom the faculties which perceive the relations of colours and of sounds are naturally wanting.

Again, as the internal faculties of every individual desire to be employed on the objects which nature has fitted them to attend to, so he who has no power of perceiving shades has no taste for colours; and he who has no power of perceiving melody has no taste for music. The differences of taste thus depend radically on differences of original constitution; and although our feelings may be modified by association, yet no association can make pleasure arise from objects which excite no natural interest in themselves.

But it is objected, that blind men have associated all the ideas with colour, which are to be found joined with it in the minds of those who see; and if they have not felt the same emotions, they have at least written so distinctly concerning the objects which are supposed to produce them, that they have excited these emotions in others, if they did not exist in themselves. This refers to Dr Blacklock, a blind gentleman, who is said to have written as fine poetical descriptions of the beauties of natural scenery, as if he had seen the fresh verdure of the lawn and gaudy gaiety of the flower-bed himself. Hence it is argued, that there are no specific qualities in external objects intended by nature to excite the emotion of beauty, since the blind feel the emotions without having ever perceived the objects themselves. Their

therefore, it is inferred, excited by "certain little

portions of love, pity, and affection," associated with the *names* of colours; just as the like "little portions" are associated in the minds of those who see, with the appearances of the colours themselves. Hence the *name* is as good a link for associations as the *object* which the name represents; and there is no advantage in seeing the gay drapery of nature, above hearing the names of its constituent parts. But, in answer to this doctrine, Sir George Mackenzie observes, "that a blind man who has never seen, cannot associate ideas with colour, any more than a deaf person with music; he can only associate *ideas* with *certain other ideas*. For a blind person to form the same associations with words, that another with perfect organs may do with the things which words express, may be very possible. But allowing this, it by no means follows, that a word can produce in a blind person an emotion similar to that which the thing signified produces on a person who sees."—P. 218.

We regret that our limits do not permit us to enter more at length into the illustrations given in the Essay, which are both numerous and entertaining; but we have no doubt that our readers will consult the Essay itself. It is not written with the same brilliancy of style, or closeness of argument, as the theory of Mr Alison, or the Essay of Mr Stewart; but the circumstances in which it is produced, preclude us from expecting that it should be so. The Essay was prepared for, and read to the Royal Society of Edinburgh, and afterwards published with very little alteration or enlargement. Of course, we look for soundness of principle, and clearness of illustration, more than for ornament of

style ; and these qualities, we have no hesitation in saying, the essay possesses.

As to the merits of Sir George Mackenzie's doctrine, compared with the theory of Mr Alison, we are of opinion, that the union of the doctrines of both into one system is requisite to give us the true theory of taste. Sir George Mackenzie says, that the agreeable emotion which we experience on beholding a rose, for instance, arises from a relation established by nature betwixt the form and colour of the rose, and certain faculties of our mind which take cognizance of them ; and this established relation is the foundation of our perceptions of beauty. According to this doctrine, beauty is a simple idea, and is not referable to association, or any habit of thinking, and cannot be apprehended by those who have not the faculties to perceive it. Mr Alison and Mr Jeffrey, on the other hand, deny that the emotion of beauty is a simple feeling, or that there is any such established natural relation betwixt external objects and our faculties ; and they support their views by the following reasoning. As all men, say they, see the same object black or green, in consequence of the relation established by nature betwixt external objects and the eyes ; so, if a similar relation existed as to the qualities of objects which excite the perceptions of beauty, all men should have some agreeable feeling on perceiving the form and colour of a rose. But it is certain that this is not the case. The different feelings, therefore, experienced by different individuals on perceiving a rose, must arise, not from any fixed relation betwixt the mind and the rose, but from the ideas which it serves to excite in the mind of each, by the associations which he has formed with it.

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This is more particular in the case of sounds. The national music of one country, inspires the natives of that country with enthusiasm and delight, while it appears unmeaning, barbarous, or disagreeable, to the inhabitants of another. This difference of effect, therefore, must arise solely from the associations connected with the national airs on the minds of the former, which associations do not exist in the minds of the latter : because, if there was an established natural relation betwixt certain sounds and certain emotions, the same sounds ought to excite the same emotions in the natives of all countries, and no air which excited delight in one nation, could be felt as disagreeable in another.

On this subject, we beg leave to say, that we agree with Sir George Mackenzie in thinking, that there is an established natural relation betwixt external objects and the faculties of our minds, so that on the object being presented to the faculty, a certain emotion or perception ensues, independent of volition or of association, and that on this pre-established relation, all the different emotions to which the names of beauty and sublimity have been given are founded. We cannot conceive that mankind, in saying of an object that it is beautiful, commit an error of speech, and ascribe, by mistake, the quality of beauty to the external object, when in fact there is no such quality in the object, but only a feeling raised by association in their minds. But we agree also with Mr Alison, Mr Stewart, and Mr Jeffrey, in thinking, that by the law of association, an object may raise disagreeable feelings in us, by recalling associated ideas with which it has no immediate natural connection ; and the agreeable emotions gene-

rally received from objects appears to us to be derived from both of these sources. For example, when we look upon a rose, we have a certain agreeable feeling, arising entirely from qualities inherent in the rose, and it is from a conviction that the rose possesses these qualities that we call it beautiful. But if we are acquainted with a most beautiful lady, and if she has always, when in our presence, worn a half-blown rose in her bosom, then it cannot be denied, that every time we see a rose in this state, the sight of it will recall to our minds the agreeable emotions originally excited by the lady, and the pleasure we derive from contemplating it will be thereby greatly increased. But still we conceive, that a native quality, called beauty, is recognized in the rose itself, and that on analyzing our emotions, we are able to distinguish the agreeable feeling arising from the natural qualities of the rose, which are simple ideas, from the agreeable emotions arising from the ideas associated with it, which are recollections. The one is intrinsic, and depends only on the relation betwixt the object and our faculties; the other is extrinsic, and depends on accidental circumstances. We admit, that the agreeable feelings arising from association, are often much more intense than those arising from the natural relation; and we conceive that it is owing to this circumstance, that the existence of the natural relation has been denied altogether. Nay, we even admit, that if the rose has been worn in the button-hole of an angry pedagogue, instead of on the bosom of a beautiful lady, it may call to our recollection the painful emotions caused in us by his stripes, and become an object of aversion on its first presentment to the eye, rather

than an object of pleasure. But even in this case we think that we can easily distinguish the painful feelings which it excites, by recalling associated ideas from the qualities possessed by the rose itself; and that, if we turn our minds attentively to the rose itself, as the object of our thoughts, we still pronounce it to be beautiful, although unhappily associated in our minds with recollections of stripes and suffering.

Again, it is well known, that there is a natural relation betwixt sounds: If, then, a certain combination of notes be made, (in which these natural relations are observed), and played in presence of a number of individuals, all of whom have equally acute and equally cultivated musical faculties; and if the combination be entirely new to all of them; we apprehend that the effect produced on each of them should be the same. They would all have some emotion on hearing the notes; and if it was slightly agreeable, they would say the tune had some beauty; if exceedingly agreeable, they would say that it was very beautiful. This effect we would call the natural expression of that combination of sounds; and we would attribute it entirely to the relation established by nature betwixt the sounds themselves and the faculties of the hearers. But if this combination was not entirely new to the individuals,—if they had previously heard combinations of notes closely resembling it, and had formed associations with these other combinations, then it is exceedingly probable these associated ideas would be recalled, and that the same emotions would be experienced from the new combination, as had been previously felt from the others. Of course they would very probably ascribe to the new piece the

qualities which they had formerly ascribed to those to which it resembled, and there might thus arise a great difference in opinion, as to the merits of the new combination in point of beauty. Or, suppose again, that the combination was really new to all of them, and that the effect of the first hearing was the same on all; but that afterwards one half of the individuals heard these notes often repeated in the gay hours of mirth and jollity, and the other half heard them often repeated in the hours of suffering and distress, what would the result ultimately be? It is obvious, that on being heard anew after an interval of time, they would recall delightful recollections to the minds of the one, and dismal recollections to the minds of the other; and that the one would now call them beautiful, and the other disagreeable. Thus, in our opinion, every object may excite, *first*, certain emotions which depend entirely on the relation established by nature betwixt the object and the faculties; and, *secondly*, emotions which have no immediate natural connection with it, but of which it comes to be the exciting cause, in consequence of the habits of association of the individual.

If these views be founded in truth, our whole observations on the subject of taste may be comprehended in a very few sentences. They are shortly as follow:

1st, That the emotions to which we generally give the name of beauty, are feelings of the mind; but that there are qualities in external objects fitted by nature to excite these feelings, and that in the same way as we attribute heat to the fire, because it possesses a quality which excites the sensation of heat in our minds; so we attribute beauty to certain external ob-

jects, because they possess qualities fitted by nature to excite the emotions of beauty in our minds. *2dly*, That as the emotions of beauty depend upon a certain relation betwixt external objects and the faculties of the mind, every circumstance which affects that relation will affect our perceptions of beauty; or in other words, that when the faculties which are fitted to perceive beauty are naturally vigorous, the relation is then in its most perfect state, and the emotions will be vivid; when these faculties are weak, the emotions will be feeble. The taste, therefore, or power of perceiving beauty, of every individual, depends in a considerable degree on his natural constitution. *3dly*, That external objects may also, in virtue of the law of association, become the signs of ideas with which they have no direct natural connection, and, in virtue of this law, may excite agreeable emotions by recalling agreeable associated ideas; and that thus also, the taste of each individual may depend in some degree on his habits of association. But, *4thly*, That there must be a determinate relation betwixt the original emotions excited by an external object, and all the ideas which may become associated with it; and that there must be a limit to such associations, so that when the natural expression of an object is disagreeable in a certain degree, no pleasurable emotions can be associated with it. *5thly*, That as the emotions arising from the natural relations betwixt objects and the mind are simple ideas, and the emotions arising from association are recollections, it must be possible to an accurate observer, to analyze and separate the two feelings in his own mind, and to ascertain their distinct existences. *6thly*, That a know-

ledge of the relations established by nature betwixt the faculties of the mind and external objects, lies at the very foundation of a true theory of taste; and that this knowledge cannot be obtained till the philosophy of the mind is studied in a more satisfactory manner than hitherto, viz. till the number and functions of the *primitive faculties* of the mind, and the natural relations betwixt them and external objects, are ascertained.

Holding these views, we cannot agree with Mr Alison and Mr Jeffrey, in denying the existence of a natural relation betwixt external objects and the faculties of the mind, on which the perceptions of beauty depend. Mr Stewart does not carry the doctrine of association so far, for he admits, that there must be qualities in objects which naturally excite certain emotions of beauty, otherwise there could be no substratum on which the associations could be founded: But we think he ought to have begun with ascertaining and explaining these natural relations, and then have investigated the laws of association. The natural relations are clearly the foundation, and the superinduced associations are the superstructure, in our perceptions of beauty. But unfortunately all our great authors have hitherto neglected, or denied, the existence of the foundation, and have proceeded at once to illustrate the superstructure. Sir George Mackenzie, in the present Essay, calls the attention of philosophers to this state of the theory of taste, and shews most distinctly both the existence and the importance of the natural relations. We sincerely hope, therefore, that the same path of investigation will be followed by future inquirers, and that we shall at last have a theory of taste founded on the true philosophy of the mind, and

free from the endless difficulties which have hitherto perplexed this branch of philosophy.

AN INQUIRY, *whether Crime and Misery are produced or prevented by our present System of Prison Discipline.* By THOMAS FOWELL BUXTON, Esq. M. P. Edinburgh, Constable & Co. 18mo. 1818.

WE are happy to find, that this little book has attracted the attention of several periodical journalists; and we think we should fail in our duty, if we omitted to lay a short abstract of its contents before our readers. We have never heard that one of Mr Buxton's statements has been controverted; his character, and his practical acquaintance with the subject, compel us to give full credit to his relation. And indeed, though many of the facts which he brings forward are new to us, they harmonize perfectly with what we knew before. Fielding was intimately acquainted with the police of London;—and few of our readers, we presume, need be reminded of the prison-scenes in *Anielia* and *Jonathan Wild*. Within the last ten years, various charitable societies have been instituted in the metropolis, and throughout the country, to relieve the wants and instruct the ignorance of the lower classes. It required no very sanguine mind to believe, that each of these in its sphere was doing good; and it was natural to suppose, that their united influence would produce an evident improvement in the moral habits of the rising generation. But instead of this, we found our prisons and our courts crowded with youthful felons, versed in all the mysteries of iniquity, at twelve or

fourteen years of age. There were not wanting some who, pointing at this acknowledged increase of crime, asked with a triumphant sneer, if this was the effect we wished to produce by our schools and our Bible societies: the charity of many waxed cold; and men in general began to think, that the only remedy against crime was to hang and transport as fast as the gentlemen at the Old Bailey could get through the drudgery of conviction.

Our prisons, it must be remembered, contain four classes of inhabitants;—debtors; those charged with offences, and waiting for trial; those who, having been tried, are condemned to imprisonment; and lastly, those who, having been convicted of some crime, remain in prison till the sentence either of death or transportation is carried into effect. The two first classes are not criminals, the two latter are; it is therefore the height of absurdity and injustice, to treat them in the same manner. We may suppose, that in one of the northern counties, where assizes are held only once a year, that a man is convicted of manslaughter, when perhaps a straw would have turned the balance, and produced a verdict of murder. Having thus rubbed shoulders with the gallows, he is fined a shilling, and sentenced to twelve months imprisonment. The assizes having closed, we may suppose another man to be committed on a charge of sheep-stealing. He remains in jail, associating with, and treated in every respect like the convicted felon, till the next assizes, when he is honourably acquitted. And thus the innocent and the guilty are dismissed together. We might, in the same way, compare the cases of the debtor and the felon, or of the young offender and the hardened villain; but it seems quite

unnecessary to add any thing more in support of the proposition, that the various and dissimilar inmates of our prisons, deserve and require very different sorts of treatment; and that to huddle them together in one mass of moral and physical pollution, is contrary to every principle of justice, humanity, and sound policy.

Imprisonment is either intended as a security for the production of a prisoner's person when wanted, or it is a punishment inflicted on him for a crime of which he has been found guilty. It is unjust, therefore, to inflict upon a prisoner any thing which is unnecessary for the securing of his person, or beyond the terms of his sentence.

Following, then, the enumeration of Mr Buxton, we assert, that it is unjust to lead a man, who is only suspected of crime, through the streets in chains; because infancy ought not to be the consequence of mere suspicion. When he has entered the walls of the prison, it is unjust to load him with fetters,—

“it is unjust to subject him to bodily pain from their weight, or to the agony of mind which must result from such symbols of degradation to a man of yet unblunted feelings; and we have no right to conclude that he is not such.” On this point law fortunately coincides with justice. Blackstone says,

“The law will not justify jailers in fettering a prisoner, unless he is unruly, or has attempted to escape;” and Chief Justice King replied to those who urged that non-
were necessary for safe custody

“That they might build their walls higher.” It is also unjust to deprive a prisoner of fresh air, whole some food, and sufficient exercise;—to debar him from the craft on which his family depends, if it can be exercised in prison,—to expose his body to disease from cold or

infection, and his mind to pollution, from profligate associates.

All this is evidently true of the unconvicted prisoner and the debtor: but much of it applies with equal force to the case of the convicted criminal, who is suffering imprisonment as a punishment. The punishment must be inflicted, but it must not be aggravated. Now, no judge ever condemned a man to be half starved with cold by day, or half suffocated with heat by night—to catch the rheumatism or the Typhus fever—to have his morals corrupted, or his incipient corruption completed.

Having now followed Mr Buxton in his statement of the rights of prisoners, we shall next take his account of the actual state of some of our jails, and consider how far these principles are respected in the management of them.

The first prison on the list is the *Borough Compter*, visited by Mr B. on four different days in the beginning of the present year. The account was read by the governor, and confirmed in every particular. The Compter belongs to the city of London.

"On entrance, you come to the male felons' ward and yard, in which are both the tried and the untried—those in chains, and those without them—boys and men—persons for petty offences, and for the most atrocious felonies,—for simple assault—for being disorderly—for small thefts—for issuing bad notes—for forgery, and for robbery. They were employed in some kind of gaming, and they said they had nothing else to do. A respectable-looking man, a smith, who had never been in prison before, told me, that "the conversation always going on, was sufficient to corrupt any body; and that he had learned things there he never dreamed of before."

"You next enter a yard nineteen feet square: this is the only airing place for male debtors and vagrants, female debtors, prostitutes, dissipated men, and criminals, and for the children and friends. There have been as many as thirty women; we saw many debtors; and Mr Law the Governor, when he was examined,

that there might be about twenty children."

"On my first visit, the debtors were collected together up stairs. This was their day-room, bed-room, workshop, kitchen, and chapel. On my second visit, they spent the day and the night in the room below; at the third, both the room above, and that below, were filled. The length of each of these rooms, exclusive of a recess in which were tables and the fire-place, is twenty feet. Its breadth is three feet six inches for a passage, and six feet for the bed. In this space, twenty feet long, and six wide, on eight straw beds, with sixteen rugs, and a piece of timber for a bolster, twenty prisoners had slept side by side the preceding night: I maintained that it was physically impossible; but the prisoners explained away the difficulty, by saying, "they slept edgewise." Amongst these twenty was one in a very deplorable condition; he had been taken from a sick-bed, and brought there; he had his mattress to himself, for none would share it; and indeed my senses convinced me, that sleeping near him must be sufficiently offensive.

"I was struck with the appearance of one man, who seemed much dejected; he had been better times, and was distressed to be placed in such a situation. He said he had slept next to the wall, and was literally unable to move, from the pressure. In the morning, the stench and heat was so oppressive, that he and every one else, on waking, rushed, unclothed as they must be, into the yard: and the turnkey told me, that "the smell," on the first opening of the door, was enough to turn the stomach of a horse."—P. 27.—29.

The result might have been anticipated. Mr Buxton says,—

"I have seen many hospitals and infirmaries, but never one, to the best of my belief, in which the patients exhibited so much ill health. The following facts deserve attention; on my second visit, there were thirteen persons confined on criminal charges, of whom five were under the Surgeon's hands, as cases of Fever. On my first visit we observed, in one of the cells, a lad in bed, and seemingly very ill with Fever; the window was closed, and the reason given was, that the air would be dangerous to him; yet the preceding night two other prisoners had slept with him in a room seven feet by nine."—P. 30.

* Report of the Committee of the House of Commons.

So much for the attention paid to the health of the prisoners. We shall next examine, whether the moral discipline of the prison is in a better state. The doors of the male debtors and female prisoners are about seven feet asunder on the same floor; they are open in the day-time, and the men are forbidden to go into the women's ward; but after the turnkey left us, they confessed that they constantly went in and out; and there is no punishment for doing so. In the hot nights of summer, when the prison is very full, the governor has to choose, between the evils of excluding the air by shutting the doors, or admitting the men by opening them; that is, between disease and dissoluteness. Now we must remember, that of the women thus exposed night and day to the visits of the male debtors, some are confined for debt, some for assaults, some for misdemeanours, some for prostitution; and that not a few are servants, of hitherto unblemished character, charged with purloining some trifling article from their master or mistress. These last, when brought to trial, may perhaps be proved completely innocent of the crime with which they are charged; but is it possible they should leave the society of the Compter innocent? or if the vigour of their religious and moral principles resist the open examples of obscenity that surround them, they must still come out with a blasted reputation; for who that knows what the state of the Compter is, would venture to receive into his house a female servant who had ever been within its walls?

Although we have omitted many of the miseries of this place, yet from what we have quoted, our readers will not wonder that the jailer himself should tell Mr. Buxton,—

“—that, in an experience of many years, he had never known an instance of reformation; he thought the prisoners grew worse, and he was sure, that, if you took the first boy you met with in the streets, and placed him in his prison, by the end of a month he would be as bad as the rest, and up to all the roguery of London. Had his present prisoners have been there before; and, upon an average he thinks, if one hundred are let out, he shall soon have from twenty to thirty back again, besides those who go to other jails.

“I will not trouble my reader with any further observations upon this prison, but he must determine for himself, whether crime and misery are produced or prevented in the Borough Compter.”—P. 10.

From the account of Guildford Jail we select the following particulars.

“*There is no infirmary*, and no possibility of separating the healthy from the sick. They must sleep together, and the rooms must be crowded. Low fever was very prevalent in the autumn; there were as many as six cases at a time; had the disorder been very contagious, the consequences, in the Governor's opinion, must have been dreadful.

“*There is no chapel*,—service in fine weather is performed in the yard, in the winter it is often dispensed with.

“*There is no work*,—several prisoners from the country complained of this, and said they were so tired of doing nothing, that they should be happy to work, if they received no part of the earnings; in this opinion, however, the prisoners sent from London did not seem to concur.

“*There is no classification*,—a man charged with murder, several convicted of house-breaking, one for bastardy, and some deserters, had lately occupied one cell. Amongst the commitments, we observed vagrants, poachers, persons charged with assaults, a man for getting drunk in a work-house, refractory farming servant; and these must herd during the day and the night with the most hardened criminals.

“*There is no prison*.

“The consequence of all this is, that the prisoners are dirty to an extreme, are very abject and sallow in their appearance, have generally had severe colds and rheumatism, and, if the Governor is to be credited, have prison worse in every respect than they entered it. Forty-five years' experience has not furnished him with an instance of an individual reformed by imprisonment: but

innumerable instances of petty offenders converted into predators in crime; several of this kind are detailed to me. Many years ago, a lad of the name of John Hines was sent from the country, charged with an assault; to prison he formed a connexion with a female, with whom he afterwards lived; he became one of the most noted highwaymen that ever infested the neighbourhood of London, and was executed."—P. 49.—51.

It is impossible to offer a better comment upon the facts, than that which Mr Buxton gives at the end of his observations:—

"What should we say to the Judge who addressed, or to the law which would allow a Judge to address, an offender in these terms? 'You are convicted of the high misdemeanour of stealing for sale religious books without a licence. We have taken into our humane consideration the mitigating circumstances of your case, your youth, your character, your inability to procure employment; and we sentence you to imprisonment in the House of Correction for one month. You shall there spend your days amongst the worst thieves with which this metropolis is infested, and your nights with those who are infected with a desperate and contagious disorder; taking lessons from the one of Hypocrisy and dissoluteness, and from the other learning the seed of a disease which you shall carry home to your family. And we trust that, taking advantage of the opportunities of reformation thus afforded you, and of grateful that you live in a country which degrades no liberator interests in the present and permanent welfare of its erring subjects, you will leave prison improved and corrected, knowing better your duty to God and to man, a respectable member of society, and a blessing to your parents.'"—P. 67, 68.

Every syllable of this little book is so important, so completely to the purpose, that we find ourselves reluctantly obliged to omit much that we had marked for quotation. We find it necessary to limit ourselves to two remaining points; the description of the jail at Bury, and the reformation of Newgate.

Bury jail is the best constructed of any that I have seen in England; the regulations by which it is governed are exceeding-

ly wise and humane; and it possesses the grand requisite of a governor who discharges his duty with equal zeal and fidelity.

"The nature of the building will be easily understood. An external wall surrounds the whole: the governor's house is in the centre; from its windows every yard is visible, and it is hardly possible that any breach of the rules can be practised, without being observed, either by himself or some one of his family. He told me, that the experience of twenty years as a jailer had taught him, that the main points for prison discipline, for the security, morals, and health of the prisoners, are,—Classification, Employment, and Cleanliness.

Classification is carried to almost its greatest limit. There is a separate building and yard, for prisoners of the following description:—

Males.

No. 1. and 2. Debtors.

3. King's evidence, when there are any, and occasionally other prisoners.

4. Convicted of misdemeanours, and small offences.

5. Transports, and convicted of atrocious felonies.

6. Untried for atrocious offences.

7. Untried for small offences.

Females.

8. Debtors.

9. For trial.

10. Convicted of misdemeanours.

11. Convicted of felonies."—P. 81, 82.

Employment.

"When an untried prisoner comes in, it is at his option whether he will work: if he is inclined, any work to which he has been accustomed is provided, if possible; and, to encourage his labour, the whole amount of his earnings is given to him.

"The earnings of the convicts are divided in the following manner:—one-fifth to the Governor, two-fifths to the county, two-fifths to the prisoner, of which he receives half, and half is reserved till his departure. When sufficient also is given him to carry him home, and a small sum to support him, till he can look out for work.

"That part of the money which is received in prison, may be thus expended. One of the porters goes round twice a-week, and writes down those things which the prisoners wish to purchase. This list, sometimes amounting to 200 articles, is submitted to the Governor, who puts his pen through those which he deems improper. He then orders the others, and the prisoners

receive them at cost price, and have weights, scales, and measures, to satisfy themselves as to the quantity. All spiritous liquors are strictly forbidden."—P. 84.

"There is an infirmary in every ward, and Bibles and prayer-books. The Governor seldom goes round without being solicited for permission to learn to read and write.

"This is effected, by giving small rewards to those in each ward who have capacity and inclination to teach others. Almost all, therefore, who remain any length of time, learn these important accomplishments, and he has always found a great avidity in the prisoners to be instructed."—P. 86.

The results of this system may be collected from the following statement made by the jailor to Mr Buxton:—

"Masters have thanked him for the reformation of their servants; one within this week assured him, that a boy, who, before his imprisonment, was of the most abandoned character, has since become quite an example to his other labourers.

"Two young men were confined for the same offence; he lately saw a letter from one to a comrade in prison, describing his own mal-practices, with considerable exultation; but saying, as for George, (the other) he has turned out quite a fool, he works all the week, goes to church on a Sunday, and will not speak to his old acquaintance. The father of this lad, who has thus deserted his former practices and accomplices, called in the interval of my two visits, to express his thankfulness: His words were, As for the boy, it is salvation to him, and poor as I am, it is worth more than a hundred pounds to me: I wish he had been with you five years ago."—P. 88.

We hasten on to give an account of the proceedings of the Ladies' Committee at Newgate. And this we think the most striking part of this book; it is in fact as brilliant an example of successful benevolence as any age or country ever witnessed. But we shall first present our readers with the narrative itself, and then they will be better able to understand the

grounds and the justice of our admiration.—

"About four years ago, Mrs Fry was induced to visit Newgate, by the representations of its state made by some persons of the Society of Friends.

"She found the female side in a situation which no language can describe. Nearly three hundred women, sent there for every gradation of crime, some untried, and some under sentence of death, were crowded together in the two wards and two cells which are now appropriated to the untried, and which are found quite inadequate to contain even this diminished number with any tolerable convenience. Here they saw their friends, and kept their multitudes of children, and they had no other place for cooking, washing, eating, and sleeping.

"They slept on the floor, at times one hundred and twenty in one ward, without so much as a mat for bedding; and many of them were very nearly naked. She saw them openly drinking spirits, and her ears were offended by the most terrible imprecations. Every thing was filthy to excess, and the smell was quite disgusting. Every one, even the Governor, was reluctant to go amongst them. He persuaded her to leave her watch in the office, telling her that his presence would not prevent its being torn from her. She saw enough to convince her that every thing bad was going on. In short, in giving me this account, she repeatedly said, "All I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness which every thing bespoke, are quite indescribable." One act, the account of which I received from another quarter, marks the degree of wretchedness to which they were reduced at that time:—Two women were seen in the act of stripping a dead child, for the purpose of clothing a living one."—Pp. 123, 126.

About Christmas 1816, Mrs Fry resumed her visits; and though some improvements as to the personal comfort of the prisoners had been introduced by the jail committee, still the prison was a dreadful scene. She found the women engaged with each other for reading improper books, or sitting at the

grating, or fighting for the division of the money thus obtained, or engaged in the mysteries of fortune-telling. To use her own words, 'she soon found that nothing could be done, or was worth attempting, for the reformation of the women, without constant employment; as it was, those who were idle, were confirmed in idleness; and those who were disposed to be industrious, lost their good habits. In short, they went there to have the work of corruption completed; and subsequent examination discovered the cases of many who entered Newgate almost innocent, and who left it depraved and profligate in the last degree. Among these melancholy scenes of guilt and misery, nothing was more affecting than the crowds of children belonging to the prisoners, who were pining for want of proper food, and air, and exercise, and whose infant lips were taught to utter oaths and obscenity, long before they could attach any meaning to the expressions. To these poor little wretches, Mrs Fry first turned her attention; she suggested to their parents the advantage that would arise from a school; and finding that they caught the idea with eagerness and gratitude, she applied to the governor and sheriffs, who, though they highly approved the benevolence of her plan, seem to have considered it as altogether impracticable. She persisted, however, and the school was established, a mistress having been selected from among the prisoners themselves, and many of the young women earnestly entreated permission to share the advantages of it.

Encouraged by success, this benevolent and energetic woman persevered in her plan to reform the prisoners, and though dissuaded by her friends,

as it by all who knew Newgate and its inhabitants, she found twelve persons, (one of them a clergyman's wife), the others members of the Society of Friends, who engaged to share her labours, however hopeless, and however irksome. We wish we knew the names of these individuals, but they seek not the praise of men,—we wish it, as we would to learn the name of some anonymous benefactor. Though we cannot give their names, we can give their deeds; and if any of our readers, either male or female, shall catch any thing of the spirit of the example, our review will have conferred no mean benefit on mankind.

This committee, with no interval of relaxation, and with but few intermissions arising from business, have lived with the prisoners. At first, every day, and every hour of the day, they were found at their post, directing the employments, or engaged in the instruction of their pupils; and now, when their continual presence is less requisite, a day rarely passes in which some of them are not at their post, they are often in Newgate before the prisoners are up, and leave it only at the close of day. A matron was also appointed, and in this appointment, the committee appear to have made a most judicious choice. Still, however, Mrs Fry had to struggle against the despondency of those whose experience gave additional weight to their opinion. The governor, and the ordinary, promised their warmest co-operation, but they fairly owned that they saw no possibility of success. The experiment, however hopeless, was worth making, and the prisoners were summoned to a conference with the committee, at which the sheriffs, the governor, and the ordinary, were also pre-

sent. One of the committee explained to them the plan in agitation, and asked whether, in order to obtain the benefits of instruction, they were willing to abide by certain regulations? These regulations having been read, each prisoner expressed her willingness to abide by them; work was procured through the kindness of Mess. Dixon of Fenchurch Street, and the school was established.

About a month after this commencement, the magistrates of London were invited to inspect the school. The Lord Mayor, the Sheriff, and several of the Aldermen, attended.—

“The prisoners were assembled together, and it being requested that no alteration in their usual practice might take place, one of the ladies read a chapter in the Bible, and then the females proceeded to their various avocations. Their attention during the time of reading, their orderly and sober deportment, their decent dress, the absence of every thing like tumult, noise, or contention; the obedience, and the respect shown by them, and the cheerfulness visible in their countenances and manners, conspired to excite the astonishment and admiration of their visitors.

“Many of these knew Newgate, had visited it a few months before, and had not forgotten the painful impressions made by a scene, exhibiting, perhaps, the very utmost limits of misery and guilt. They now saw, what, without exaggeration, may be called a transformation: riot, licentiousness, and filth, exchanged for order, sobriety, and comparative neatness, in the chamber, the apparel, and the persons of the prisoners. They saw no more an assemblage of abandoned and shameless creatures, half naked and half drunk, rather demanding than requesting charity. The prison no more resounded with obscenity and imprecations, and licentious songs; and, to use the coarse, but the just expression of one who knew the prison well, “this hell upon earth” exhibited the appearance of an industrious manufactory or a well-regulated family.”—Pp. 139, 140.

We have the greater pleasure in relating the striking success of this benevolent experiment, because,

without asking any thing peculiarly difficult, we may add, “Go and do thou likewise.” In no situation whatever, can the probability of success be less than at Newgate, and no where can the attempt be so painful to a virtuous and feeling mind. In order to improve the state of our prisons, we now see that it is not necessary to wait for the slow operation of legal enactment,—twelve women, with the blessing of God, have reformed Newgate. We hear, that their example has successfully been followed at Carlisle, and we hope soon to find a jail committee taking its place among the charitable societies of our own metropolis.

RULES for the Construction of the relative QUI, QUÆ, QUON, with the Subjunctive Mood, established by a copious selection of Examples from Classical Authors. By A. R. CARSON, F. A. S. E. and one of the Masters of the High School. Edinburgh, 1817.

THIS is a remarkably clever and useful school-book; and as it is calculated to throw light on a point of grammar, acknowledged on all hands to be involved in considerable obscurity, we heartily recommend it to the attention of all who are desirous to read and to write the Latin language with suitable understanding and precision. Every scholar knows, that the use of the Subjunctive Mood, properly so called, is one of the greatest niceties in the language now mentioned; and to those who have read the works of Sanctius, and of his commentator Perizonius, the annotations of the celebrated Ernesti, and to more modern

times, the *Gymnasium* of Dr Crombie, and the "Reply" by Dr Copplestone to the *Edinburgh Reviewers*, the extreme difficulty attending the construction of this mood with the relative and indefinite pronouns (*qui* and *quis*), cannot fail to be abundantly manifest. Rules go a certain way to direct the student in the use of the subjunctive, but they commonly leave him in doubt even when he is following out the very path into which he has been led by them; and the grammarian who lays down these rules, although he sees clearly the principle upon which he proceeds, is compelled to admit, that the application of it will not, in all cases, coincide with the usage even of approved writers. In such circumstances, the pupil, particularly the young pupil, is most successfully taught by combining a great variety of examples with the announcement of the several rules: and this is the plan which Mr Carson has adopted. From the works of other grammarians, chiefly indeed from the *Gymnasium* of Dr Crombie, our author has condensed the reasoning which has been employed on this head so as to reduce it under eight rules; and these rules he has illustrated with copious extracts, taken from the principal classics, and admirably adapted, we think, in every instance, to assist the understanding of boys, as well as to impress the general doctrine on their minds. In short, we have never seen as much learning, nor such a quantity of materials so judiciously arranged, in so small a compass.

Dr Crombie's book is extremely valuable, but it is too large for children at school; and his remarks on the subject we are now speaking of, are scattered over the greater part of his two octavo volumes. It is, besides, deficient

in examples and exercises, such at least as would suit the juvenile student of philology, in any elementary school north of the Tweed. Mr Carson's little manual, on the contrary, which is sold for one shilling, contains the substance of all that has been written on the subtle point under consideration; and presents, at the same time, a set of exercises under all the rules, accommodated to the capacity of even the youngest boys, with that good sense and discrimination, which are not to be expected but in a practical teacher. The reasoning in the "notes," we will admit, is much too abstruse for children; but as the application of the principle upon which the particular usage is founded, involves distinctions of a strictly metaphysical nature, it was not possible to develop the several ramifications of that principle, without using language not familiar to young people. In truth, we are acquainted with but few inquiries, even in the field of pure metaphysics, where the subject is so completely evanescent and elusory as in that now before us.

The great point to be ascertained, when hesitating as to the use of the subjunctive mood, is, whether the words *cujus*, *qui*, *quam*, *quos*, *quibus*, &c. be in fact parts of the relative pronoun *qui*, or merely certain cases of *quis* used indefinitely; for it strikes us, that in a great variety of instances, it is the latter pronoun, and not the relative, properly so called, which leads to the construction now under consideration. It seems, also, as if *qui* itself were sometimes used indefinitely,—that is, without having a retrospective relation to any particular antecedent, in the same way that the Greeks used *τις* and its cases, without an accent. For example, the expression from Se-

neca, *omnis aetas quod agat inveniet*, seems to illustrate this view of the subject; for there is no necessity to suppose, that any substantive or pronominal adjective occupies here the place of an antecedent. But we are not prepared to follow out the inquiry at present.

The most tangible precept, so to speak, that can be laid down on this head, may be expressed as follows: When the subject or nominative of a verb is clearly known and set forth, the indicative mood should be used to denote the act or state of that subject; as, "John is here who denies this," *Joannes adest qui hoc negat*: But when the nominative is not clearly known or pointed out, and if the attention of the reader is to be directed to the predicate or assertion contained in the sentence, and not to the person of whom it is made, the subjunctive will be employed, as *Adest qui hoc negat*, "There is one here who denies this." In one word, when the writer invites attention to the agent, he uses the indicative; when to the act, without reference to any particular agent, he uses the subjunctive. This principle will explain Rules I. II. III. of Mr Carson's Treatise.

The next clue to be put into the hands of beginners may be given thus: When the expression of the verb is vague, and to be understood with considerable latitude, the subjunctive mood is used in preference to the indicative: as in Pliny, *Qua in re et illud angolare succurrit unum omnino quinquennium fuisse quo senator nullus MORERETUR*; and in Cicero, *In Cumano cum ESSEM, venit ad me, quod mihi pergratum fuit, Hortensius*: and again, *Solus es, Caesar, ejus in victoria CEDIDERIT nemo, nisi armatus*.

The third direction on this head, which must, indeed, be very gene-

ral, is, that the subjunctive will be used rather than the indicative, when that clause of a sentence which contains the relative, has an implied dependency upon some other clause, either going before or coming after. Mr Carson, in more restricted language, expresses it thus: "The relative *qui*, when its clause is introduced to assign the reason of the action or event announced by the antecedent clause, requires the subjunctive," and gives the following examples: *Nequam te esse oportet hominem peregrinum atque advenam qui IRRIDEAS. Ego deos scio esse iratos qui AUSCULTAVERIM*. This is an instance of what is called *qui causal* by grammarians, of which we have another fine example in Cicero, *peccasse mihi videor qui a te DISCESSERIM*. In general, speaking of the effect of the relative clause, we may adopt safely the notion of Dr Copplestone: "It would be well, he remarks, if, when doubting what mood should follow *qui*, we were to consider whether *qui* be simply relative or not; for if it be resolved into any thing more than a mere link, uniting the clause it governs, (we would say, *in which it is contained*), to some antecedent,—if it denote the manner in which the clause stands related to that antecedent,—if it declare that it springs from it, is caused by it, or is dependent upon it in any way, the subjunctive, and not the indicative, ought to follow."

We need hardly observe, that when a historian gives the sentiments of a speaker obliquely, as it is called, that is, when the historian tells us, in his own words, the substance of what the orator pronounced, the relative is uniformly followed by the subjunctive mood; for every clause in such reported speeches implies a dependence upon some antecedent clause always;

derstood, such as *dirit*, or *inquit*. All this is well elucidated by our author.

We present, for the consideration of our classical readers, Mr Carson's eight rules, for the construction of the relative pronoun, unaccompanied, of course, with the valuable illustrations with which they are so satisfactorily explained in his little volume; and we again recommend the attentive perusal of the whole to all who wish to have clear views on this intricate grammatical question.

"**RULE I.**—The Relative *Qui*, *quor*, *quod*, after *Sunt*, *Reperiunt*, *Exiit*, *Habeo*, *Adsum*, *Desunt*, *Venit*, and many other verbs, is followed by the subjunctive."

"**RULE II.**—The Relative *Qui*, when it refers to an *Interrogative*, *Negative*, or *Indefinite* clause preceding, requires the Subjunctive. Such are, *Quis est*, *Quantus est*, *Uter est*, *Esquis est*, *Namquis est*, *An quisquam est*, *An est aliquis*, *Quotiesquisque est*, *Quotus est*; *Nemo est*, *Nullus est*, *Unus non est*, *Nihil est*, *Nec* or *non quisquam est*, *Vix ullus est*, *Nec ullus est*, *Vix decimus quisque est*, (or any other ordinal used in a similar manner) *Non multi sunt*, *Non multum est*. To these may be added, *Non est*, *Nihil est*, signifying, *There is no cause*, or *reason why*; *Quid est*, *Namquid est*, *What cause? Is there any cause?* When any of the expressions last mentioned is employed, the *quod*, which must follow, is under the government of *propter*."

"**RULE III.**—When *Qui* combines with its signification as a Relative, or when the preceding clause implies a force equal to *so that*, *such that*, *the man to*, *such a man as*, &c. it requires the Subjunctive. It is not necessary that the conception of intensity, suggested by the Relative as residing in the antecedent member of the sentence, should be announced in express words."

"**RULE IV.**—The Relative requires the Subjunctive when it is used for *ut ego*, *ut tu*, *ut ille*, *ut is*, *ut vos*, *ut illi*, through all their cases; the Genitive *cujus* also requires the Subjunctive when used for *ut meus*, *ut tuus*, *ut ejus*, and *quorum* for *ut meorum*, *vestrorum*, *eorum*. *Qui* is used instead of *Ut* with prepositions also; thus, instead of *Ut per me*, *per me*, &c. we may use *per quem*; instead of *a nobis*, *vobis*, *illis*, we can employ *a quibus*; and in all such instances a Subjunctive follows the Relative.

This Rule will be best illustrated by a number of subdivisions."

"**RULE V.**—The Relative *Qui*, when its clause is introduced to assign the reason of the action or event announced by the antecedent clause, requires the subjunctive."

"**RULE VI.**—When *Qui* possesses a power equal to *quamquam*, or *etsi is*, &c. or to *si*, *modo*, or *dummodo is*, &c. it requires the subjunctive."

"Though the expressions, *if he*, and *though he*, &c. are not always, they seem to approach each other so very nearly in original meaning as sometimes to supply each other's place, and sufficiently so to justify the propriety of classing both shades of meaning under one rule. See Tooke's *Diversions of Purley*, vol. i. p. 189, Note."

"**RULE VII.**—*Qui* requires the subjunctive after *unus* and *solus*, when they are employed to restrict what is affirmed in the relative clause exclusively to that particular subject mentioned in the antecedent clause. The relative clause, therefore, stands in the relation of predicate to the antecedent clause."

"**RULE VIII.**—The Relative *Qui* requires the Subjunctive when the discourse is oblique or indirect."

THE POSSIBILITY OF APPROACHING THE NORTH POLE ASSERTED. By the HONOURABLE DAINES BARRINGTON, &c. &c. &c. London. T. & J. Allman. 1818.

WE begin to suspect, that the "assertion" of Mr Barrington is not so well founded as that sanguine projector laboured to make the world believe. We admit, indeed, that the "possibility" of an achievement is not to be disproved by the failure of any limited number of attempts to perform it; and that in all cases there is a perceptible line of distinction between what has been done and what *may* be done. We farther admit, that were we to receive literally the various accounts which the Dutch whalers have been pleased to give, relative to their success in reaching high latitudes in the Greenland seas, there would be no good

ground upon which to question the practicability of approaching the North Pole; for in the year 1663 a Hollander swore, for the information of the Royal Society, that "he had been but half a degree from the Pole," and shewed his journal, which was attested by his mate. But the said navigators have not been honoured with much credit; and we imagine, that we should be perfectly safe in asserting, that there is no well-authenticated voyage on record, wherein the master of the ship had reason to be satisfied, from actual observation, that he had reached the parallel of 83° north. It is no very uncommon thing to ascend as high as 80° or 81° in open seasons; and there are many captains of Greenlandmen now alive, who have fished in those latitudes during more than a month, free from the usual incumbrance of ice: still, it will be acknowledged, that such seasons are not of frequent occurrence, and it is very certain, that the last was not of that favourable description.

Capt. Buchan, however, who commanded the discovery squadron sent into the Greenland waters, did not succeed in passing the eightieth degree. In the earlier part of the summer, he appears to have used every possible means to penetrate northward between the island of Spitzbergen and what may be called the Greenland continent on the west; and it was not until he had failed in this attempt that he directed his course westward along the southern shores of the island now mentioned, in the view of finding a more open sea betwixt that point and the meridian of Nova Zembla. In this, too, he was opposed by insuperable difficulties. The ice was found to stretch, in an unbroken mass, to the east as well as to the west, in such a manner, that no opening presented itself into

which he could thrust his ship, with the most distant prospect of success, in the way of forcing a passage northward; on which account, and sustaining considerable damage from coming in contact with that formidable barrier, he found it necessary to desist from the fruitless endeavour. It is unnecessary to mention, that the immediate object of the expedition now alluded to was to cross the polar basin, and, if practicable, to return homewards through Behring's Straits and the Pacific Ocean; this having failed, however, all the advantages arising from the voyage will, in the meantime, be confined to the improvement of our geographical knowledge, and to the correction of errors in our maps and charts. And we have heard, that the astronomical observations which were made during the trip, and particularly certain experiments on the vibration of the pendulum, will make a valuable addition to the treasures of science.

It is principally, however, to the result of the expedition under Captain Ross that we invite the attention of our readers. This active officer appears to have been instructed to ascertain whether a passage could not be effectuated from some part of the sea commonly called Davis Straits, into the Pacific Ocean, by sailing along the northern extremity of the American continent, until he should reach the Straits of Behring. This undertaking, it hardly behoves us to remark, originated in a conviction, that the discoveries of Baffin had not afforded satisfactory evidence, that the bay which deservedly bears his name is in reality surrounded with land; or, in other words, that it is actually a bay in the proper sense of the term. It is now more than two hundred years since that celebrated and intrepid navigator explored the sea in question.

as the accounts of his performance, subsequently printed, were not very accurately worded by his editor, and moreover, as, in order to save a little expense of engraving, they were, from the very first, deprived of all the illustration which would have been afforded by the publication of a copious chart which he had executed; it is not at all surprising, that the scientific world should have expressed some doubt as to the extent of his discoveries. Various attempts, accordingly, have been made since the days of Baffin, to find an opening on the eastern shores of America, and thereby to realize the imaginary north-west passage; but no such opening has ever been found; and, what is more, no ship has again reached the high latitude at which Baffin made his observations. He is said to have attained to the very high parallel of 78° , whereas Captain Ross, who has been more successful than any other during the last two centuries, did not ascend higher than 77° .

This last mentioned officer, however, who has just returned from those hyperborean regions, is perfectly convinced that Baffin's conclusion was correct, and that the narrow sea, which divides Greenland from America, is bounded by land on the north and west. He sailed round the greater part of the bay, formed in the manner now stated, and saw land stretching to the northward, beyond, as he conjectured, the 80^{th} degree of latitude. His run to the westward seems indeed to have been limited to the 81^{st} degree of longitude; so that, as the sea widens considerably in that direction at the 73^{d} parallel of latitude, (just where it is supposed to terminate the American continent), and extends, according to the best maps in our possession, to the meridian of 87° or 88° , there are not less than six or seven degrees of that

bay or strait still unexplored; amounting, at the rate of sixteen English miles to a degree, (which is within a fraction of the truth, in 77°), to somewhat more than a hundred miles. Nor was Captain Ross less distant from the land to the northward, for, in the deepest recesses of Baffin's Bay, the boundary which separates the land from the water, that is, the true line of coast, is not far short of 79 degrees; so that when we call to mind, that his highest run did not carry him beyond 77° , we shall have, in a few points at least, and particularly towards the north-east, more than a hundred miles still to be examined.

For ourselves, however, we are perfectly satisfied, from the immense and continued sea-board of ice all round, that the land was equally continuous, and at no greater distance than Captain Ross found reason to infer. We rest this opinion on the undisputed fact, that the ice is in all cases attached to the land, however far the former may extend into the sea; there being no instance on record of a fixed mass of ice stretching, as in the present case, hundreds of miles in a given direction, which has not been ascertained to support itself on land. The mere circumstance, therefore, that the immense field of ice, protruding to a great distance from the American shore, all along the western sides of Davis' Straits, was found at the latitude of 77° to sweep round the head of Baffin's Bay, in a north-easterly direction, so as to tend towards a junction with Greenland in the east, is, in our estimation, a sufficient ground of belief, that there is, in like manner, a semicircle of land to which this gigantic fringe of ice is attached. We speak with some degree of confidence upon this head; for amid all the doubts and disputations which have been

entertained relative to the origin of field ice, and of those floating glaciers which so frequently astonish the mariner in the Arctic Seas, it is admitted, on all hands, that a nucleus, or fixed point, is necessary to aid the progress of congelation, wherever, at least, such icy strata are formed, as those which line the shores of Greenland and America. Mr Scoresby himself grants this principle, even whilst he contends for a continent round the north pole, where there is no reason to believe that any land exists. He informs us, for example, that ice stretches to a certain extent eastward from the coast of Old Greenland, say 100 leagues, and that there in ordinary seasons it is found to terminate. He tells us, likewise, that it extends a great way in all directions from the island or islands of Spitzbergen, and that, in close years, the field from Greenland meeting that from Spitzbergen, obstructs completely all navigation between these points above the 78th or 79th degree of latitude. The ice in like manner extends a great way to the east of Spitzbergen in the direction of Nova Zembla, still, however, abutting upon the former; but as the distance between these islands is considerably greater than between Greenland and the first mentioned of the two, the chance is proportionally better that the intervening channel shall not be closed up, and, of course, that a passage towards the pole may be thereby effected. We may add, in corroboration of this incidental remark, that the most intelligent of the Greenland whalers, who were consulted by Mr Barrington, were of opinion, that if a voyage to the pole was ever to be accomplished, it could not be otherwise, than by securing a passage on a meridian considerably east of Spitzbergen.

Satisfied, therefore, that Baffin's

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account of that portion of the northern ocean which has been so long associated with his name, is now confirmed in the main points beyond all reasonable contradiction, by the investigations of Capt. Ross; we now proceed to convey in a few words the more interesting of the new facts which have just been brought to light.

In the first place, this active and intelligent seaman has noted numerous errors as to the geographical position of islands and head-lands, particularly to the north of the Arctic circle. Indeed, from 68° upwards, the coast of Greenland was found to be about 100 miles farther west in reality than it is laid down in any of the Admiralty charts. The island of Waygat, for example, a point not far removed from the ordinary track of our whalers, is ascertained to have between four and five degrees more of western longitude, than is usually ascribed to it in the most approved maps.

The most interesting facts, in a scientific view at least, which have reached our ears, respect the variation of the compass, and more particularly its deviation from that variation, increasing in proportion to the rate of latitude. Every person knows, that the magnetic needle, in this part of Great Britain, points nearly 24° to the west of north, and that this aberration from the meridian has been for many years on the increase. The cause of this disturbance, however, becomes so powerful within the Arctic circle, that, as Captain Ross has noted the variation in latitude 70° , was $72^{\circ} 42' W.$ —in 74° , it was $80^{\circ} 43' W.$ —and in 75° , it was not less than $88^{\circ} W.$ At this high latitude, too, the dip of the needle, or its inclination to the centre of the earth, was $84^{\circ} 58'$, that is, approaching very nearly to a right angle with the horizon.

zon. All this, no doubt, is sufficiently astonishing, but it is nothing more than the extension of a principle, with the effects of which we are familiar on a smaller scale; whereas the fact which is calculated to surprise and perplex us the most on this subject, is the great deviation from the principle now mentioned, and which seems wholly unaccountable upon any law of natural science with which we are acquainted.

Assuming the magnetic meridian at any given latitude as a fixed point, we should find much difficulty in calculating thence the precise amount of deviation from the magnetic north, as indicated by the needle; for the causes of disturbance are so many and so various, that without the aid of actual observation, as to the real bearing of the ship's course, in reference to some object ashore, it would be impossible to calculate how much the variation was increased or diminished by the accidental deviation. This capricious principle does not act uniformly in any definable set of circumstances; and thus, as we are informed by a friend on board one of the ships just returned, the deviation did not commence at the same point in any two vessels in the Straits. In the *Isabella*, it was different from what it was in the *Alexander*; and in the *Hero* and *Harmony* whale-ships, it manifested itself in a way different at once in each, and from the other two just mentioned. The point of change, however, being once found in each ship, and on every different tack, it may easily be determined what proportion is to be added to the true variation, or subtracted from it. This, it is true, must be done by actual observation, for the deviation does not increase in either arithmetical or logarithmetical proportion. The

point of change on board the *Isabella*, says our authority, was, when in latitude 74° North, 17° East. The extreme deviation was, when the ship's head was North 50° West, namely 19° , which in this case was in addition to the true variation for the course steered; so that with the ship's head north by west, they had 100° of variation; or by steering north by west according to the compass, they had, in fact, a south-easterly course. On the other hand, the variation decreased when the ship's head was to the east of north, but not in an equal rate, the extreme being 17° , making the variation about 63° on that tack. In short, when the ship's head was to the west of north, the deviation fell to be added to the variation; and when the ship's head was to the east of north, the deviation fell to be subtracted from the variation.

It will be found, we think, that the great loadstone, or, in other words, the magnetic pole, will be found nearly where Dr Halley was inclined to place it, viz. in the north-west portion of Baffin's Bay. We draw this conclusion from the dip and variation of the needle in the high latitudes of which we are now speaking, as well as from other facts, which afford an indirect confirmation of the same hypothesis. For example, we have been favoured with a copy of observations made on board one of his Majesty's ships on a homeward voyage from India; from which we perceive, that in 93° east longitude, that is, about 180° from the western shores of Baffin's Bay, the variation of the needle had diminished to a few seconds: and, which bears more directly on the decision of the question, when a little east of this meridian, the needle sometimes pointed west, and when a little to the west of it, it occasionally pointed east. It seems to

have vibrated between the one and the other. We copy a few of the observations, exactly as we find them entered.—

March 3. 1816.	Lat. 3° 51' S.	Long. 93° 37' E.	Var. 1° 34' W.
4. ———	— 3° 0'	— 93 58	— 1 30
5. ———	— 0 32	— 93 10	— 1 45 E.
7. ———	— 2 09 N.	— 93 43	— 0 45
8. ———	— 2 45	— 93 50	— 1 0
13. ———	— 7 33	— 91 48	— 1 06

We leave these considerations, however, which we have not room to follow out, in order to mention, that between the 76° and 77° of north latitude, and between the meridians of 70° and 80°, Captain Ross discovered a tribe of Esquimaux, hitherto unknown to Europeans, inhabiting a solitary island in those remote seas, and apparently quite unconscious that any human beings besides themselves, were any where to be found on this terraqueous globe. They have never seen a green field, nor tasted of the fruits of the earth; their food consisting entirely of fish, and of the flesh of the few land animals which can tolerate their hideous climate. They were greatly alarmed at the appearance of two such towering objects, as the *Isabella* and *Alexander*, moving on the surface of the water; evidently regarding them as huge animals with wings, exercising a voluntary motion in their progress through the deep; and like the simple natives of South America, they were disposed to regard their visitors with religious veneration, as beings of a superior order sent from the heavens. Although clearly of the same origin as the Esquimaux, their language is different; inasmuch indeed, that the young man brought into Leith three years ago, in one of the whale ships, and who accompanied Captain Ross in this voyage of discovery, could not make out above four or five of their words. It is hence obvious, that they must have been long separated from the parent tribe. They were found in possession of iron,

a rare acquisition among savages; and they have also art sufficient to enable them to avail themselves of the strength and swiftness of the dog to draw their sledges. It is rumoured, that Captain Ross has carried three of these hyperboreans to London; but of this fact, considering the strictness of the laws enacted by our government for the protection of the natives in those parts, we are inclined to entertain some doubt.

We shall, in all probability, have a detailed account of the voyages just concluded, under the sanction of the respective commanders; and to give our readers some idea of the instruction and amusement which they have a right to expect, we will extract a paragraph from a book by Mr Barrow, newly come out, entitled, a “Chronological History of Voyages into the Arctic Regions.” He describes the outfit and equipment of the two discovery squadrons, under Captains Ross and Buchan, as follows—

“The four ships were all fitted out as strong as wood and iron could make them, and every regard paid, in the internal arrangement, to the comfort and accommodation of the officers and crews. They were stored with provisions and fuel for two years, supplied with additional quantities of fresh preserved meats, tea, sugar, sago, and other articles of a similar kind. Each of the larger ships had a surgeon and a surgeon's assistant, and the two smaller vessels an assistant surgeon each. A master and a mate accustomed to the Greenland fishery were engaged for each ship, to act as pilots when they should meet with ice. The whole complement of men, including officers, seamen, and marines, in each of the larger ships, fifty-six, and in the smaller forty.”

Sabine, of the Royal Artillery, an officer well versed in mathematics and astronomy, and in the practical use of instruments, was recommended by the President and Council of the Royal Society, and in consequence thereof engaged to proceed with the North-west expedition; and Mr Fisher, of the University of Cambridge, a gentleman well versed in mathematics and various branches of natural knowledge, to accompany the polar one. A number of new and valuable instruments were prepared, for making observations in all the departments of science, and for conducting philosophical experiments and investigations; in order that, in the event of the main object of the voyage being defeated either from accident or from utter impracticability, every possible attention might be paid to the advancement of science, and correct information obtained on every interesting subject in high northern latitudes, which are rarely visited by scientific men. Among other important objects which the occasion will present, is that of determining the length of the pendulum vibrating seconds in a high degree of latitude. For this purpose each expedition is supplied with a clock, having a pendulum cast in one solid mass, vibrating on a blunt knife edge, resting in longitudinal sections of hollow cylinders of agate; and to each clock is added a transit instrument. Each ship is also supplied with the following instruments: a dipping needle on a new construction, which at the same time is calculated to measure the magnetic force—an azimuth compass, improved by Captain Kater—a repeating circle for taking terrestrial angles—an instrument for ascertaining the altitude of celestial bodies when the horizon is obscured by fogs, which is almost always the case in high latitudes—a dipmicrometer and dip-section invented by Dr Wollaston, to correct the variation of the real dip from that given in the tables, arising principally from the difference between the temperature of the sea and the atmosphere;—a macrometer, also invented by Dr Wollaston, for measuring directly the distance of inaccessible objects, by means of two reflectors, mounted as in a common

sextant, but at a greater distance from each other—three chronometers to each ship—a hydrometer intended to determine the specific gravity of sea water in different latitudes—thermometers of various kinds—a barometer of Sir Henry Englefield's construction, for ascertaining the height of objects. Besides these, each expedition is furnished with an apparatus for trying the state of atmospherical electricity, and determining whether there be any thing peculiar in the electricity of the atmosphere in the polar regions; and whether there be any analogy between the aurora borealis and the electrical light;—an apparatus for taking up sea-water from given depths; and an apparatus for the analysis of air, which is the more desirable from their being little or no change from vegetable or animal life, or decomposition in the polar atmosphere; and consequently a different proportion of oxygen, azote, or carbonic acid, may be expected from that which prevails under ordinary circumstances."

Thus we see, that no expedient or preparation, which the love of science could suggest, was omitted to enable the philosophers on board to profit by every opportunity which might present itself, to extend the boundaries of human knowledge; and, in this point of view, the country are deeply indebted to those who planned the expedition, for the zeal and judgement with which provision was made to extend our acquaintance with the great works of nature.—As to the main objects of the two voyages, our opinion is settled.—The North Pole enterprise may one day be crowned with success; for there is abundance of sea-room;—but it is extremely improbable that any ship from a higher latitude than 72° N. will ever reach the Pacific through Behring's Straits.

SINCE writing the above, we have seen a letter from a gentleman on board the *Isabella*, who says, that they have completely ascertained, that the north-east part of America is joined to Greenland; that no passage through could be found; that they were close up with the head of Baffin's Bay, and examined both sides of it; that there was no current in any inlet on either the American or Greenland side; a proof that there was no thoroughfare.

On these facts, we have simply to remark, in explanation of what we have stated in a foregoing page, either that the head of Baffin's Bay is not in quite so high a latitude as is usually ascribed to it in charts, or that Captain Ross must have attained to higher parallel than was generally supposed. It is a pleasure to find, that the question as to a north-west passage is so near being finally determined; and more particularly, that during the whole voyage, from the Cape of Good Hope to the Cape of Horn, there was not a single instance of death or sickness in either him.

STATISTICS.

PARISH OF CRANSTON,

(County of Edinburgh, Synod of Mid-Lothian and Tweeddale, Presbytery of Dalkeith).

CRANSTON is bounded on the east by the parish of Ormiston, on the south and west parts by the parishes of Crichton, Borthwick, and Newbattle, and on the north by the parishes of Tranent and Inveresk. Its extent is about 5 miles in length, and 3 in breadth. The general appearance of this parish is pleasing to an admirer of natural beauty. The ground is diversified with enclosures and plantations; the gentle undulations that are every where to be seen, the fine seats, and the river Tyne which runs through this parish from south to north, though here but a rivulet, yet gradually winding in its progress, and having its banks adorned with trees and brushwood, form a prospect at once rich and extensive.

Manufactures, &c.—The staple commodity of this parish is corn. Oats are carried to Dalkeith, where there is a weekly market, and sold to meal-makers at a ready-money price. Pease and beans are carried to the same market; wheat is sold to bakers and starch-makers; and barley to brewers, distillers, or barley-makers: they are carried generally to the same market, and sold at a ready-money price. Quarries of freestone, limestone, and pit-coal, are wrought in several places, and make a good return to the proprietors. The coal yields a yearly rent of about L. 400 Sterling. The price of a boll of shells is 1s. 6d. or 1s. 8d., and the annual produce amounts to a considerable sum.

Antiquities, &c.—Cousland was burnt by Somerset, when he invaded Scotland with a powerful army, to enforce the marriage of Mary with the young king of England. On the south side of this village are to be seen the ruins of some buildings, with two enclosures, surrounded with high walls. No authentic account of them can be found, but if we may credit tradition, they are the remains of a nunnery. That there was a church-yard here, and a bell to be seen hanging on the end of the chapel, till it was carried off by some tinkers a good many years ago, are facts which are well authenticated. The front still remains. Hence it is probable, that it was a religious foundation, and perhaps dedicated to Saint Bartholomew, since there are some acres of ground to the southward, which retain the name of Bartholomew's Fulot. The old manse, which stood near the house of Prestonhall, is said to have been a resting place for the religious in their way from St. Andrew's to Melrose. No date could be discovered on the building, but over one of the windows was the following inscription, in the Monkish style: "*Diversorium infra, Habitationem supra.*"

Husbandry, &c.—This parish contains about 4000 acres, 3650 of which are arable, 50 wood, and the remaining 300 are waste land. The soil consists partly of clay or stiff lands, and partly of those that are light. The greater part is arable,

in general fertile, and well adapted for producing all kinds of grain. The state of agriculture is much the same as in other parishes of Mid-Lothian; and all the modern improvements in husbandry are here well understood and practised. On light soils there is usually a rotation of four observed, and on clay soils one of six. The principal productions are wheat, barley, oats, pease, beans, hay, potatoes, and turnips. The following table of produce for the year 1818 will give a better idea of the nature and capacity of the soil, than any general description, however minute.

TABLE OF PRODUCE 1818.

	Prod. per Acre.	Acres.
Hay, -	120 sto. of 22 lb.	400.
Wheat, -	8 bolls.	320.
Beans & Pease, -	3 bolls.	90.
Oats, -	8 bolls.	560.
Barley, -	7 bolls.	220.
Potatoes, -	30 bolls.	120.
Pasture, -		1500.
Fallow, -		280.
Waste Lands, -		300.
Turnips, -		160.
Wood, -		50.

The principal species of manure is horse and cow-dung; the farmers are, however, in the practice of driving dung from Edinburgh, Musselburgh, and Dalkeith. The manure which is bought in the immediate neighbourhood, sells from 4s. 6d. to 6s. per square yard. In Sir John Smellie's statistical account of this parish published in the year 1793, the rent of land is stated to be from 5s. to 30s. an acre, and a few fields of good quality were let so high as L. 2 the acre; the present rental is from 30s. to L. 5, 5s. for the same ground. This increase in the rent is not merely nominal, arising from the depreciation in the value of money, nor does it originate altogether from the augmentation of ca-

pital, but partly from both these, and partly from the gradual improvement in the soil, in the different modes of cultivation, and in the implements of husbandry. By the former statistical account it will be observed, that turnips were then very little cultivated. But now, according to the above table of produce, no less than 160 acres are used annually for that purpose. The farms are laid out from 100 to 400 acres. The valued rent is L. 6208 : 1 : 4 Scots*.

Population, &c.—The population, according to Dr Webster's report, was 725. From an exact survey made in the year 1792, the number of souls amounted to 859; males 376, females 463. After extracting three different periods from the parish register, the number of births stood as follows: from 1715 to 1726 (ten years) the males were 112, females 144, total 256; from 1739 to 1750 (ten years) males born 106, females 111, total 217; from 1779 to 1790 (ten years) males born 90, females 95, total 185. The average of births, therefore, from the above periods, is nearly 22. The population taken in 1801 was, males 421, females 474, total 895. In 1811 there were 468 males, 512 females, total 980. And at the present time there is a population of 965 souls. The accuracy of this statement, however, cannot be altogether relied upon, because, though there is both a register of baptisms and of marriages, yet the parents often neglect to register the births of their children. And there

* The wages of a ploughman are L. 10 per annum, with bed and board; of a maid-servant L. 6, with bed, board, and washing; of a common labourer per day 1s. 6d. and for women in general 8d. per day, for work out of doors, not including harvest.

is no register of burials. There are three villages in the parish, Chesterhill, in place of Cranston, which has been lately removed to that new situation, for the accommodation of some of the heritors, Cousland, and Preston. The population of Chesterhill is 107 souls, of Cousland 160, and of Preston 46.

The following is a table of the population, composed of the different religious sects, and of the number of individuals who belong to the different trades and professions carried on in the parish:—

Episcopalians,	4	Ministers,	1
Burghers,	15	Schoolmasters,	2
Antiburghers,	2	Resident heritors,	2
Relief Persuasion,	22	Nailers,	1
Baptists,	3	Smiths,	8
Methodists,	2	Wrights,	7
The remaining po-		Weavers,	3
pulation belong		Tailors,	3
to the Church of		Shoemakers,	1
Scotland.		Gardeners,	9

The rent of a house is about 40 shillings. There is no characteristic difference between the inhabitants of this and the other parishes of Mid-Lothian. The same sobriety of manner, decency of conduct, and punctual attendance on the ordinances of religion, are observable here as in other parts of Scotland; forming a national character, of which every Scotchman is justly proud, and the support of which ought to be the chief aim of every lover of his country.

Stipend, Poor, &c.—The stipend is 13 chalders, barley, meal, and oats; 2 guineas *per annum* exambion money; and £8:6:8 for elements. The living is in the gift of Sir John Hamilton Dalrymple, Bart. The mansion-house and lands of East Caickmoor, though disjoined by the parish of Crichton, yet belong to this parish, and pay stipend to the minister. When the last statistical

account of this parish was published, the poor were supported by weekly collections, and the interest of money left by charitable persons for their behoof, a fund which then answered their demands, and consequently there was no assessment; the number of poor was 14 to 19, and their capital at interest was £. 357 Sterling; but now the collections fail, the number of paupers is greatly increased, and they require nearly a double sum to what they formerly received. The paupers formerly received 3s. per month, but now require 6s. in that time. The mode of living is changed, and in place of oatmeal porridge, tea is become a necessary of life. From the report on the inquiry concerning the poor in 1817, the following extracts may be made:—

1. The average annual amount of collections from the 1st July 1807 to 1st July 1817, or for ten years last past, was £. 21, 19s.

2. The average annual amount for the said time was, from the House £. 7:17:11, from mortcloths £. 7:2:4, from interest of money £. 16:19:10, church-discipline £. 3:11:2. An assessment commenced in 1813, and the average of it for the first 4 years has been £. 36, 10s. *per annum*; but it is increasing, and now amounts to £. 30 in the half year, because all ranks gradually leave off giving collections, and the prices of provisions are also much altered, while the number of paupers is increased at the same time.

3. The present number on the poor roll is, for the year 1817, 31 in all, 25 females and 6 males; during the last 10 years the number in all has risen from 18 to 31 paupers.

4. The sum distributed by the session for the last 10 years is £. 605:8:2.

Besides the parish-school, there

is one at Cousland; the teacher of which receives no salary, but 20s. from the session yearly. The salary of the parish schoolmaster is the maximum, and the usual fees. The number of scholars at each of these schools runs from 50 to 70. There is a friendly society at Cousland, and lately there was one at Cranston, but it has been dissolved. Of late these societies have

not been in a flourishing state. There is as yet no parish-bank established, but it is hoped, from the apparent utility which a measure of this kind is calculated to produce, and from the great success which it has every where met with, that this parish will not be far behind its neighbours in establishing such a beneficial institution.

SCIENTIFIC INFORMATION, &c.

COMMUNICATIONS.

ON FLUXIONS.

DEF.—The proportional motions of bodies are their fluxions.

Suppose 2 men, A and B, walk, the former 1 mile, while the latter walks 3, then is 1 the fluxion of A, and 3 that of B. Again, suppose the space passed over by B is always the square of that passed over by A, and let the successive intervals of 1 mile in progress be denoted by steps, then will the spaces be as follows: At the end of the first step,

A	2	B	$2^2 = 4$	3d.
A	3	B	$3^2 = 9$	4th.
A	4	B	$4^2 = 16$	5th.
A	5	B	$5^2 = 25$	6th.
A	6	B	$6^2 = 36$	7th.
A	7	B	$7^2 = 49$, &c.	

Therefore, during the first step, B has passed over 1.

second	$4 - 1 = 3$.
third	$9 - 4 = 5$.
fourth	$16 - 9 = 7$.
fifth	$25 - 16 = 9$.
sixth	$36 - 25 = 11$, &c.

Hence it appears, that B's motion increases gradually, or, in technical terms, is continually accelerated, the step passed over in each successive step being greater than in the preceding one. It also appears, that the acceleration is equal, for the space passed over in each successive step is just 2 more than in the preceding one. Hence also, the space passed over during a step, in consequence of acceleration, is just one, for the space during the first step is 1, and it is wholly the effect of accelerated motion. Therefore, the motion at the end of the fifth step is such as would convey B over 10 during the 6th, for the whole space passed over during the 6th is 11, from which one must be deducted on account of acceleration. By a similar argument the motion,

At the end of the fourth step, is $9 - 1 = 8$.

third	$7 - 1 = 6$.
second	$5 - 1 = 4$.

Consequently 1 is the fluxion of A and the fluxion of B.

At the end of the first step is

2.

second

4.

third

6.

fourth

8.

&c.

&c.

If x represent the number of steps, or (which is the same) the number of units passed over by A, then will 1 and $2x$ be the respective fluxions of A and B. If these fluxions be multiplied by the same x , the proportional motions will not be altered, therefore x and $2xx$ represents more generally the respective fluxions of A and B.

LEMMA.—Suppose 3 bodies, A, B, C, move under the following conditions; viz. A passes over 1 unit of space, while B passes over three, and the space passed over by C is always the product of the spaces passed over by A and B, then will the motion of C, when compared with that of A or B, increase continually, or be uniformly accelerated.

The spaces passed over at the end of each successive step in the progression, are as follows:

Step	A's space	B's space	C's space
1st	1	3	3
2d	2	6	12
3d	3	9	27
4th	4	12	48
5th	5	15	75, &c

Hence, C passes over during the

1st step		3 spaces
2d	-	12—3=9
3d	-	27—12=15
4th	-	48—27=21
5th	-	75—48=27, &c.

Whence the truth of the position, that C's motion is continually accelerated, is evident. In this illustration, the increase of C's motion has been contemplated at regular and distant intervals; but the units of space being supposed indefinitely small, the measures of acceleration will be rendered apparent at any interval whatever, and therefore commences at the beginning of motion.

COR.—Suppose A passes over the space x , while B passes over the space y , and that the space passed over by C is always the product of those of A and B.

Then at the end of the

1st step, A's motion is	x ,	B's	y ,	C's	xy .
2d	-	$2x$,	$2y$,	$4xy$.	
3d	-	$3x$,	$3y$,	$9xy$,	&c.

$$\frac{x}{x} \text{ or } \frac{y}{y} \quad \frac{x}{x} \text{ or } x - \frac{y}{y} \text{ or } y \quad xy.$$

$$\left(\frac{x}{x} + 1\right) \text{ Step.} \quad x + x - y + y \dots xy + xy + yx + xy.$$

Hence C's space during each successive step in progression is, for the

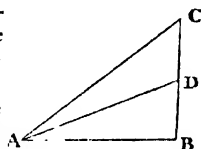
1st step,	$xy.$
2d ———	$3xy.$
3d ———	$5xy.$

$$\left(\frac{x}{y} + 1\right) \cdot xy + yx + xy.$$

But xy is evidently the space gained during the first step, and therefore during the last, in consequence of acceleration, whereas $xy + yx$ is always proportional to x or y . Wherefore $xy + yx$ is C's fluxion, after having passed over the space xy .

Easy Method of Finding the Range, Time of Flight, and greatest Height of a Projectile,—including Prop 82.—87. of Wood's Mechanics.

LET A be the point of projection, AD the direction, AC any inclined plane. Take AD equal the space which the projectile would describe in the time (T) with the velocity of projection continued uniform and take DC = space it would fall in the same time, by the force of gravity, then at the end of T the projectile will be found at C; draw the horizontal line AB, and produce D to meet it. Call angle CAB, I; and angle DAC, E; and let V = velocity of projection. Then by hypothesis AD = VT.



But AD (V = T) : DC :: cos. I : SE.

$$\therefore DC = \frac{V \times T \times S.E}{\cos. I}; \text{ but } DC = mT^2.$$

$$\therefore T = \frac{V \times T \times S.E}{m \times \cos. I} \quad \therefore T = \frac{V \times S.E}{m \times \cos. I} \quad (A)$$

Again, AD (V = T) : AC :: cos. I : cos. (E × I)

$$\therefore AC = \frac{V \times T \times \cos. (E \times I)}{\cos. I} = \frac{V^2 \times S.E \times \cos. (E \times I)}{m \times \cos. I} \quad (B)$$

$$\therefore \text{Greatest Height} = \frac{1}{2} DC = \frac{1}{2} \frac{V \times T \times S.E}{\cos. I} = \frac{1}{2} \frac{V^2 \times S.E}{m \times \cos. I} \quad (C)$$

Q. Suppose AC to coincide with AB, then the angle I vanishes, and its cosine becomes Radius. Therefore, substituting this value in equation (A), we have $T = \frac{V \times S.E}{m \times R}$.

Also by equation (B), $AB = \frac{V^2 \times S.E \times \cos. E}{m \times R} = \frac{V^2 \times \sin. 2E}{2mR}$

And by equation (C), greatest height $= \frac{1}{4} \frac{V^2 \times S.E}{m \times R} = \frac{1}{4} \times \frac{V^2 \times V \cdot \sin. 2E}{m \times R}$

Meteorological Report for Orkney, for June, July, August, and September.

THE first part of the month of June was exceedingly fine, but after the 12th the weather was materially changed; and upon that day, and the 16th, 19th, 23d, and 24th, much rain fell.—July was very pleasant until the 24th, when a violent storm of hail, accompanied with much thunder, was experienced, a thing very rare in Orkney during the summer season. It was most severely felt on the eastern side of the country. In the Island of Stronsay much damage was done to the crop, which at some places was wholly destroyed, and at others much injured. Almost all the glass in the windows of the church and manse was shattered to pieces; and in some instances even the *cross-bars of wood between the panes were broken by the hail*. Many birds were found dead upon the fields; and, upon examination, it was found that they had been struck by the hailstones, many of which were of an extraordinary magnitude. A gentleman in the island measured one of them, which he picked up when the storm had subsided, and found that it was upwards of *six inches* in length.

It was not globular, like common hailstones, but appeared to be a longitudinal fragment of ice. So great was the force with which these descended, that in many places all signs of vegetation were destroyed in the corn fields, many portions of which put on the appearance of being newly ploughed. May not this extraordinary phenomenon have some connection with the change of ice towards the North Pole?

Since the above-mentioned storm the weather has been unusually variable; and when the wind is westerly it generally blows hard, and is squally. During August and September more rain has fallen than is usually experienced at that season. The equinoctial gales were from the S.E. and were consequently not so violent as they might have been expected had they been from the west, though of longer duration. From the 15th to the end of September, the sky exhibited, during the night, a glowing appearance, and a slight Aurora Borealis was once or twice observed in the north, which were probably the effects of a superabundant supply of electricity in the atmosphere.

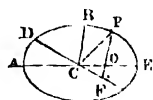
ANSWERS TO QUERIES.

41. By J. C.—Let ABE be the ellipse, P the given point, and conjugate diameters PC, DC. Let PO be the normal meeting DC in F,— $PO \times PF = BC^2$,

and $PO = \frac{BC^2}{PF}$, and $PO^2 = \frac{BC^4}{PF^2}$, radius of curva-

ture = $\frac{BC^4}{PF^2}$. Therefore $\frac{PO}{rad. curv.} = \frac{BC^4 \times PF}{PF^2 \times CD^2} = \frac{BC^4}{PF^2 \times CD^2} =$

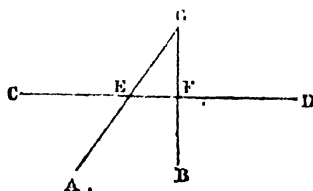
$\frac{BC^4}{AC^2 \times DC^2} = \frac{BC^4}{AC^2} = \text{square of semiparameter. Therefore } PO^2 = \text{rad. curve} \times \text{square of semip.}$



42. By A. J.—Let x = range, t = tangent of 30° , $a = 16\frac{1}{2}$, $b = 1142$, $c = 20''$. Then xt = gravitation of the shell, and $(\sqrt{\frac{xt}{a}})$ = time of the range, and $b(c - \sqrt{\frac{xt}{a}}) = x$. And $x = \frac{b}{2a} (\sqrt{4abct + b^2t^2} + 2ac + t)$.

43. By T. H.—Put m = area, a = sum of the three sides, $s = \frac{1}{2}$ sum, b = sum of their squares, x, y , and z , the sides. Then we have $x + y + z = a$, $x^2 + y^2 + z^2 = b$; $s.(s-x).(s-y).(s-z) = m^2$. By comparing the different values of x in these equations, and putting $c = 953$ = the difference between half the second and half the square of the first, then we have $az^2 - cz - z^3 = \frac{m^2 - s^4 + as^2 - cs^2}{s}$, or $54z^2 - 953z - z^3 = -5460$, and $z = 20$, $y = 21$, $z = 13$, the three sides.

44. By A. J.—Let A, B, C, D, be the given points, and P the point required. Bisect AB in E, bisect EC in F, divide DF into four parts in O, join PO. Then (Leslie's Geom. Anal. III. 16) $AP^2 + BP^2 + CP^2 + DP^2 = AB.BE + EC.CF + FD.DO + 3PO^2$, and since these rectangles are given, $4PO^2$, and PO is a minimum, or P must coincide with O.



45. By A. J.—Let x, y, z , be the perpendiculars on the sides a, b, c respectively, and let m = area. Then $ax + by + cz = 2m$, and $z = \frac{2m - ax - by}{c}$, $xyz = \frac{2mxy - ax^2y - by^2x}{c}$, and supposing x constant, $2my - axy - by^2$ = maximum, and by diff $2m - ax - 2by = 0$, and $\frac{1}{2}by = \frac{1}{2}(m - \frac{1}{2}ax)$, whence $\frac{1}{2}by = \frac{1}{2}cz$; (and when x varies) $\frac{1}{2}ax = \frac{1}{2}m$, and the perpendiculars are 6.6, 5.3, 4.1.

46. By I.—Put $x = \frac{1}{2}$ sum of the two legs, and $a = \frac{1}{2}$ their difference, then $x - a$ = the less leg, and $x + a$ = greater; and the hypotenuse = $\sqrt{2x^2 + 2a^2}$. Therefore the diameter of the circle = $2x + \sqrt{2x^2 + 2a^2}$, and $x = 13.1$. The sides are 10.1, 16.1, 19, and radius = 3.59+.

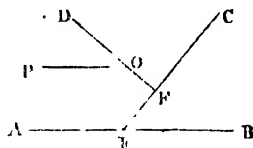
47. By T. H.—Make $2x$ = diameter, and x = altitude, put $P = 7854$; then $4Pr^2$ = area of the bottom, and $4P.x^3$ = capacity of the bashel = 2352 inches; $x = \frac{\sqrt[3]{2352}}{4P} = 9.07$ = altitude, and we get 157.34559 cubic inches of metal, which, at 4.404273 ounces avoirdupois per cubic inch, gives the weight = 46.3 lb. avoirdupois, and the price will be L. 5 : 1 : 8 $\frac{1}{2}$.

QUERIES.

48. In a plain triangle, the three lines drawn from the three angles perpendicular to the opposite sides cut in one point, and the rectangles on their segments, are equal to one another. Required a demonstration.

49. The cavity of a chimney is an upright parallelopipedon, the diagonal of its base is 60 inches, and the height of the lower side of the lintel above the plane of the floor is 40 inches. Required the length of the longest stick that can be put up the chimney.

50. By A. J.—From two given points, A, B, straight lines AG, BG, intercept EF a constant portion of CD, which is given in position. Required the locus of G.



51. By A. J.—A rod of a given length slides down a wall along a horizontal plane;—required the equation to a curve which continually touches it in the descent.

POETRY.

FROM LEIGH HUNT'S "LOLLAGE."

Lines to his Son, six years of age, during sickness.

SLEEP breathe'st at last from out thee,
My little patient boy,
And calmly rest about thee,
Smooths off the day's annoy.
I sit me down and think
Of all thy winning ways,
Yet almost wish, with sudden shrink,
That I had less to praise.

Thy side-long pillowed meekness,
Thy thanks to all that aid;
Thy heart in pain and weakness,
Of fancied faults afraid;
The little trembling hand
That wipes thy quiet tears,
These, these are things that may demand
Dread memories for years.

Sorrow thou had, severe ones—

I will not think of now,

And calmly, midst my dear one,

Have gazed with dry brow;

But when thy fingers press

And pat my stooping head,

I cannot bear the gentleness—
The tears are in their bed.

Ah! first-born of thy mother,
When life and hope were new,
Kind playmate of thy brother,
Thy sister, father too:
My light, where'er I go,
My bird when prison-bound,
My hand-in-hand companion—no—
My prayers shall hold thee round.

To say—"he has departed,
His voice—his face—are gone,"
To feel impatient-hearted,
Yet feel we must bear on;—
Oh! I could not endure
To whisper of such woe,
Unless I felt this sleep ensure
That it will not be so.

Yes, still he's fixed and sleeping!
This silence too the while—
Its very hush and creeping
Seem whispering us a smile—
Something divine and dim
Seems going by one's ear,
Like parting wings of cherubim—
Who say, "We've finish'd here!"

ORIGINAL.

ON SMOKING.

An Epic Poet's New Song.

1.

LIFE is a dream, a smoke, a vapour,
As poets often say,
A candle snuff, or dying taper,
A cloud which flies away.

2.

Honour's a smoke which pleases most,
Which women much admire;
Men join it at what'er 'twill cost,
And love fans honour's fire.

3.

Hope is a smoke in distance seen
A century to the skies;
We grasp at future things so keen,
That snuffing the vapour flies.

4.

The world first from darkness rose,
Nearly to smoke allied;
A smoke for happiness it shews,
And will in smoke subside.

5.

Man is a smoke without a fire,
A smoke of but a day;
Ambition, pride, wisdom, attire,
Soon smoke themselves away.

6.

The soldier smokes it in the field,
A bully is a vapour;
From smok'd coquette may Heaven shield,
Or I in smoke escape her.

7.

A lover for a Juno got
A smoke fresh from the skies,
An emblem of each lover's lot,
Who for an eye-brow dies.

8.

Poets have told us long ago,
"Landscapes in smoke decay;"
And Poets' dreams, who does not know,
Are smoke as well as they.

9.

And ev'n, great C. thy noted song
Is like a farthing taper,
Which smokes instead of flames along,
And ends in clouds of vapour.

10.

Since human blessings end in smoke,
As in a smoke they rise,
William, who smokes from morn to night,
Alone is truly wise.

ANTI-CLERICAL.

LINES ON VISITING MY NATIVE
SCENES.

*To nam loann, an gleann's nan gear-
"couch"*

P

REST joy my bosom fills,
Loch-Haick's banks once more retracing;
Listening to my native rills,
Faded, dearest friends embracing;
Recalling days when, idly free,
I danc'd beneath yon spreading tree.

Nigh yon tree, a willow-bow'd
Over-shades a crystal bannock,
By which stands a cottage low,
Close beneath the impending mountain;—
Thou pane is done more dear to me,
Is that sweet cot, tho' low it be.

Mark its summit's grassy mane†,
Bats around it devious flitting;
And below, a broken pane
Dusky wreaths of smoke emitting:
Through that dim pane, the azure sky
First bless'd my aimless infant eye!

On this brook was built my mill,
Hopper, wheel, nor beam was lacking;
Passing hind, applaud my skill,
Smile, and listen to the clacking;
Then first my heart, exulting, knew
The voice of praise deem'd justly due.

That lone bank which fronts the west,
Yearly screen'd my dearest treasure;
There the blackbird form'd her nest,
Guarding it my care and pleasure;
And there, from shrubs of light-green hue,
I cull'd the mountain-berries blue.

Hail! each meadow, grove, and dale,
Scenes where tenant school-boys rambl'd;
Here we tropt the pinnose pale,
Through that copse for nuts we scrambled;
Or on the daisy-spangled lea,
At noon-tide chauc'd the roving bee.

Where is now the youthful band,
Whose gay mirth then cheer'd the valley?
Some on Gallia's luckless strand,
Round their country's banners rally;
While far, on India's sultry shore,
Some pine, to see this vale no more.

Happy vale! no wish impure
Here inflames the eye of beauty!
Here no sly deceiver's lure
Charms the artless maid from duty!
Ah! blissful vale! when love's soft snare
But meliorates the feeling heart.

Dunoon.

A. F.

* A romantic lake in Cowal, Argyle-
shire.

† An ornament not uncommon among
cottages in the Highlands.

WORKS PREPARING FOR PUBLICATION.

The Life of the Right. Hon. R. B. Sheridan, from a variety of Interesting Documents and Original Communications. By Thomas Moore, Esq. Author of *Lalla Rookh*. 4to.

The Works of the Right Hon. R. B. Sheridan, now first collected, comprising many hitherto unpublished Writings, and printed from Authentic and Original Copies communicated by his friends. The whole arranged and edited, with an Essay on the Life and Genius of the Author, by Thomas Moore, Esq. 6 vols. 8vo.

Specimens of the British Poets, with Biographical and Critical Notices. To which is prefixed, an Introduction to the Study of English Poetry. By Thomas Campbell, Esq. Author of the *Pleasures of Hope*.—7 vols. 8vo.—will be published in a few days.

We understand that the Rev. Dr Scot of Corstorphin, is preparing a Volume of Dissertations on Miscellaneous Literature, which

may be expected to see the light at no very distant period.

The Edinburgh Encyclopedia, or Dictionary of Arts, Sciences, and Miscellaneous Literature. Conducted by David Brewster, L. L. D. Fellow of the Royal Societies of London and Edinburgh, &c. &c. and illustrated by Maps and Engravings from original Drawings by Blöse, Provis, P. Nicholson, Farey, &c. Vol. XII. Part I. 4to.

Elements of Chemistry. By James Miller, M. D. Editor of the *Encyclopædia Edinensis*. One vol. 8vo. This will contain, I. Principles of Chemistry. II. Phenomena of Nature. III. Arts and Manufactures.

Facts and Observations towards forming a New Theory of the Earth. By William Knight, L. L. D. Belfast. 1 vol. 8vo.

The Rev. Dr Chalmers of Glasgow, will shortly publish a Volume of Sermons, preached by him in the Tron Church, Glasgow.

NOTES TO CORRESPONDENTS.

WE beg leave to return thanks to our Correspondent who uses the signature of "RES NON VERBA QUÆSO," for his communications on the System of Gall and Spurzheim. Although we have not studied that system with sufficient attention to be able to say that we pledge ourselves for his doctrines, yet we have seen enough of interesting matter in them to make us think them worthy of discussion. We shall therefore be glad to receive his next paper "On the Philosophy of Dugald Stewart, Esq. and comparison betwixt it and the System of Gall and Spurzheim." To our Readers and general Correspondents we beg leave to add, that we shall be equally ready to insert an answer to these speculations, when completed, if written in the spirit of philosophical discussion, as we have been to insert the speculations themselves.

We do not think the practice alluded to by G. S. is attended with so great evils as he seems to believe. If we insert his paper at all, we must beg leave to leave out some parts of it.

DIVERSIONS OF A PARSONAGE, No. I. in our next.

Our learned correspondent J. D. will be pleased to accept of our best thanks for the Statistical Account of Eric and Kendall, which he has sent us. It will appear in our next, and our readers will find in it much interesting information respecting Orkney in general, as well as the parish to which it more immediately refers.

We may possibly insert the first of J. WILBRICK'S Ballads. They do not contain internal evidence of the account given of them in the prose introduction; and we shall therefore take the liberty of leaving it out. And as the genuineness of the other ballad will be its chief merit, we will venture to suppress it also.

The remainder of G. B.'S paper, if possible, in our next Number.

YUCS and ANTI-CLERICALS in our next.

We return thanks to a Correspondent for his promised account of Dunsyre. It will appear in an early place.

A C. EUGYMAN is received.

We are sorry that our respectable Correspondent, SHUMSUDDEN JAMEE, has chosen a subject which we do not think comes within the plan of our work; we have no doubt his paper would be acceptable to a Medical Journal.

The subject alluded to by SCOTUS is important.

D. M. has been received.

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certain effect: the one as a chartered corporation in our settlements abroad, the other as not heeding any chartered rights, with more freedom among our own countrymen at home. And they have since been divided, rather in name, than in object. The design of each has uniformly been to propagate the Gospel, wherever it was altogether unknown, and to promote Christian knowledge, and Christian morality, wherever the Gospel was but imperfectly understood, or not duly regarded. And for a considerable period the views of each Society were carried into execution by the aid and exertions of the same subscribing Members. The Society which sought the removal of that total ignorance of divine truth under which the nations of our Foreign possessions laboured, have, during 120 years, maintained their high career, with varying fortune, but with unvaried zeal, where alone it could be maintained with safety and with effect, among our American Colonies, heretofore the only Foreign possessions of the Crown, in which her Churches, Schools, and Missionary Ministers could at the same time enjoy civil protection and Episcopal superintendence and support. The Sister Institution, which, in concurrence with our Parochial Clergy, provided for the spiritual wants of our fellow subjects at home, has pursued its noiseless tenor through all those parts of our Island which sought its aid, gladdening, refreshing and enriching every village through which its bounty was made to flow. The progress of events has since called for new and increased exertions from all the friends of the National Church and its pure doctrines. And it is by a remarkable and felicitous coincidence that both the Societies have nearly at the same time found safe and practicable means of enlarging the sphere of their operations. The one, taking advantage of the improved state of education among the lower orders of society, has been solicitous to convey its sacred stores into all the interior recesses of the kingdom, and has effected it by the assistance of District Committees: having thereby increased, within the period of ten years, the number of its Subscribing Members from three to thirteen thousand, and having enlarged its expenditure in bibles, prayer-books and approved religious tracts, &c. from thirteen to sixty thousand pounds a year. The other Society availing itself of the opportunity afforded to it by the consolidation of the British empire in India and the establishment of an Episcopal jurisdiction in the Asiatic Provinces, is desirous of extending its Missionary labours to the East, and

of laying, preparatory thereto, the foundation of a Mission college in Calcutta. An appeal has consequently, under the sanction of the highest authorities, been recently made to the public with this fresh claim on its beneficence. The Incorporated Society, which (it scarcely needs to be observed) consists, by charter, of the highest Dignitaries in our Church, and the learned Professors of our Universities, and, by election, of many of the most exalted functionaries of the State, has come forward, as far as its charter would admit, to welcome all Subscribers of one guinea per annum to a participation in its labours, as associated Members: and has moreover suggested the expediency of adopting the same plan of District Committees in order to make its wants and its views more generally known throughout the kingdom, in the confident expectation, that wherever its objects are known, their utility will be duly appreciated, and that those benevolent Christians in particular who witness the benefits derived to our own community by the promotion of Christian knowledge, will be disposed, each according to his power, to extend the same blessings to Foreign parts: first to people who enjoying the protection of British Laws, yet lie in Heathenish darkness in regard to religious truth: and eventually to the nations surrounding our distant possessions, who though heirs with us, through the all-atoning merits of Christ's passion, of a blessed immortality, remain yet uncertain of a future state: in prosperity, living in the vanity of their own unregulated hearts, in adversity, toiling on, almost without hope, through the valley of the shadow of death.

"The Lewes Deanery Committee of the Society for Promoting Christian Knowledge was among the first to obey the call of the Society and the Government. The measure was first proposed at the general Meeting in Lewes in April, received with marked approbation, and referred to the Select Committee to arrange the detail. On the recommendation of that Committee it was submitted to the next General Meeting, which was held at Cuckfield in July; and the following Resolutions, to which the Committee refer those Members of the present General Meeting who may not yet have taken part with them, were unanimously adopted, and subscription immediately commenced."

"The Committee are unwilling to conclude this part of their Report without requesting the general concurrence of the Anniversary Meeting in this important measure, and they fully trust, that after

this day, a considerable increase of benefactions and subscriptions will appear on the books left for that purpose at the Union Bank in Bournemouth, and the Old Bank at Lewes. They beg leave finally to observe, that the accounts of each Committee will be kept entirely distinct.

"By direction of the Committee,

"SAMUEL HOLLAND,
"ROBERT JAMES CARR, } *Secretaries.*
"HENRY PLIMLEY,
"J. K. BEAVER,

"PAYMENTS.		£	s.	d.
"To the Society for Books..	145	19	5	
For Allowances on Account of Books sold to Non-Subscribers	10	12	0	½
For Do. on Account of Collections at Chapel, after expenses deducted.....	* 8	14	11	½
For Do. one-third of Annual Subscriptions in 1819....	33	19	0	
Waggonage of Boxes, Packets, &c. from Bartlett's-buildings	2	16	4	
Binding Family Bible, and Stamping Bound Books..	3	10	8	½
Various Incidental Expenses, Letters, Parcels, Room Hire, &c. &c. &c.	4	15	0	
Advertisements in Brighton Herald and Lewes Journal.	4	0	0	
To Mr. SAWYER, for One Year's Rent of Depository Room	12	12	0	
To Do. for One Year's Stipend, as Assistant Secretary	8	8	0	
To Do. for Printing, &c. &c.	26	7	0	
To Do. for Account Books; Stationery, &c. &c.	5	2	5	
	£265	3	13	

"RECEIPTS.		£	s.	d.
"Balance of last Year's Account at the Audit, 1st October, 1818	6	15	5	½
Collection after Anniversary Sermon. 1818	41	12	5	
Annual Subscription by 49 Members of the Society and the Committee	51	19	6	
Do. by 46 Subscribers to the Committee only	49	17	6	
On Account of Books sold at reduced Prices	25	8	5	
	£245	13	3	

Ashborne District Committee.

A District Committee of the said Society, to be called "The Ashborne Dis-

trict Committee," has been formed, and the under-mentioned appointments made:—Sir Henry Fitz-Herbert, Bart. President, the Rev. George Buckston, Vice-President, John Beresford, Esq. Treasurer; and the Rev. Paul Belcher, Secretary.

Donations to the amount of £110. and annual subscriptions to the amount of £64. were immediately obtained for promoting the beneficial objects of the institution.

Society for the Propagation of the Gospel in Foreign Parts.

AT a general meeting, held in St. Martyn's library, on the 19th of November, the Treasurer of this Society reported that the money which he had received since the late appeal to the public, amounted to 11,723*l.* The particulars are explained in the table which we subjoin. A donation of 500*l.* from the University of Oxford has been remitted since the meeting; and it is supposed that there are many parishes which have not yet made their collections.

It has been referred to a Committee, to consider and report the best means which can be adopted for extending the operations of the Society to the Cape of Good Hope; a situation which is rendered so peculiarly important by the colonies now establishing there, under the sanction of government.

A letter from Mr. Salt announces that the Arabic Bibles entrusted to him for distribution have been thankfully received by the Copts.

We give the sum total of the diocesan collections, and a few more extracts from the parochial subscriptions, and have now presented our readers with a list of all the sums which appear on the books of the Society, amounting to, or exceeding 10*l.* But it must be observed that the collections in the Dioceses of Bath and Wells, Exeter and Norwich, have been principally remitted in large sums by the local collectors; and the particulars, consequently, are not before us. From the Diocese of St. David's no returns have been received.

Total Amount of the Collections received from the different Dioceses, on account of the Society for the Propagation of the Gospel in Foreign Parts, up to the 4th day of November, 1819.

	£	s.	d.
Annual Subscriptions.....	317	10	0
Donations.....	992	11	0
Litchfield and Coventry.....	2319	13	5½
Norwich.....	2890	11	13
Exeter.....	1220	2	10½
London.....	667	1	14
Lancola.....	3910	14	7
Bristol.....	1305	11	13
Winchester.....	2466	10	5
St. Asaph.....	346	0	6
Worcester.....	1058	15	3
Chichester.....	773	8	10½
Ely.....	560	0	2½
Rochester.....	974	17	7½
Bath and Wells.....	1083	10	8½
Salisbury.....	1647	19	10½
Oxford.....	600	5	7
Hereford.....	492	16	3
York.....	3171	19	0
Gloucester.....	1280	9	4
Canterbury.....	1796	11	10½
Carlisle.....	277	15	10½
Peterborough.....	1537	1	6½
Bangor.....	245	13	2
Chester.....	2115	17	0½
Durham.....	819	13	3½
Landaff.....	198	13	5
Total.....	£41723	1	5½

Parochial Collections.

Diocese of Canterbury.

Rainham..... £10

Diocese of York.

Doncaster..... £30

Bishop Thorpe..... 41

St. Peter's, Nottingham..... 14

Mansfield..... 13

Ackworth..... 15

Diocese of London.

Little Hedingham..... £13

St. Martin, Ludgate..... 18

Diocese of Bangor.

Manaficreth..... £15

Beaumaris..... 16

Diocese of Bristol.

Loders..... £10

St. Peter's, Dorchester..... 11

Diocese of Chester.

St. John's, Liverpool..... £13

St. Thomas's, ditto..... 16

St. Philip, ditto..... 44

Diocese of Chester.

St. Peter's, ditto..... 16

Walton-le-Dale..... 10

Richmond..... 16

St. Peter's, Manchester..... 30

Walleyoy..... 10

Dalton..... 10

Aldingham..... 11

Bacup..... 14

Ulverstone..... 21

Chorlham..... 12

St. John's, Chester..... 13

St. Peter's, ditto..... 15

Thelwall..... 13

Chapel Kendal..... 11

Toxteth..... 11

Walton on the Hill..... 16

Sandbach..... 11

Kendal..... 12

Diocese of Chichester.

St. James's Chapel, Brighton..... £42

Brighton..... 17

Diocese of Durham.

Gateshead..... £12

Bolam..... 11

Bishop Wearmouth..... 32

Newburn..... 24

Diocese of Gloucester.

St. Nicholas, Gloucester..... £14

Northleach (additional)..... 10

Diocese of Hereford.

Brosely..... £13

Diocese of Landaff.

Newport..... £13

Margam..... 16

Chepstow..... 13

Diocese of Litchfield and Coventry.

Uffington..... £11

Yoxhall..... 10

King's Bromley..... 16

Barton Needwood..... 25

Drayton-in-Hall..... 12

Paltingham..... 10

St. Julian's Salop..... 21

Whittington..... 10

Diocese of Lincoln.

Swineshead..... £10

Frampton..... 10

High-Wycomb..... 32

St. Mary's, Leicester..... 21

Castle Donington..... 17

Lutterworth..... 12

Claybrook..... 13

Gosberton..... 13

Sibsey..... 12

Dunstable..... 12

Diocese of Oxford.

St. Giles's, Oxon..... £19

Banbury..... 16

Cropredy..... 15

Diocese of Peterborough.

Cathedral £49

Diocese of Rochester.

Chislehurst £15

Hadlow 10

Timbridge 21

Diocese of Salisbury.

Steeple Ashton £31

Close, Salisbury 30

Purton 15

Diocese of Winchester.

Epsom £30

Lambeth 33

Diocese of Winchester.

South Lambeth? 22

Stockwell 42

Kennington 11

Droxford 19

Gosport Chapel 21

Wickham 13

Kingston on Thames 26

St. Nicholas, Goldford 39

Furnham 19

Ringwood 14

Diocese of Worcester.

Ollenhamp £10

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. Dr. Saurin, dean of Derry, appointed bishop of Dromore.

Rev. H. J. Maddock, M.A. to the perpetual curacy of Trinity church, Huddersfield.

Rev. C. Chew, B. A. late minister of Slathwaite, Huddersfield, to the vicarage of Lockington, Leicestershire.

Rev. E. Player, curate of St. James's, Bath, appointed chaplain to the Bath hospital.

Rev. W. Prosser, to the perpetual curacy of Chadley, Worcestershire.

Rev. W. T. Henbury, B. A. to the chaplainship of the Marshalsea.

Rev. Samuel Redhead, of Orton, to the perpetual curacy of Haworth.

Rev. W. Mansell; B. A. of Trinity college, to the vicarage of Sandhurst.

Rev. Richard Midgley, to the rectory of Bletchley, Bucks.

Rev. H. J. Maddock, A.M. to the perpetual curacy of Trinity church, in Huddersfield, a church lately erected at the sole expence of B. H. Allen, Esq. of Greenhead, near Huddersfield.

Rev. C. Beresford, M.A. of St. John's college, Cambridge, to the living of St. Andrew's, Holborn; patroness, the duchess of Buccleugh.

Rev. Frederick Tremonger, prebendary of Winchester, has been instituted to the vicarage of Wherwell, near Andover.

Rev. Mr. Dillon, chaplain to the archbishop of Canterbury, to the vicarage of Rotherhithe.

Rev. Hugh Price, A. M. under master of Bangor school, to the rectory of Llangeby, vacant by the death of the rev. R. Evans.

The rev. Edward Meidith, to the head-mastership of Newport Grammar School, Shropshire.

The rev. Richard Midgley, to the rectory of Midgley, Kent.

The rev. F. C. Blackstone, LL.B. to the rectory of Wotting, Hants. patron H. B. Wither, Esq. of Mangdown.

UNIVERSITY INTELLIGENCE.

OXFORD, October 31. On Thursday evening, last his Royal Highness Prince Leopold of Saxe Cobourg, with his attendants, arrived in this city. A convocation was holden on Thursday, at which it was determined to confer on him the degree of doctor of civil law, by diploma, which degree was presented to him at Earl Harcourt's, early on Friday morning, by the vice chancellor and proctors. At eleven o'clock on the same day, his Royal Highness proceeded to the theatre. On the Prince's entrance, he was saluted by the acclamations of upwards of three thousand persons, who were anxiously waiting for his appearance. The vice chancellor opened the convocation, and Dr. Phillimore, regius professor of civil law, in an elegant Latin oration, presented the three attendants of the Prince to the vice chancellor and proctors, to be admitted to the honorary degrees of doctor in civil law, which degrees were then conferred.

On Wednesday last the following degrees were conferred: Masters of Arts—Rev. James Crosse, of Alban hall; rev. Christopher Robinson, of Lincoln college; rev. Thomas Hinxman Gale, of Exeter college; rev. Hugh Jones, scholar of Jesus college; Owen Owen, scholar of Jesus college; Henry Larkins, of University college, vicarian scholar; Henry Jenkins, fellow of Oriel college. Bachelors of Arts—John Vanx Moore, of Exeter college; Walter Augustus Shirley, fellow of New college; Chas. Douglas Beckford, Brasenose college. Thomas Wyatt, of Trinity

college; William Ponsford, of Trinity college; Chas. Wheeler, of Christ church.

November 9.—In a full convocation on the 9th ult. the university seal was affixed to a dutiful and loyal address to his Royal Highness the Prince Regent on the present state of the country.

His Royal Highness having appointed the Earl of Guildford to be chancellor of the university in the Ionian Islands, it was in the same convocation resolved, in acknowledgment of his lordship's zeal in the promotion of Greek literature, and as a testimony of the interest which the university takes in the success of the institution, to confer upon his lordship the degree of doctor in civil law. With the same view it was also resolved to present to the library of the Ionian university, all such books printed at the Clarendon press as are likely to be useful in the general design of the institution. It was, at the same time, resolved to confer the degree of D.D. on the hon. and rev. T. J. Twissleton, archdeacon of Colombo, in the Island of Ceylon.

November 20. Thursday last, the following degrees were conferred: Masters of Arts—The right hon. Lord Clifton, Christ church; the rev. William Burgess, Queen's college; the rev. Henry Gordon, Merton college; the rev. Charles Spencer Stanhope, Christ church. Bachelors of Arts—James Buchanan, Esq. Brasenose college; Richard Rowland Floxam, Worcester college; Henry Gipps, scholar of Worcester college; Joel Broadhurst, Wadham college; Samuel Wright, St. John's college; Henry Benwell, Merton college; Charles Barton and Thomas Gronow, Brasenose college; Wm. Grove, Oriel college; James Chapman, Christ church.

CAMBRIDGE, November 6. Among the various improvements in this university during the preceding vacation, is the embellishment of Clare hall. This spacious room, entirely panelled with beautiful oak, had been most unaccountably painted over in the early part of last century. But it is now restored to its original state, by the application of a chemical composition, and the paint taken off by a process at once cautious and difficult. The hall now corresponds with the library, the combination room, and chapel belonging to this college, which, for the chasteness of their design, and elegance of decoration, equal any thing of the kind here. The same process, it is understood, is to be applied to restoring some parts of the splendid wainscoting in Winchester cathedral.

November 8.—The following gentlemen at this university were ordained at Ely, on Sunday se'nnight: Priest.—David Bowker Wells, B. A. Christ college. Deacons.—

Henry Venn, B. A. fellow of Queen's college; Temple Chevalier, B. A. fellow of Pembroke hall; Charles Hatch, B. A. fellow of King's college; James Alex Wood, B. A. Catherine hall; William H. Drage, B. A. Emmanuel college.

November 10.—At a full congregation, on Saturday last, a loyal address was voted by the senate to his Royal Highness the Prince Regent.

The Rev. J. Horseman, B. D. of Corpus Christi college, Oxford, was on the 10th instant a invited *ad eundem* of this university.

On Monday last the graduates of this university held their second public meeting, with a view to form a society for philosophical communication, when the Rev. W. Lush, B. D. Jacksonian professor, being called to the chair, Dr. F. D. Clarke brought up the report of the committee appointed to construct the regulations of the society. These regulations were then severally moved by the chairman, and passed. It was resolved that the society bear the name of the Cambridge Philosophical Society, and that it be instituted for the purpose of promoting scientific enquiries, and of facilitating the communication of facts connected with the advancement of philosophy. This society is to consist of a patron, a president, a vice president, a treasurer, two secretaries, ordinary and honorary members. A council is also appointed, consisting of the above mentioned officers, and seven ordinary members. Immediately after the institution of the society, upwards of one hundred graduates of the university were admitted as members, and the officers and council for the present year were elected.

The following gentlemen were on Wednesday last admitted to the undermentioned degrees: Honorary Masters of Arts—Hon. William Stuart, and Hon. George Villiers, St. John's college. Masters of Arts—Thomas Robyns, of Corpus Christi college; H. Wynne Jones, of Emmanuel college. Bachelors of Arts—Robt. Cobb, of Camis college; George Augustus Frederick Hart, of Christ college. Bachelor in Civil Law—William England, of St. John's college. Bachelor in Physic—Thomas Foster Barham, of Queen's college.

DEVONSHIRE.—A numerous meeting has been held at the hotel Exeter, the Lord Bishop of Exeter in the chair, to consider the expediency of establishing a Devon and Exeter Female Penitentiary. S. F. Milford, Esq. brought forward the measure in a speech of great animation, and was ably seconded by Samuel Rekowich, Esq. The Rev. John Marriott also

addressed the meeting, and excited the tenderest sympathy in favour of the unhappy objects of their solicitude.

Seven hundred and fifty pounds were immediately subscribed, exclusive of one hundred pounds annual subscriptions.

DORSETSHIRE.—It must give infinite pleasure to the friends of the Established Church, to witness the continued increase of the Sunday and Day Schools for the promoting the Education of the Poor in this county, according to Dr. Bell's system. The number of scholars under tuition, are 9,193, an increase this year of 1,116; the number of new Schools, during the same period, are 14, making in the whole 52. The Subscriptions of new Subscribers, nine in number, amount to 26*l.* 4*s.* Several new masters and mistresses are in a course of instruction, for opening additional Schools, which inspires the pleasing hope of seeing a School in almost every village in the county.

ESSEX.—The bishop of London, on Wednesday, October 27, consecrated the new burying ground at Southminster, Essex, after preaching a most impressive discourse to a numerous congregation, in aid of the National School of that town. His lordship took his text from the 6th chapter of the Ephesians, v. 4. "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

HAMPSHIRE.—Died, the rev. Richard Turner, rector of Grateley in this county.

KENT.—Died, in his 82d year, the rev. John Kennedy, rector of Nettlested.

LANCASHIRE.—Died at Preston, the rev. J. Douglas, F.R.S., author of the *Noëta Britannica*, and various scientific and literary productions, formerly of St. Peter's College, Cambridge, vicar of Kenton, rector of Middleton, Sussex, and chaplain to His Royal Highness the Prince Regent.

NORTHAMPTONSHIRE.—A very large sum has been expended this year, in repairing and beautifying the Church of Fotheringhay, which gives sepulture to some of the race of the Plantagenets, and awakens the recollection of many events in history. The Church has been new-pewed with beautiful real wainscot; respect however has been had to whatever was venerable in the old fittings. The expensive improvements are made at the instance of the lord of the manor, a gentleman residing in Kent, who lately purchased Fotheringhay.

NOTTINGHAMSHIRE.—Died, at his father's house, the rev. Thomas Hallward, M.A. Fellow of Worcester College, Oxford, rector of Stanton in the Wolds,

Notts, chaplain to the Earl of Onslow, and eldest son of the rev. John Hallward, vicar of Assington, Suffolk.

SURREYSHIRE.—Died, at Sidbury near Bridgenorth, at an advanced age, the rev. John Pursall, rector.

SUFFOLK.—Died, the rev. E. Stewart, late of Nead in this county.

Died, after a few minutes illness, the rev. Mr. Packard, rector of Middleton.

WARWICKSHIRE and BIRMINGHAM.—The "Radicals" of this town, anxious, we suppose, to follow the example set by some of their brethren in the north, mustered in Slaney Street, on Sunday morning last, and from thence proceeded in a body to Christ Church, where they took possession of a considerable portion of those seats which have hitherto been filled with men, who having learnt to "walk humbly with their God," consider Sunday as a day set apart by divine authority, for the more immediate worship of our Creator and Redeemer. Whether such were the motives which actuated the Radicals, who assembled on Sunday, or whether any secret object is to be attained by the devotees of Wooler and Carlile, mustering their array within the walls of the House of God, is a question which can at present furnish us with matter of speculative opinion only. The mild spirit of that Religion which we profess teaches us to hope (however faint from external appearances that hope may be) that the duties of religion were the object of their attendance, and that their hearts were prepared to confess their sins before God, to implore his pardon, and to receive that instruction which might at once shew the error of their ways, and administer consolation to the truly penitent sinner. If such were the feelings with which any amongst the Radicals repaired to Christ Church, an opportunity more congenial to their wishes could not have offered itself. The Reverend Minister, Mr. Spry, after the conclusion of the prayers, preached a most admirable Sermon, from a text so appropriate to the occasion, that (did we not know the contrary to be the fact) we should have supposed some "Radical" had apprized him of the intention of "the body" to present themselves at his Church, had made known to him their spiritual wants, and solicited his instruction and advice. The passage of Scripture selected for the text was from the first Epistle general of St. Peter, 2d chapter and 13th verse, "Submit yourselves to every ordinance of man for the Lord's sake." In discoursing upon this passage, the Rev. Gentleman shewed in a most impressive manner the necessity of obedience to the existing Government, as a precept deli-

vered by inspiration to the first converts to Christianity. He then forcibly set before his audience the dreadful punishment denounced hereafter upon all those who rebel against the lawful authorities—the danger both in this world and in the next to which they expose themselves, who follow after ignorant and designing men, who presumptuously stand forward to arraign the existing authorities as not lawfully constituted. He pointed out that the same divine authority which commanded us to Fear God, coupled therewith immediately this precept, Honour the King, and finally exhorted his audience to endeavour to pass through this life in the faith and fear of God, and to manifest the sincerity of that faith by a dutiful submission to the Laws and Government of their country.

We sincerely trust that there were amongst the Radicals many upon whom this discourse was not thrown away. We feel confident that there were some who felt its full force, who lamented that they should have ever been to others “the occasion of falling,” and went out with a sincere determination to return no more to those with whom they had entered the Church, the fatal tendency of whose views had not, until then, been set before them.

There were some who exhibited the true radical spirit by sneers, and smiles, and other indecorous gestures during the service. We allude particularly to three persons at the east end of the Church, who were stated to have been distinguished at the head of the procession by white hats. Others, immediately on the conclusion of the Sermon, stood up, and put on their hats. It may be possible, that, in a few instances, this was the result of mere ignorance; but, in many, it was evidently intended as an insult to the Christian part of the congregation, and to show the courage with which radicals could brave the denunciations of that Divine wrath, against which they had been so lately warned. We despise this affectation of courage which they do not possess, as much as we abhor the dreadful spirit which incited them to that insulting demeanour in a place of religious worship. We shall, however, suggest to the consideration of the Churchwardens, should the insult be repeated, that it is their duty to bring the offenders to a propriety of behaviour by exemplary punishment, and that indecorous conduct in a Church may be brought under the jurisdiction of the Ecclesiastical Court.

Two facts will worthy of attention may be added to this statement: the first is, that one of the radicals has forsworn all further fellowship with the fraternity, and has taken his name from the list, in conse-

quence, as he himself says, of having for the first time heard the truth. The other, that the radicals have been plainly told by numbers of the poorer part of the congregation with whom they mixed; that had one of them attempted so much as to lift his finger against their Minister; they would have torn him to pieces.

WILTSHIRE.—The following gentlemen were ordained at Sarum on the 21st. ult.

Deacons:—Walter Long, St. John's College, E. Wilkins, B.A. and P. Hatch, B.A. Fellow of King's College, Owen Marden, D.C.L. and C. Payne, LL.B. of Trinity Hall, Cambridge.

Priests:—H. Gwyther, B.A. of Trinity College, E. Evans, M.A., J. W. Arnold, M.A. Clare Hall, J. F. Lance, B.A. of Corpus Christi College, Joseph Cape, B.A. Clug-Hall, S. T. Rudd, B.A. St. John's College, Wm. H. Roberts, B.A. Fellow of King's College, and H. Wynch, M.A. Sidney Sussex College, Cambridge.

Died, in the 89th year of his age, the rev. Rowland Cotton Mavon.

YORKSHIRE.—Died, the rev. Wm. Stevens, M.A. of Sedburgh School, and formerly Fellow of St. John's College, Cambridge.

Died, at his lodgings in the city of York, the rev. Joseph Hargrave, M.A.

WALES.

At a numerous Meeting of Gentlemen educated at Jesus College, Oxford, held at Dolgelly on the 4th of August, 1819, Sir Robert Williams Vaughan, Bart. in the Chair,

It was unanimously resolved,

“That the cultivation of the Welsh language among the young men of the principality, particularly those intended for the church, is an object of the highest importance.

“That this meeting is anxious to further the regulations * adopted of late years, at Jesus College in Oxford, for this purpose.

“That premiums for the best compositions and translations in the Welsh language, among the young men of Jesus College, would be highly conducive to this end.

“That for this purpose an annual subscription be now entered into, and that all persons who are, or have been members of Jesus College, be solicited to contribute thereto.

“That the stewards be requested to receive subscriptions in their respective dis-

* The late Dr. Hughes introduced a regulation which has since been continued, that a part of the daily service in the chapel should be read in the Welsh language, by the young men in rotation.

tickets, and to transmit the amount to the senior bursar of Jesus College, before the end of Michaelmas term.

"That a committee be appointed to carry into effect the general objects of the meeting, and that it consist of Lord Bulkeley, Sir Robert Vaughan, Mr. Garnons, Colonel Philips, Colonel Vaughan, Colonel Edwards, Major Edmondes, Mr. Hoare Jenkins, Mr. Devereux, the Principal and Fellows, the Incumbents, the Stewards, Rev. Dr. Williams of Cowbridge, Rev. Archdeacon Jones, Rev. John Jones of St. Asaph, Rev. Hugh Thomas, Pwngoes, and Rev. J. Roberts of Llanllechud, with power to add to this number.

"That the next general meeting be held at Aberystwith on the third Wednesday in July next."

We have the pleasure to state that a school on Dr. Bell's plan, has just been established at Rosilly, principally through the munificence of Sir Christopher and Lady Coke, and the junior branches of that most benevolent family. The worthy rector and all the respectable inhabitants have also contributed their share in a very prompt and handsome manner.

The Lord Bishop of Bangor has been pleased to collate the Rev. Hugh Price, perpetual curate of Llandegai, to the rectory of Llangelynn, vacant by the death of the rev. Robert Evans.

Died, aged 65, Rev. Robert Evans, rector of Llangelynn, Bangor, and perpetual curate of Nevin, and many years an active magistrate for Merionethshire.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Letter to the Bishop of St. David's, occasioned by his Lordship's Misconceptions and Misrepresentations of a Pamphlet, entitled "Reflections, concerning the Expediency of a Council of the Church of England and the Church of Rome being holden," &c. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less, London. 3s.

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NOTICE TO CORRESPONDENTS.

T. R.'s Papers shall be returned.

A Surrogate Clericus, and *Aristobulus*, have been received.

(*M. R. M.*) shall appear in our next Number.

We cannot advocate the hazardous measures recommended by *Philalethes*. There appears to be no just ground for the strictures of *Sisyra*.

Want of room has obliged us to postpone a Report of Sir John Nichol's Opinion on the Right of the Clergy to preside in Vestries, and several other Communications.

An Index to the First Twelve Numbers will be published with No. 13.

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